Notes On Entering Deen Completely

NOTES-NOTES-NOTES-NOTES-NOTES-NOTES-NOTES-NOTES

On Entering Deen Completely

Compiled By: **Talib Jaleel**

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In The Name Of Allaah
The Most Merciful, The Bestower Of Mercy

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ
إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا
لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى
ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟
بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

And strive hard in Allaah's cause as you ought to strive. He has chosen you, and has not laid upon you in deen any hardship: it is the millat of your father Ibrahim. It is He Who has named you Muslims both before and in this, that the Messenger may be a witness over you and you be witnesses over mankind! So perform salaat, give zakaat and hold fast to Allaah. He is your mawla, what an excellent mawla and what an excellent helper! | 22:78 |

Honourifics

Notable utterances at the mention of *Allaah* [*], His *rasool* [◇], the angels, the *sahaaba* [ﺻ], or other righteous Muslims are condensed in Arabic calligraphy as follows:

Phrase	Mentioned with **Transliteration & Meaning**
ﷻ	Allaah's Name *Subhanahu wa tala*: He is exalted above weakness and indignity.
ﷺ	Muhammad and other prophets *Salla 'Llahu 'alayhi wa sallam*: May Allaah's peace and praise be on him.
عليه السلام	Prophets and angels *'Alayh is-Salam*: Peace be on him.
رضي الله عنه	A male sahaabi. *Radiya 'Llahu 'anhu*: May Allaah be pleased with him.
رضي الله عنها	A female sahaabiya. *Radiya 'Llahu 'anha*: May Allaah be pleased with her.
رضي الله عنهما	Two sahaaba. *Radiya 'Llahu 'anhuma*: May Allaah be pleased with them.
رضي الله عنهم	More than two sahaaba. *Radiya 'Llahu 'anhum*: May Allaah be pleased with him.
رحمه الله	A past scholar or righteous Muslim. *Rahimahu 'Llah*: May Allaah have mercy on him.

[*] Allaah - It is the Arabic proper name for God, the Creator and Sustainer of everything that exists. Also spelled as Allah. This term does not have any plural or gender!

[◇] Rasool - Messenger.

[ﺻ] Sahaaba - The companions of prophet Muhammad ﷺ. The term refers to anyone who saw him while in the state of eeman and who lived and died as a Muslim. Singular is sahaabi for male and sahaabiya for female [134].

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Prologue

All praise is due to Allaah ﷻ, we praise Him and seek His aid and forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and and whomsoever Allaah misguides there is none to guide. I bear witness that none has the right to be worshipped except Allaah, alone, without any partners and I bear witness that Muhammad ﷺ is His *'abd* ▷ and rasool.

To proceed:

Allaah ﷻ, Who created everything that we see or cannot see, subjected His creations for our comfort and well-being. But we on the other hand were created to serve Him.

▷ 'Abd - This word carries the meaning of servant, worshipper or slave.

Allaah ﷻ says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I did not create the *jinn* * and mankind except to worship Me. | 51:56 |

This is no easy task - not least because we don't live in a vacuum. We need to worship Allaah ﷻ while living our lives as normal people with diverse qualities, living as communities while facing many challenges and foes. One foe about whom we are specifically warned about is *Iblees* ᵸ and his allies, the *shaitaans* ᵌ.

Allaah ﷻ created us with *fitra* ᵠ, which enables us to recognise Allaah, worship him, rise above base desires, seek higher meaning and seek wholesome things. However, there is one quality, probably more than any other, that makes us slip and fail to learn from history is forgetfulness. Iblees took advantage of forgetfulness to make our forefather, the first man, Adam ﷺ to slip. He whispered to him to eat from the tree of eternity in *jannah* °. Allaah informed us about this:

يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

O Children of Adam! Let not shaitaan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the shaitaans friends of those who believe not. | 7:27 |

Nevertheless, Allaah ﷻ forgave Adam ﷺ but expelled him and his wife, Hawa ﷺ, along with their arch-enemy, Iblees. Thus begun a relentless pursuit of good and evil in this world which will continue till the end of time.

Life in this world is a struggle both materially and spiritually. Those who are successful Allaah ﷻ will reward them with eternal jannah and those who are deceived will only receive that which is written for them in this life and punishment in *aakhira* *. Shaitaans desire to turn us away from Allaah. However, they are incapable of doing the least harm to the true believers in Allaah, the all forgiving and merciful.

In this life, however, Allaah's mercy encompass all regardless. Rasulullah ﷺ said:

There are one hundred (parts of) mercy of Allaah. He has sent down out of these one part of mercy upon the jinn and human beings and the insects. It is because of this that they

*Jinn - The jinns are a special creation of Allaah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are normally invisible to the human eye. Since they have free-will, there are believing jinns and non-believing jinns.

ᵸIblees - He is the jinn who refused to bow down to Adam ﷺ as commanded by Allaah ﷻ, an avowed enemy of man. The root word of this name, *balasa*, means 'he despaired'.

ᵌShaitaan - Satan. Allies of Iblees from men and jinns who cause mischief on earth.

ᵠFitra - The innate nature that Allaah created in all human being.

°Jannah - Paradise - see page 93 for details.

*Aakhira - Hereafter: the period after people have been brought back to life on the Day of Judgement.

love one another, show kindness to one another and even the beast treats its young one with affection. And Allaah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection [8].

Allaah ﷻ wants us to be successful in this life and next, He did not create us to be in *jahannam* ◇. For this He blessed us with divine knowledge to succeed and thus commands the believers:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ
ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

O you who believe! Enter perfectly into Islaam and follow not the footsteps of shaitaan. Verily, he is to you an open enemy. | 2:208 |

"**…and follow not the footsteps of shaitaan**" means that the shaitaan calls you to disobedience and transgression, and urges you to leave the teachings of Islaam completely. So it is essential for a Muslim to adopt Islaam completely, hold fast to the rope of Allaah, avoid sectarianism and formation of groups [115].

Those who lived according to this, they became the people of truth, honour and uprightness. Sahaaba ﷺ, were the lowest of the people but when they entered the *deen* ⅄ completely, they became the finest people walking on the face of the earth. It refined their character, rectified their world and they heard of the pleasure of Allaah over them in this very world.

Take 'Umar ﷺ, for instance, he was the fortieth person to embrace Islaam. He used to tend the sheep for his aunties but wasn't really good at it. Once she told him, "What would you be in life?" When rasulullah ﷺ begun to spread his message, he was enraged by this strange new religion so much so that he went to kill him. Yet with Islaam this 'Umar ﷺ became a star, who had the glad tidings of jannah before he left this world, *Ameer-ul-mu'mineen* ▷ about whom Muslims are justly proud. Ibn Shihaab ﷺ reports:

> 'Umar went out to Syria and Abu 'Ubaydah ibn al-Jarraah was with us. They came to a ford while 'Umar was on his camel. He dismounted his camel, took off his leather socks, placed them on his shoulder and took the reins of his camel and began to go down the ford.
>
> Abu 'Ubaydah said, "O Ameer-ul-mu'mineen! You are doing this! You take off your leather socks, put them on your shoulder, take your camel's reins and go down the ford! I wouldn't want the people of this land to see you in such a state!"
>
> 'Umar said, "If only someone else had said this O Abu 'Ubaydah. You have made a lesson for the *ummah* ⋆ of Muhammad ﷺ! We were the lowliest of people but Allaah gave us might and glory through Islaam. If we seek glory through other than what Allaah gave us glory through, He will abase us (again) [14]."Ⓢ.

◇ Jahannam - Hell or Hellfire.
⅄ Deen - Religion or way of life.
▷ Ameer-ul-mu'mineen - Leader of believers.
⋆ Ummah - A community, nation.

Through a simple statement, 'Umar ﷺ encapsulates the true spirit of every believer in this life. And the shaitaan try day and night to remove this from human conscience, preventing it from taking a firm root in the heart and manifest in every walks of life. However, the web of falsehood they set up is but fragile as Allaah declares in the *Qur'an* [r]:

إِنَّ ٱلْبَـٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

Surely! *Baatil* [ə] is ever bound to vanish. | 17:81 |

Just as spiders make webs in a house through much toil - for the owner it takes just one sweep to clear, similarly Allaah obliterates falsehood in this world and manifests His Word. Allaah ﷻ does so as He wishes, with or without means. However, blessed are those who becomes the means in His plan.

It is sought through this humble effort, which is essentially a compilation of sayings of Allaah, His prophets and devotees, to share this message so it becomes beneficial to readers and they in turn become a source of benefit to others. On a collective level, it is also envisaged that this will enable the ummah in a very small way to return to its former state as promised by Allaah:

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾

It is He Who has sent His Messenger ﷺ with guidance and the religion of truth, to make it superior over all religions even though the *mushriks* [ɸ] hate it. | 9:33 |

and His messenger:

> *Verily, this matter will reach where day and night have reached, and it will not leave a house of Madar (mud or clay) or a house of Wabar (fur of camels and goats, i.e. tents) except Allaah will bring it into this deen, (either) with the honour of an honoured one, or the disgrace of a disgraced one; honour with which Allaah honours Islaam, and disgrace with which Allaah disgraces kufr* [°] [12, 16, 14].Ⓢ

> *I was sent in front of the Hour with the sword, so that no one is worshipped except Allaah, ta'aala, alone, with no partners unto Him. And my provision was placed underneath the shade of my spear, and humiliation and lowliness was placed upon whoever disobeys my command. And whosoever imitates a people, then he is from them* [12, 10].Ⓢ.

> *Prophethood will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up. Then there will be khilaafa upon the manner of Prophethood and it will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up. Then there will be harsh kingship which will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up. Then there will be tyrannical kingship and it will remain amongst*

[r] Qur'an - The last divine book consisting only the Word of Allaah in 114 chapters, as dictated to Muhammad ﷺ in Arabic.

[ə] Baatil - Falsehood, i.e. Satan or polytheism.

[ɸ] Mushrik - Polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah.

[°] Kufr - It is commonly translated as "disbelief."

you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up. Then there will be khilaafa upon the manner of Prophethood [12]

This compilation is primarily aimed at Muslim youths who are seeking to live by the command of Allaah ﷻ. Yet, it is written in such a way that a reader of any background can take benefit, insha-Allaah. But why do we really need another book? The answer is not so simple and a few pointers to that are:

- I wish there was a book like this in 1990s, when I was faced with a plethora of often conflicting dogmas and methods pursued by different people in Muslim diaspora in London and struggling to understand the predicaments of the ummah and its remedies. Such a book would definitely have cut short my research.
- A true Muslim, in this day and age, is really perceived as a *guraba* *. Rasulullah ﷺ said:

  > *Islaam began as something strange and will return as something strange so Tuba* ◇ *is for the strangers* 人 [9, 11].Ⓢ

  A thorough read should enable the noble reader to appreciate the processes involved in this transformation and be inspired to take this steep route. The knowledge of Islaam is vast and its issues are complex, yet if one can behold the complete picture then its beauty and simplicity should reveal itself!
- Frequent exposer to poor understanding of Islaam in media is a major drive for compiling this book. Misconceptions not only turn people off Islaam, but it can also breed hatred between communities. The humanity is in serious need of true understanding of Islaam - this should provide an insight and an overview, a sound foundation for further research into complex issues related to Islaam and Muslims.
- An emphasis has been laid on orthodox Islaam in its completeness. Just like a bird which cannot fly with bits of its wing missing or deformed, a Muslim cannot be true to his covenant with Allaah without embracing Islaam completely, hence the title of the book. The importance of seeking authentic Islaam has been explained by a contemporary shaykh ▷ thus:

  > True and pure Islaam today is negligible among the people, as for false or what is claimed to be Islaam then this is plentiful, however it is upon you to distinguish correct Islaam from fabricated Islaam which has intruded, this is a responsibility of all of us, it is your responsibility and the responsibility of every Muslim, every scholar, every student of knowledge to clarify this deen in a correct manner and not to leave people on what they are upon just (saying we are) "Muslims", no! Muslims on what way though [371]?

---

*Guraba - Stranger or estranged.

◇Rasulullah ﷺ explained: *Tuba is a tree in jannah. The time it takes to transverse it is one hundred years. The clothing of the inhabitants of jannah are taken from its sheaths* [12, 25, 15, 72].

人Regarding their identity, rasulullah ﷺ said:
Those who are pious and righteous when the people have become evil [12, 15].Ⓢ
Strangers who have left their families and tribes [11].Ⓢ
…the strangers who correct what the people have corrupted from my sunnah after me [9].Ⓗ

▷Shaykh - A title given to old man. In deeni context it can mean a learned person, a scholar, a guide.

Allaah ﷻ says:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ

And verily, this is my straight path, so follow it, and follow not other paths, for they will separate you away from His path. | 6:153 |

- Many introductory books in the market describe rather than explain Islaam in sufficient detail for the reader to make independent judgements. It is almost always assumed that the views of so called "Experts in Islaam" will be taken on board uncritically. Often, teachings of Islaam are contrasted with desires of men, not studying Islaam seriously for the sake of truth and realising the desires and plans of the Supreme Creator.

  Here, the readers will find for themselves exactly what orthodox Islaam is about: its means and objects, they will be exposed to verses of Qur'an, sayings of prophet Muhammad ﷺ, the pious predecessors and the history of the ummah.

- Often books written for the masses, fall either in the category of too simplistic to make sense of complex life or too academic to be fully accessible and draw benefits from. Here, the focus was on unravelling the truth by any means even doing away with jargon accrued over centuries. The emphasis has been on the pure Islaam as it was known to the first three generations of Muslims.

  All concepts and terminologies are explained as they appear in the text and then summarised in glossary. Often footnotes and endnotes are added to familiarise the reader with the context, provide greater breadth and depth, thus enriching the main body of the text. The bibliography will be useful in pursuing further research or as reference.

- Usually, young people find it difficult to figure out relative merits of different deeds. Actually, this is the realm of *ulama* * of deep insight. However, having read this, it is hoped that the reader will be able to discern deeds according to their ranks - an important skill in this day and age due to abundance of people of ignorance, desire and distractions.

  The ordinary Muslims are now faced with numerous lifestyles [ר], Muslim groups, and therefore there is a need to consolidate the revival process that is under-way by re-asserting the *sunnah* [ג] as the only acceptable life style. This entails correct knowledge about the relationship between us and Allaah and His Prophet, Muslim ummah and means of revival in the context of prevalent conditions in the world.

This text is conceived as self-contained and hence there is no pre-requisite. As for true guidance and understanding, it is only sought from Allaah.

---

*Ulama - Religious scholars possessing deep knowledge, which is also matched by truthfulness and practice. Singular is *'alim*.

[ר]These are really new facets of jaahily life - often with conflicting values.

[ג]Sunnah - It generally refers to practices of rasulullah ﷺ. Established practices of early Muslims of Madeenah can play significant role in ascertaining the sunnah.

In order to maximise benefit from reading the text, the honourable reader is expected to:

- Keep an open mind, setting aside prejudices and be prepared to be challenged. The intention of reading must be to unearth the true meaning of our existence and discover what Allaah desires in terms of beliefs and values in our heart, worries that occupies our mind, and ways that we pass our days and nights.
- Use intelligence. Comments and explanations are kept to bare minimum and sometimes non-existent. Bear in mind that each verse of the Qur'an is a miracle and ulama dedicated their entire lives in explaining them. Similar is the case with hadeeths ﷺ. Erudition from ulama ° is given usually in controversial and ambiguous situations.
- As guidance comes from Allaah and He does not guide the disobedient, it is expected that the noble readers will practice upon what he/she knows as true in order to gain deeper understanding of deen. Allaah ﷻ says regarding this:

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allaah is with the *muḥsinūn* *. | 29:69 |

Ideally, one should read the text in the order of chapters, start to finish, as chapters are integrated and not self-contained in themselves. The reader should take time to finish as reflection upon own experience will deepen understanding. Of course, those with specific quarries can look at contents or list of endnotes.

The following brief outline of each chapter is provided to assist those who can only afford a selective study:

Chapter 1
Greatness of Allaah is discussed by way of some of His names & attributes and our relationship with Him.

Chapter 2
Relates our eternal success with divine plan - essential creed.

Chapter 3
Rules and etiquettes pertaining to individual life of Muslims.

Chapter 4
Rights and responsibilities within the context of wider communal life.

Chapter 5
Introduction to sources and fundamental principles of the Muslim moral code.

Chapter 6
A brief history of the Muslim ummah until the opening of Makkah.

Chapter 7
Propagation of Islaam, endurance, achievements, trials and calamities.

Chapter 8
Globalisation and prophesies regarding end times.

ﷺ Hadeeth - It means a narration of Prophet's statement or deed.

° It must be understood that quoting from an 'alim does not necessarily mean a full endorsement. All ulama are fallible and I did not hesitate to quote from a few ulama even though I am not a big fan of them. Scarcity of time was a factor in this decision. Yet, the views reflected in these quotes, as I understand, are the views of Orthodox Islaam.

* Muhsin - A good-doer.

Chapter 9
Servitude to Allaah ﷻ and its virtues.

Chapter 10
Principles and methodologies according to the *salaf*◇ for a sustained revival.

Chapter 11
Da'wah - Aiming for the loftiest endeavour of humanity, its principles, means and virtues.

Besides, there is an epilogue and two important appendices:
The first appendix gives a brief profile of three of the important personalities of this ummah which continue to exert tremendous impetus for change globally and brief biography of many ulama mentioned in this book.
The second appendix is a critique of materialism (in particular money delusion, darwinism and rat race), its roots and pervasiveness in space and time.

The translation of the Qur'an is primarily based on

- Interpretation of the Meaning of The Noble Qur'an in the English Language By Dr. Muhammad Taqiuddeen al-Hilaalee and Dr. Muhammad Muhsin Khan.
- The Quran: English Meanings, Revised and edited by Saheeh International.

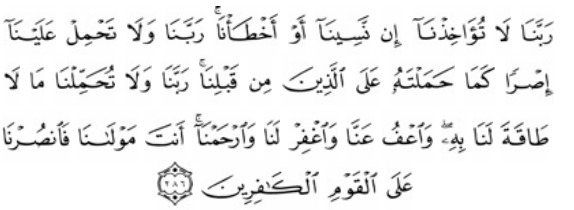
For comments on the authenticity of the hadeeths the reader is advised to consult the original sources. Beware, slight changes were made in wording of the translations while remaining loyal to the intended meanings. When hadeeth appears from other than saheeh Bukahri or Muslim, then an indicator key is placed next to the hadeeth, whenever possible, without explanation - Ⓢ, Ⓗ and Ⓓ are placed to indicate a saheeh ⅄, hasan ▷ and da'eef hadeeth respectively.

Spellings of names and words were also changed throughout to ensure some sort of consistency. In any case, please do not quote from this book, rather take it from the original sources. Starting from this section (prologue), Arabic/foreign words are explained as they appear and emphasised in italic or bold italic. These terms are also collected in the glossary.

It is quite possible that despite our best effort, errors or inaccuracies could still linger within the text. In these cases, the readers are humbly requested to inform the compiler with due reason and evidences for amendments. Suggestions for improvement which cover the objectives of this book are also welcome.

Finally, I pray that Allaah ﷻ sends abundant peace and blessings upon our prophet Muhammad ﷺ, his family, sahaaba ﷺ and all those that follow them until the Last Days. May Allaah ﷻ guide us all to that which He loves and is pleased with, and keep away from that which He hates and is displeased with. I beseech Allaah ﷻ to accept this minute effort, benefit the ummah by whatever is correct within it, save the ummah from its evils and forgive this sinful compiler on the Day of Judgement.

◇Salaf - It literally means predecessors. The first three generations of Muslims and their followers.
⅄Saheeh - Authentic. More details in section 5.3.4.
▷Hasan - A reliable hadeeth not meeting the stringiest tests set by Imam Bukhari and Muslim.


رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ
إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا
عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. And pardon us; forgive us; and have mercy on us. You are our mawla * and give us victory over the disbelieving people. | 2:286 |

Talib Jaleel
July, 2015

*Mawla - Patron, Supporter and Protector, etc.

Part 1 - SUCCESS

1

CHAPTER

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Allaah, the One

Allaah, the Majestic and Most High informs us about himself, about His Existence, His Lordship over all creations, and His Names and Attributes:

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ
سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ

Allaah! There is no deity except Him, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on the earth. | 2:255 |

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ
ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ
ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ
يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

He is Allaah, none has the right to be worshipped but He, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allaah, none has the right to be worshipped but He, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Exalted is Allaah above whatever they associate with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. | 59:22-4 |

Knowledge of Allaah and belief in Him constitutes the very foundation of Islaam. This is the most important knowledge that a man can be bestowed with. All the creations of Allaah are able to recognise His Majesty and submits to Him except mankind:

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

Whatsoever is in the heavens and the earth glorifies Allaah, and He is the All-Mighty, the All-Wise. | 57:1 |

Man, on the other hand, are endowed with intellect, thus burdened with the recognition of Allaah through His signs. They are already born with that inclination. This deep desire within the self drives him towards the understanding the reality of Allaah. They reflect upon existence, its beauty, perfection, vastness in its dimension, trials, tribulations and so forth. They come to think of Him as Almighty, All-wise and know a degree of this knowledge. Yet this knowledge and understanding is not firmly established and hence subject to debate and discussion.

Recognising Allaah ﷻ is also of tremendous benefit to man. To bring the reality of this statement lets take an example of a bullet. If this is given to a baby, it will not know the reality of this bullet, and will end up playing with it. However, an adult will know that if this bullet is put in the barrel chamber of a gun it will show its lethal power of penetration when fired. Similarly, if someone knows, for example, that Allaah ﷻ is All-Forgiving then he/she will never be too despondent to ask for forgiveness. The more one will know about Allaah ﷻ the freer he/she can be from the yoke of slavery of creations, means or systems of this world. For this, a true Muslim is truly free - as nothing can benefit or harm except by the Will of Allaah. Thus sahaaba ﷺ, who were fully aware of their weaknesses, when hurried to do actions to please Allaah they secured His blessings and help - Allaah changed the systems of the universe for their assistance!

1.1 Recognising Allaah

Allaah, the Blessed the Exalted, is hidden from us. There is no one more knowledgeable about Allaah than Allaah Himself. Therefore, we have no sure way of knowing Him except through revelation. Ibn Taymiyyah ﷺ has explained the subject of the investigation into this matter thus:

> Concerning the attributes, Allaah is primarily described, whether in denying or affirming, with what He describes Himself with and with what His Messengers have described Him with. Therefore, we affirm for Allaah whatever he affirmed for Himself and deny whatever he denied.
>
> It is known that the way of the salaf of the Muslim community and its scholars, was to affirm whatever attributes He affirmed, without assigning manner to the (*takyeef*), without likening them to the attributes of His creation (*tambeel*), without altering them (*tahreef*) and without denying them (*ta'teel*) [138].

Allaah ﷻ criticises those who commit heresy concerning His *ayat* *. Allaah, the Almighty says:

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾

> **And to Allaah belong the Most Beautiful Names, so call on Him by them, and leave the company of those who belie or deny His Names. They will be requited for what they used to do.** | 7:180 |

إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ

> **Verily, those who turn away from Our ayat (by attacking, distorting and denying them), are not hidden from Us.** | 41:40 |

Speaking without knowledge is one of the greatest sins that one could commit and is therefore not allowed under any circumstances. Regarding this Dr. Jamal Zarabozo noted:

> Ibn Qayyim ﷺ said [in *Madaarij us Saalikeen*] that speaking about Allaah ﷻ without knowledge is the greatest sin one could commit. He bases it on this verse:

قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

> **Say (O Muhammad ﷺ): (But) the things that my Lord has indeed forbidden are *al-fawahish* ◇ whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge.** | 7:33 |

*Ayat - Proofs, evidences, verses, lessons, signs, revelations, etc.
◇Fawahish - Great evil sins, every kind of unlawful sexual intercourse, etc.

In discussing this verse, he says, first of all there are some sins which are *haraam li-ðhaatihi* [ʌ], and (others which are) *haraam li-ghairihi* [ᐅ]. And he said with respect to this verse, all of these four, they are *haraam-li-ðhaatihi*, they are *haraam* [*] in their own essence, because of the evil in them. Continuing his discussion, he said that Allaah ﷻ first mentions fawaahisha, and he says this is the least of the sins that He mentions, after that He mentions the sins of trespasses against the truth; this is a greater sin that the first one that Allaah mentioned. And then He mentioned making *shirk* [ᛋ], and finally He mentioned saying things about Allaah ﷻ of which you have no knowledge. He is saying that Allaah ﷻ is going from the lesser to the greater.

And the reason he says is that this last sin of saying about Allaah ﷻ without 'ilm, which is actually what you do when you make *tafseer* [ᐤ] without the proper background, without the proper *manhaj* [ᕈ] , he says it involves and it includes many things even more than what committing shirk involves. He says it involves and it includes:

- ascribing something falsely to Allaah ﷻ
- changing or altering the deen of Allaah ﷻ
- denying what He has confirmed or
- confirming what He has denied,
- affirming something declaring false or
- declaring something false as true, and it also includes
- supporting something that Allaah ﷻ dislikes or opposes, and
- liking something that Allaah ﷻ dislikes.

In other words, when you are speaking without knowledge, in deen, in things which are related to deen, then in fact you are changing deen of Allaah ﷻ. And in fact, …speaking without knowledge is actually the real source of all kufr and shirk.

He said, for example, the polytheists claim what they are worshipping instead of Allaah ﷻ was something to take them closer to Allaah ﷻ, so the cause of their shirk was saying something about Allaah ﷻ without knowledge, something they did not know about Allaah ﷻ.

Similarly today, the greatest kufr that we have nowadays, among Muslims, but especially among non-Muslims, is secularism and the basis for that is saying that Allaah ﷻ doesn't really care about what we do in worldly affairs, or hasn't really given us guidance for worldly affairs, or the deen that He sent is not meant for daily affairs; all of this is speaking about Allaah without knowledge.

[ʌ] Haraam li-Dhaatihi - Forbidden due to their own evil nature.
[ᐅ] Haraam li-Ghairihi - Which are forbidden because they lead to some evil or have some evil in them.
[*] Haraam - Prohibited.
[ᛋ] Shirk - Usually translated as "polytheism", "Shirk" is the opposite of tawheed. "Shirk" also includes attributing such qualities to others, which belong to Allaah alone.
[ᐤ] Tafseer - Elucidation, explanation, understanding, interpretation.
[ᕈ] Manhaj - Methodology.

…And he also mentioned that every *biḍ'ah* *, every innovation, also is based on some statement that has no support from the Qur'an and Sunnah, in other words every bid`ah also is based on some statement which is actually made without knowledge [28].

Allaah, the Most High said:

إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

[Shaitaan] commands you only what is evil and *fahsha* (sinful), and that you should say against Allaah what you know not. | 2:169 |

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned. | 17:36 |

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper. | 16:116 |

Besides that, He, the Wise, also warns us of the consequence of belying Him, thus:

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦ ۚ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿٣٧﴾

Who is more unjust than one who invents a lie against Allaah or rejects His ayat? For such their appointed portion ◇ will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they will say: "Where are those whom you used to invoke and worship besides Allaah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers. | 7:37 |

وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

And on the Day of Resurrection you will see those who lied against Allaah, their faces blackened. Is there not in Hell an abode for the arrogant? | 39:60 |

* Bid'ah - Reprehensible innovations in religion. More detailed discussion in section 2.4.2.
◇ Good things of this worldly life and their period of stay therein.

It is a right of Allaah ﷻ that we recognise Him as He is. In a *hadeeth qudsi* [ﻛ] Allaah ﷻ says:

> **The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: Allaah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me** [6, 13].

Many Muslims would readily acknowledge that stealing, bribery, killing, adultery etc. are all haraam acts. However, when it comes to lying upon Allaah, the Most High, they are not even aware that such a sin exist, and so they would indulge in it freely without worry. This is because of the great ignorance that prevails concerning Allaah ﷻ. This attitude of following ones desire, coupled with ignorance, have been the main factors for the majority of the deviances and differences found in Islaam.

1.1.1 His Unity

The concept of "unity" or "oneness" of Allaah, which came to be known in Arabic as *tawheed*, is fundamental to the understanding of Islamic Monotheism. It refers to Allaah being singled out alone, in all that is particular to Him. The articles of faith behind this concept are so basic that in the early days of Islaam there was no need to use any term for it or analyse it [a → 56].

In order to facilitate understanding of tawheed, its classification has been articulated by the ulama. Its classification into the following three categories is widely accepted:

- **Oneness of the Lordship of Allaah** : *Tawheed-ar-Rububiyyah* [b → 58] - To believe that there is only one Lord for all the universe and He is, its Creator, Organiser, Planner, Sustainer, and the Giver of security, and that is Allaah.
- **Oneness of the Worship of Allaah** : *Tawheed-ar-Uluhiyyah* [c → 59] - To believe that none has the right to be worshipped [e.g. praying, invoking, asking help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage] but Allaah.
- **Oneness of the Names and Qualities of Allaah** : *Tawheed-al-Asma was-Sifat* [d → 60] - To believe that:
  - We must not name or qualify Allaah except with what He or His Messenger has named or qualified Him.
  - None can be named or qualified with the names or qualifications which are exclusively for Allaah; e.g. *ar-Rahman*.
  - We must believe in all the qualities of Allaah which Allaah has stated in the Qur'an or mentioned through His Messenger ﷺ without changing their meaning

[ﻛ] Hadeeth Qudsi - The meaning of these hadeeths are entirely from Allaah ﷻ while the wording is that of rasulullah ﷺ himself.

or ignoring them completely or twisting the meanings or giving resemblance to any of the created things.

These three aspects of tawheed are included in the meaning of *La ilaha illa-Allah* (none has the right to be worshipped but Allaah). It is also essential to follow Allaah's Messenger, Muhammad : *Wajub al-Ittiba* and it is a part of *Tawheed-al-Uluhiyyah*. This is included in the meaning, "I testify that Muhammad is Allaah's Messenger," and this means, "None has the right to be followed after the Qur'an, but Allaah's Messenger [1]."

In many belief systems, despite subscribing to an Almighty Deity, people are deceived into associating partners to Him directly or indirectly. They ascribed assistants, daughters and many other form of polytheistic relationship to this deity. The case of submission to man-made rules opposed to the way of Allaah is similar. Just as one cannot be a slave to two masters, similarly one cannot serve two gods at the same time. The fact that all the multitude of system running smoothly as clockwork in this universe is a sign of a single creator and sustainer. If the rules governing these systems and the decree associated with them were to come from different gods at the same time it would only result in destruction and chaos. In reverse, if the systems and objects of this universe were to devote to different gods at the same time, it will result in destruction and chaos.

Tawheed is the only truely rigorous form of monotheism. Muhammad ﷺ is the prophet whom Allaah sent to all of mankind and jinn, to bring them forth from the darkness of polytheism and disbelief to the light of guidance and Islaam e → 61 .

1.1.2 Allaah's Names and Attributes

People of both past and present have a strong yearning for knowledge. They explore the earth for its wonders, its mountains and oceans to discover its creatures and its secrets. They explore the ruins of old to know about former communities. They devise observatories to find out about the stars and galaxies. They study man, plants, animals and communicate it to others for their benefit or pleasure. However, "…if the excellence and virtue of a kind of knowledge is according to its subject matter, then the knowledge, which acquaints us with our Lord, is the most excellent and virtuous of knowledge. Someone who knows about Allaah is superior to someone who knows about worms, fish, the earth's strata, animals, stars or humanity [27]."

Ibn al-'Arabi ﷺ, wrote in his *Ahkam al-Qur'an*:

> The excellence and virtue of a knowledge is according to its subject matter. The Creator is the Highest and Most Excellent of subject matters and therefore the knowledge of His names is the most excellent and highest of knowledge.

Allaah ﷻ says concerning the people who limit themselves with the knowledge of this life:

يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ﴿٧﴾

> **They know only the outside appearance of the life of the world ▷ , and they are heedless of the aakhira.** | 30:7 |

▷ i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.

The excellence of the texts of the Qur'an which acquaints us with Allaah and teach us about Allaah, His names and His attributes is affirmed in hadeeth of rasulullah ﷺ. Ubay bin Ka'b رضي الله عنه said [8]:

> Rasulullah ﷺ said: *O Abu' al-Mundhir, do you know the verse from the Book of Allaah which, according to you, is the greatest?*
> I said: Allaah and His Apostle ﷺ know best.
> He again said: *Abu'l-Mundhir, do you know the verse from the Book of Allaah which, according to you, is the greatest?*
> I said: **Allaah, there is no god but He, the Living, the Eternal…** *.
> Thereupon he struck me on my breast and said: *May knowledge be pleasant for you, O Abu'l-Mundhir!*

Abu Sa'eed al-Khudri رضي الله عنه said [6]:

> Rasulullah ﷺ said to his sahaaba: *Could any one of you not recite one third of the Qur'an in one night?*
> They found the idea too difficult and said: 'Who among us could do that, O Messenger of Allaah?'
> He said, '***Allaahu'l-ahad, al-Samad*** *[ا] *is one third of the Qur'an.*'

On the virtues of Names and Attributes of Allaah, Shaykh 'Umar Sulaiman al-Ashqar writes:

> Knowledge of the Names and Attributes of Allaah, understanding their meaning, acting according to them, and supplicating Allaah with them produces in the hearts of the worshippers glorification and exaltation of the Creator, veneration and love of Him, hope for and fear of Him as well as reliance upon and turning to Him. The Creator becomes the Example on High who has no partner in His Essence or in His Attributes and no other has such a place in their hearts. In this way, a person realises belief in the Oneness and Unity of Allaah in the depths of the heart, achieves true worship of Allaah, the hearts submit to His sublimity, and the souls find contentment in His Greatness [27].

Allaah has ninety-nine names. Rasulullah ﷺ said:

> *Allaah has ninety-nine Names, one hundred except for one, whoever memorizes them will enter jannah.* [6, 8]

> *Allaah has ninety-nine names, i.e., one hundred minus one, and whoever 'ahsaha' [ب] will enter jannah; and Allaah is Witr (one) and loves 'the Witr' (i.e., odd numbers)* [6].

Ninety-nine is not a limit as many ulama have enumerated many other names, some exceeding beyond hundred and fifty. Allaah has revealed some of His names in the Qur'an, some to His favoured angels and righteous slaves, and some kept hidden. Ibn al-'Arabi listed one hundred and seventy-six names in his book "*al-Amad*". Shaykh 'Umar Sulaiman al-Ashqar collected a total of two hundred and ninety-one names [27].

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*That is Ayatul Kursi: Verse 255 of soorah Baqarah. A soorah is a chapter of Qur'an.

[ا]That is soorah al-Ikhlas, chapter 112.

[ب]i.e. enumerates them, believes in them, ponders their meanings, worships Allaah by them and supplicates with them, and acts by them according to one's belief in them.

The following list of names are not necessarily the ninety-nine names that you should learn in order to attain jannah, but are merely provided as a starting point for learning and a means to draw near to Allaah. The list includes all the names found in *al-Asma'u as-Sifat* by Imaam al-Bayhaqi ﷺ. Also bear in mind, the translation can vary with context.

Names of Allaah from Qur'an		
#	Arabic Name	Translation
	اللّٰه	Allaah
1	الرَّبّ	The One and the Only Lord for all the universe, its Creator, Owner, Organiser, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security.
2	الرَّحمَن	The One Who has an abundance of mercy for believers as well as disbelievers in this world. His mercy is exclusively for believers in aakhira.
3	الرَّحِيم	The One Who has abundance of mercy for the believers.
4	المَلِك	The Sovereign; The King.
5	القُدُّس	The Holy, The Pure, The Perfect. "He is far removed from any defect just as He is far removed from anything resembling Him in any of His Attributes of Perfection [444]."
6	السَلَام	The Peace, The Source of Peace.
7	المؤمِن	The Guarantor, The Giver of security.
8	المُهَيمِن	The Guardian. The One Who witnesses the saying and deeds of His creations.
9	العَزِز	The All-Mighty, The Invulnerable, The Honourable.
10	الجَبَّر	The Compeller.
11	المُتَكَبِّر	The Supreme.
12	الخَالِق	The Creator Who brings into existence from nothing.
13	البَارِئ	The Inventor of all things. The Creator Who has the Power to turn the entities from one state into another.
14	المُصَوِّر	The Fashioner of forms.
15	الغَفَّار	The Repeatedly Forgiving.
16	القَهَّار	The Subduer.
17	الوَهَّاب	The All-Giving.
18	الرَّزَّاق	The All-Provider.
19	الفَتَّاح	The One Who opens for His slaves the closed worldly and religious matters.
20	العَلِيم	The All-Knowing, The Omniscient.
21-22	القَابِض البَاسِط	The One Who constricts the sustenance by His Wisdom and expands it with His Generosity and Mercy.
23-24	الخَافِض الرَّافِع	The Abaser and the the Exalter
25-26	المُعِز المُذِلّ	The Giver of honour and dishonour.
27	السَّمِيع	The All-Hearing.
28	البَصِيرُ	The All-Seeing.
29	الحَكَمُ	The Judge.
30	العَدل	The Utterly Just.

#	Arabic Name	Translation
31	اللَّطِيف	The Gentle, The Subtly Kind .
32	الخَبِيرُ	The All-Aware.
33	الحَلِيمُ	The Forbearing.
34	العَظِيمُ	The Magnificent.
35	الغَفُورُ	The All-Forgiving.
36	الشَّكُورُ	The Rewarder of Thankfulness.
37	العَلِيّ	The Highest.
38	الكَبِيرُ	The Greatest.
39	الحَفِيظُ	The Preserver, The Protector.
40	المُقِيتُ	The Nourisher, The Overseer.
41	الحَسِيبُ	The Reckoner.
42	الجَلِيل	The Mighty, the Majestic.
43	الكَرِيمُ	The Generous.
44	الرَّقِيبُ	The Watchful One.
45	المُجِيبُ	The Responder to Prayer.
46	الوَاسِع	The All Comprehending, The All-Embracing.
47	الحَكِيمُ	The All-Wise.
48	الوَدُود	The Loving One.
49	المَجِيدُ	The Most Glorious One.
50	البَاعِث	The Resurrecter.
51	الشَّهِيدُ	The Witness
52	الحَقُّ	The Truth, the Reality.
53	الوَكِيلُ	The Trustee. The Disposer of Affairs.
54	القَوِيُّ	The Possessor of All Strength.
55	المَتِينُ	The Forceful One, the Steadfast.
56	الوَلِي	The Friend, Patron and Helper.
57	الحَمِيدُ	The praised One Who deserves to be praised.
58	المُحصِي	The Appraiser.
59	المُبدِي	The Originator.
60	المُعِيد	The Restorer.
61	المُحيِي	The Giver of Life.
62	المُمِيت	The Giver of Death.
63	الحَيّ	The Ever Living One.
64	القَيُّوم	The Self-Existing One.
65	الوَاجِد	The One free of want.
66	المَاجِد	The Glorious.
67	الوَاحِد	The One without any partner.
68	الأَحَد	The One.
69	الصَّمَد	The Absolute, The Self-Sufficient, Whom all creatures need, He neither eats nor drinks.
70	القَادِر	The Omnipotent, The All Able.
71	المُقتَدِر	The Powerful.
72-73	المُقَدِّم المُؤخِّر	The One Who puts things in their right places. He advances whatever He wills and delays whatever He wills.

#	Arabic Name	Translation
74	الأَوَّل	The First.
75	الآخِر	The Last.
76-77	الظَّاهِر البَاطِن	The Manifest One, The Hidden One.
78	الوَالِي	The Governor. He Who Has Charge Over All.
79	المُتَعَالِي	The Most Exalted.
80	البَرّ	The Doer of Good.
81	التَّوَّاب	The One Who continuously turns in forgiveness to those seeking repentance.
82	المُنتَقِم	The Avenger.
83	العَفُوّ	The Pardoner.
84	الرَّؤُف	The Clement.
85	المَالِك المُلك	The Owner of All. The One Who controls the dominion and gives dominion to whomever He willed.
86	ذُو الجَلَالِ وَالإِكرَام	The Lord of Majesty and gracious magnanimity.
87	المُقسِط	The Equitable One.
88	الجَامِع	The Gatherer.
89-90	الغَنِيّ المُغنِي	The Rich One and the Enricher.
91	المَانِع	He Who repels those things harmful to His Creation.
92-93	الضَّارّ النَّافِع	The One Who makes harm and benefit reach whomever He willed.
94	النُّور	The Light.
95	الهَادِي	The Guide.
96	البَدِيع	The Originator.
97	البَاقِي	The Everlasting One.
98	الوَارِث	The Inheritor of All.
99	الرَّشِيد	The Guide to the Right Path.
100	الصَّبُور	The Patient One.
101	المُحِيط	The All-Encompassing.

There are also many beautiful names of Allaah ﷻ which are found in hadeeths such as ***at-Tayyib*** (Good, Pure), ***ar-Rafeeq*** (Kind and Lenient), ***as-Subbuuh*** (All Glorious), ***ash-Shaafee*** (Healer), ***al-Jameel*** (Graceful, Beautiful), ***al-Manaan*** (the Beneficent) [445].

1.1.3 Allaah's Sunnah & Qudra

Allaah ﷻ's sunnah are the recognisable and not-recognisable cause & effect or system/ways of dealing which never change. For example, the inevitability of trials in this life, the perennial struggle between good & evil, testing patience & steadfastness before victory, choosing leadership upon strength of eeman, alteration of hardship followed by ease, punishing the guilty and rewarding the obedient, sending of prophets before punishment, and appointed term for everything.

Allaah informs about His ways in the Qur'an:

سُنَّةَ ٱللَّهِ ٱلَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾

That has been the Way of Allaah already with those who passed away before. And you will not find any change in the Way of Allaah. | 48:23 |

فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ﴿٤٣﴾

So no change will you find in Allaah's sunnah, and no turning off will you find in Allaah's sunnah. | 35:43 |

On the other hand, Allaah's qudra is His ability and power to do whatever He wills. This does not negate the fact that "…all defects which are the opposite of divine perfection are impossible for Him (*mustahil alaihi*) [446]" - so ignorance can never be attributed to Allaah. This is similar to intrinsically impossible (*mustahil dhati* - for example creating a square circle) and impossible because it was divinely revealed to us to be so through Qur'an or mutawatir ♀ hadeeth (*mustahil 'aradi* - for example Abu Lahab going to jannah).

The sunnah of Allaah can be described as the universal laws, such as His saying:

وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ

And so are the days (good and not so good), We give to men by turns. | 3:140 |

Similarly, the sunnah of Allaah in creating human beings is to have a mother and a father - yet Allaah created Adam ﷺ without any parent, Hawa ﷺ without a mother, Jesus ﷺ without a father. The sunnah of Allaah for the solar system is that the Sun rises in the East and sets in the West - yet one of the major signs of the nearness of Day of Judgement is that the Sun will rise from West and set in the East by the qudra of Allaah. Similarly, the nature of water is that it flows from higher place to lower place and takes the shape of the channel - yet when Allaah chose to help Musa ﷺ (Moses) and his people, the water formed solid walls of water to create passages for them to cross the sea.

About His omnipotence, Allaah ﷻ said in the Qur'an:

إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

Certainly, Allaah has power over all things. | 2:20 |

The proof of His capability to realise anything He Wills is in the statement:

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

(He is the) Doer of whatsoever He intends. | 85:16 |

When Allaah ﷻ asked Musa ﷺ about his stuff - he enumerated it's many benefits. Allaah then turned this stuff of benefit into a thing harmful, i.e. a snake. On the contrary, Fir'awn ° brought home Musa ﷺ, who was helpless in the basket, thought it would bring comfort in their lives, but it turned out to be the means to his destruction.

♀ Mutawatir hadeeth is defined on page 384.
° Fir'awn - Pharaoh of Egypt.

So a believer seeks to utilise means without putting trust in it - i.e. means on its own does not possess any power to benefit or harm. Allaah ﷻ instructs Muhammad ﷺ in the Qur'an thus:

قُل لَّآ أَمۡلِكُ لِنَفۡسِي ضَرّٗا وَلَا نَفۡعًا إِلَّا مَا شَآءَ ٱللَّهُۚ لِكُلِّ أُمَّةٍ أَجَلٌۚ إِذَا جَآءَ أَجَلُهُمۡ فَلَا يَسۡتَـٔۡخِرُونَ سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ ﴿٤٩﴾

Say: "I have no power over any harm or profit for myself except what Allaah may will. For every ummah, there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." | 10:49 |

In fact, this realisation brings such a tremendous relief to humanity and rescues them from slavery of other creations. However, a believer can engage in a'maal to achieve far beyond what any means can bring - since he can invoke Allaah ﷻ to bring any kind of result with or without means through His qudra. This is indeed why *du'a* * is called believer's weapon.

1.2 Dependence of all Creations to Allaah

While Allaah ﷻ is self-sufficient, everything is dependent on Him. Creations not only owe their existence to Allaah, but for every moment of their living is dependent on Him. He is fully aware and is in full control of every state of their being.

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾

Say: "He is Allaah, (the) One. Allaah-us-Samad ◇." | 112:1-2 |

ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ﴿٦٢﴾

Allaah is the Creator of all things, and He is, over all things, Disposer of affairs. | 39:62 |

إِنَّ ٱللَّهَ يُمۡسِكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ أَن تَزُولَاۚ وَلَئِن زَالَتَآ إِنۡ أَمۡسَكَهُمَا مِنۡ أَحَدٖ مِّنۢ بَعۡدِهِۦٓۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ﴿٤١﴾

Verily! Allaah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. | 35:41 |

أَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ مُسَخَّرَٰتٖ فِي جَوِّ ٱلسَّمَآءِ مَا يُمۡسِكُهُنَّ إِلَّا ٱللَّهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٧٩﴾

Do they not see the birds held (flying) in the midst of the sky? None holds them but Allaah. Verily, in this are clear ayat for a people who believe. | 16:79 |

*Du'a - Supplication.

◇Samad - The word samad bears several literal senses. The Self-Sufficient, Besought of all (Allaahu'l-samad constitute a subject and a predicate) [al-samad means] the One Who is always sought at times of need [4].

Just as any other creation, humans are utterly dependent on Allaah to do anything. Their success or failure in this world and the next depends on their following the commands of Allaah.

وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ
وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them of the good things, and have preferred them above many of those whom We have created with a marked preference. | 17:70 |

Allaah sent men along with their provision for a short while and soon they are to return to Him:

فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ
لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

Then the shaitaan made them slip therefrom (the Jannah), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." | 2:36 |

إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾

To Allaah is your return, and He is Able to do all things. | 11:4 |

Everything that is necessary for existence of mankind is provided for. For example, they need light, oxygen, rain, vegetation, milk, medicine; protection against dangerous creatures, cosmic rays; guardian at the feeble state at birth; means of transport and communication; housing and clothing for cold and hot seasons, means of writing, energy. The list goes on and on.

وَلَقَدْ مَكَّنَّٰكُمْ فِي ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

And surely, We gave you authority on the earth and appointed for you therein provisions. Little thanks do you give. | 7:10 |

We are no less dependent on Allaah for our existence than the birds that fly in the sky:

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ
بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾

Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Beneficent. Verily, He is the All-Seer of everything. | 67:19 |

1.2.1 The Universe

Allaah ﷻ created the universe from nothing [ك]. There are times when the purpose of various heavenly bodies in the universe are apparent to us such as the Sun and Moon, and at other times we can discover them, if at all. Besides, we can find their purpose from revealed sources. For example Allaah says regarding stars in the sky:

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ

And indeed We have adorned the nearest heaven with lamps, and We have made such lamps as missiles to drive away the shaitaans. | 67:5 |

وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

And by the stars, they (mankind) guide themselves. | 16:16 |

The heavenly bodies follow in the measured pattern Allaah has set for them:

وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. | 21:33 |

The solar system runs its coarse towards its appointed place [ر]:

وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ﴿٣٨﴾

And the sun runs on its fixed course for a term. That is the Decree of the All-Mighty, the All-Knowing. | 36:38 |

The word *mustaqarr* which indicates an exact appointed place and time [87]. After the pre-determined period of time, it will end or extinguish [88].

1.2.2 The Earth

Allaah ﷻ has set the condition on Earth conducive to human habitation:

وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves. And landmarks and by the stars, they guide themselves. | 16:15-6 |

أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ﴿٦﴾ وَٱلْجِبَالَ أَوْتَادًا ﴿٧﴾

Have We not made the earth as a bed, And the mountains as pegs? | 78:6-7 |

[ك] The root word for the Arabic word *khalq* literally means creating out of nothing.

[ر] The solar system is moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated. Astronomers have even given it a name, the solar apex.

All of these are now textbook knowledge * [86].

Allaah ﷻ kept on earth the subsistence for everyone but retained the keys to Himself. All the natural systems follow the laws set by Allaah. Yet Allaah may overrule these laws to bring benefit or harm to whomever He wishes. It is through the grace of Allaah that we are able to traverse on the face of this Earth:

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿١٢﴾

To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything. | 42:12 |

لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾

Had it not been that Allaah was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. | 28:82 |

It is Allaah, who sends rain, thereby reviving dead lands and grow vegetations.

أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ
حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ
بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

Is not He (best) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there a deity with Allaah? Nay, but they are a people who ascribe equals (to Him)! | 27:60 |

Allaah maintains the balance of water through water cycle ᵑ:

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ
لَقَٰدِرُونَ ﴿١٨﴾

And We sent down from the sky water (rain) in due measure, and We gave it lodging in the earth, and verily, We are Able to take it away. | 23:18 |

It is Allaah who causes the wind and clouds to form rain and hail before lightning:

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ
مِنْ خِلَٰلِهِۦ ۚ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ
عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

Earth, Press and Siever; *Anatomy of the Earth*, Cailleux; *Earth Science*, Tarbuck and Lutgens.
ᵑThis water cycle was first discovered by Bernard Palissy in 1580CE.

> **See you not that Allaah drives the clouds, then joins them together, then makes them into a heap of layers, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its lightning nearly blinds the sight.** | 24:43 |

Allaah informs us about the divider between the sweet and salty waters. The barrier separates the two seas so that each sea has its own temperature, salinity, and density. Science has discovered this only recently [3] [86]!

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾

> **He has let loosed the two seas meeting together. Between them is a barrier which none of them can transgress.** | 55:19-20 |

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

> **And it is He Who has let free the two seas (kinds of water), one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.** | 25:53 |

The systems such as described above and others which we know or don't know, and one will never be able to enumerate them all, are functioning only by the command of Allaah. Their characteristics can change as and when Allaah wishes:

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾

> **See you not that Allaah has subjected to you all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allaah is, for mankind, full of Kindness, Most Merciful.** | 22:65 |

Allaah changes the condition of the earth to grow vegetation. And it is this upon which man's food cycle go round:

إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٩٥﴾

> **Verily! It is Allaah Who causes the seedgrain and the fruitstone (like date-stone, etc.) to split and sprout. He brings the living out of the dead and brings the dead out of the living. Such is Allaah, then how are you deluded away from the truth?** | 6:95 |

[3] *Principles of Oceanography*, Davis; *Oceanography*, Gross.

1.2.3 Measured Sustenance

Allaah ﷻ not only brings something into existence, but He is the one who sustains them and He is most aware of their affairs.

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

Verily, Allaah is the All-Provider, Owner of Power, the Most Strong. | 51:58 |

وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾
وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ
لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure. And We send the fertilizing winds, then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores. | 15:21-2 |

No-one will die except after finishing off their sustenance. The sustenance will reach them whether they are at bottom of the sea or at the furthest corner of the universe. This provision from Allaah includes everything necessary for life to exist such as oxygen, water, food, clothing and organisation.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾

Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat. | 20:118-9 |

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ
كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾

And no moving (living) creature is there on earth but its provision is due from Allaah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book ᵠ**.** | 11:6 |

A people who do not have eeman ° think they are providing their children sustenance. Yet in Qur'an Allaah sheds light on the shortcoming of their understanding. Just think about the food a man thinks he is providing. Can he create the food with money or anything else out of his capacity? Or does he depend on Allaah to bring about this food sourced from animals and plants? If Allaah is to withhold the water in the sky, then can he cause rain?

فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾

Then let man look at his food! | 80:24 |

ᵠ Lawh al-Mahfuz – the Book of Decrees with Allaah.
° Eeman - Literally means belief. More details given in section 2.3.

وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

And We provide them with fruit and meat such as they desire. | 52:22 |

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. | 17:31 |

وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٠﴾

And so many a moving creature carries not its own provision! Allaah provides for it and for you. And He is the All-Hearer, the All-Knower. | 29:60 |

There is no limit to the means of sustenance. Allaah ﷻ reminds us about some common uses we make of His creations:

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾

And Verily! In the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. And on them, and on ships you are carried. | 23:21-2 |

Rasulullah ﷺ said:

> *If you put your faith completely in Allaah, He will arrange for your sustenance in the same way as He provides for the birds. They go out in the morning with their stomachs empty and return filled in the evening* [9].

1.2.4 Shelter and Means of Protection

Allaah ﷻ provides shelter for all. He guided each to find their habitat and construct their home on land or in sea.

وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾

And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty. | 45:4 |

Their examples are countless and each one is amazing, e.g colony of bees, ants, termites.

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect." | 16:68 |

Inspiration here is meant for guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms, there is no looseness in its combs [3]. Construction in hexagonal cells requires minimum amount of wax while storing maximum amount of honey. Surely, bees themselves could not have performed the necessary mathematical optimisation! These tiny creatures use the hexagon form innately, just because they are "taught" and inspired so by their Lord [470].

Allaah ﷻ guides spiders to construct its web:

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ
ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟
يَعْلَمُونَ ﴿٤١﴾

The likeness of those who take auliya' other than Allaah is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest of houses is the spider's house; if they but knew. | 29:41 |

As for human being Allaah mentions some of the blessings that He bestowed for their dwellings and protective garments and shade against scorching sun:

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٨٠﴾

And Allaah has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair, a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while. | 16:80 |

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا
وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ
كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

And Allaah has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will. | 16:81 |

Allaah reminds us of the great skill the people of Thamud mastered by His grace:

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾

And you carve houses out of mountains with great skill. | 26:149 |

1.2.5 Means of Procreation

Allaah ﷻ who originated all life from water also facilitates their procreation. For example: He created everything in pairs and caused men to live with women as families. Allaah says:

وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا

And Who has created all the pairs. | 43:12 |

Pairs meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals. With winds, Allaah fertilises the clouds so that they give rain, and trees by pollination so that they open their leaves and blossoms [3].

وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

And We send the winds fertilizing, then caused the water to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its supply. | 15:22 |

'Abdullah bin Mas'ud ﷺ said [3]:

> The wind is sent bearing water from the sky, then it fertilises the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously.

As for man, Allaah succinctly puts forth their reality:

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ

And Allaah did create you (Adam) from dust, then from *nutfah* * , then He made you pairs (male and female). And no female conceives or gives birth, but with His knowledge. | 35:11 |

In the progressive creation of man, Allaah created Adam ﷺ from sounding clay of altered black smooth mud. Rasulullah ﷺ said:

> *Allaah created Adam from a handful which He picked up from throughout the earth, so the sons of Adam came forth accordingly, red and white and black and in between, evil and good and in between* [12].

Adam's off-springs are created from nutfah:

وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾

And He began the creation of man from clay. Then He made his offspring from semen of worthless water. | 32:7-8 |

* Nutfah - Male and female sexual discharge.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

Then he became a clinging clot; then (Allaah) shaped and fashioned (him) in due proportion. | 75:38 |

The stage of clot is followed by being a lump of flesh. Then he was formed and soul blown into him. Then his creation is completed as either male or a female by the permission and decree of Allaah ﷻ. When they mature, then Allaah unites them to their mates from among themselves so that they can live in harmony, love and mercy:

وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ
وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

And Allaah has made for you mates (and companions) of your own nature. And made for you out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things and be ungrateful for Allaah's favours? | 16:72 |

The blessing of wife and other blessings will be questioned on the Day of Resurrection. Rasulullah ﷺ said:

> *…(Allaah will) say:* ***O so and so, did We not honour you, make you the chief, give you a wife, subdue horses and camels for you and give you an opportunity to rule over your subjects…*** [8]?

1.2.6 Security

Allaah ﷻ is the source of all security. This is why Yusuf ﷺ (Joseph) said:

فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

But Allaah is the Best to guard, and He is the Most Merciful of those who show mercy. | 12:64 |

When welcoming his father to Egypt, Yusuf ﷺ said.

ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾

Enter Egypt, if Allaah wills, in security. | 12:99 |

Among the favours Allaah ﷻ has bestowed on his creations is security, without which life cannot flourish on earth. Allaah may apply various means and methods of safeguarding His creations. Sometimes mechanism of security are built into the creatures or plants themselves, e.g. immune system ◇ in animals.

◇For an excellent introduction refer to: *Miracle of the Immune System* by Harun Yahya. **Caution** - Harun Yahya (Adnan Oktar) has since revealed his membership of freemasonry, a clandestine group which according to his earlier work, *Global Freemasonry*, is "humanist, materialist and evolutionist." It "…aims to systematically impose a specific philosophy on its members as on the rest of society." He wrote in this book, "The materialist-humanist dogma espoused by the Masons has brought great suffering upon humanity in the twentieth century. World War

Allaah inspired the members of the animal kingdom and even mankind to live as close knit communes. This provides them a sense of security as well as being able to achieve other objectives. For example, common effort helps termites to build a colony where they live together in organised communities. They communicate through senses such as smell and taste, where chemical signals are exchanged. These creatures, often deaf, dumb and blind, perform and co-ordinate such complicated duties as, building, hunting, stalking, security alerts and defence manoeuvres, by means of chemical and electromagnetic signals [ﻛ]. Within them there exists special soldier units to take care of defence of the colony [91].

Allaah praised the ant which warned its colony of imminent danger from Sulaiman's (Solomon) army:

حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ
لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman ﷺ and his hosts crush you, while they perceive not." | 27:18 |

Allaah ﷻ takes care of the weak ones through external means whenever He wills, e.g. angels guarding man.

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ

For each (person), there are angels in succession, before and behind him. They guard him by the command of Allaah. | 13:11 |

Angels take turns guarding each servant, some by night and some by day - from front and back. And, they withdraw when death or a calamity written for them come to pass. Similarly, there are other angels who are appointed to record good deeds from right and evil deeds from left. Therefore, at any one time there are four angels surrounding each person [3]. Rasulullah ﷺ said:

> *A group of angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'asr and fajr prayers. Then those angels who have stayed with you overnight, ascend and Allaah asks them [and He knows everything about you.] "**In what state did you leave My slaves?**"*
> *The angels reply, "When we left them, they were praying, and when we reached them they were praying."* [6]

Allaah ﷻ has created mercy between the young and old ones. Without this mercy life will be difficult to sustain.

Two cost 55 million people their lives." He also wrote, "They spread their materialist and humanist philosophy to the masses under the guise of science, or by means of art, the media, literature, music and all manner of popular culture. Masons do not intend by this propaganda to eradicate the divine religions in a sudden revolution; they want to achieve this over the long-term, and to initiate all people into their philosophy only little by little." As late as September 23, 2008, Harun Yahya said in an interview with *Al-Alam* (Iranian), "Freemasonry by itself is a satanic religion." Shocking, though it might be, it is not not the first time freemasons have infiltrated the Muslim intellectuals - Muḥammad 'Abduh of Egypt was a member of *Kawkab al-Sharq*, a Masonic lodge.

[ﻛ] For example, bees can see ultraviolet and snakes can see infra-red.

Rasulullah ﷺ said::

> *Allaah divided mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent down its one part on the earth, and because of that, its one single part, His creations are merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, lest it should trample on it* [6].

This is an example of Allaah's mercy for the whole of His creations. Ulama explain the term *Rahman* in the opening verse of the Qur'an to mean His al-encompassing mercy:

In the Name of Allaah, the Most Beneficent, the Most Merciful. | 1:0 |

The latter, *Rahim* implies a comparison with other beings, or with other times or places, while there is no being like Allaah, and He is independent of time and place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and Allaah, the Most Merciful bestows in abundant measure. But there is a mercy that goes before even the need arises, the Grace which is ever watchful, and flows from Allaah, the Most Gracious to all His creatures, protecting the, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute *Rahman* is only applicable to Allaah, whereas the attribute *Rahim*, is a general term, and may also be applied to man [2].

At other times Allaah ﷻ bestows special protection to those close to him. Such securities are conditional. He can provide security with or without any means. Allaah ﷻ may provide safety through His prophets. In the letter of Prophet ﷺ to Hauza bin Ali, governor of Yamama he wrote [26]:

> *May peace be on him who follows the guidance. It may be clarified that my deen shall reach the boundaries of the entire Arabia and Iran and shall prevail. Therefore you should accept Islaam. There in lies security.*
> *I have nothing to do with your country. It shall, as before, remain under your jurisdiction.*

Also in a letter to Hilal bin Umayya, Chief of Bahrain, he wrote [26]:

> *I invite you to believe in Allaah, the One. Obey Allaah, and enter the fold of Islaam. This is the best way for you, and security is for him who follows the straight course.*

The issue of security was mentioned also in various pacts. Reported in *al-Tabaqat* of Ibn S'ad that rasulullah ﷺ wrote for Bani Dhamra [26]:

> 1. *These people shall have the security of life and property.*
> 2. *These people shall be helped against whoever attacks them.*
> 3. *It shall be binding on these people always to help the Prophet ﷺ and whenever the Prophet of Allaah sends for their help, they shall give help, but assistance in religious wars shall not be essential.*
> 4. *As long as these people adhere to the pact, they shall be assisted.*
> 5. *Allaah and His Prophet have a responsibility in this pact.*

Regarding those who believe in His messengers, Allaah gives glad tidings in the Qur'an [3]:

وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾

And Allaah is the ally of the believers. | 3:68 |

بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ﴿١٥٠﴾

Nay, Allaah is your mawla, and He is the best of helpers. | 3:150 |

Allaah commands rasulullah ﷺ:

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّيٓ
أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٤﴾

Say : "Shall I take as a protector any other than Allaah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allaah." And be not you of the mushriks. | 6:14 |

Besides Allaah there is no true helper or protector. He is sufficient as Protector and sufficient as a Helper:

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ
ٱللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

Verily, Allaah! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allaah you have neither any protector nor any helper. | 9:116 |

وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ﴿٤٥﴾

Allaah has full knowledge of your enemies, and Allaah is sufficient as a protector, and Allaah is sufficient as a helper. | 4:45 |

In the Qur'an, Allaah gives numerous examples of Him helping specific individual or groups against their enemies, such as Ibrahim (Abraham), Yusuf, Musa and Children of Israel.

وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾

And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams. | 23:50 |

Allaah reminds us of His favours in granting the believers in Madeenah security after the period of insecurity in Makkah:

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ
ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢٦﴾

> **And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.** | 8:26 |

The security from Allaah ﷻ may be invoked at specific times and against specific events. For example, rasulullah ﷺ said ▷:

> *The security for my community against drowning is to say, while boarding a ship (or a boat),*
>
> بِسْمِ ٱللَّهِ مَجْرِىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾
>
> **In the Name of Allaah will be its course and its anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."** | 11:41 |

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

> **They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He and Exalted is He above all that they associate as partners with Him!** | 39:67 |

For protection against accidents and calamities rasulullah ﷺ said:

> *Whoever recites it three times in the morning will not be afflicted by any calamity before evening, and whoever recites it three times in the evening will not be overtaken by any calamity before morning.*
>
> ﴿بِسْمِ اللهِ ٱلَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي ٱلأَرْضِ وَ لَا فِي ٱلسَّمآءِ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾
>
> In the Name of Allaah, who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All- Hearing, the All-Knowing [10, 9, 11].

For protection against harmful things rasulullah ﷺ enjoined on us the following du'a to be recited three times daily:

> ﴿اَعُوذُ بِكَلِمَاتِ ٱللَّهِ ٱلتَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ﴾
>
> I seek protection in the perfect words of Allaah from every evil that He has created [8, 10, 9].

We should take refuge only in Allaah, seek His help and we should do it profusely. Rasulullah ﷺ used to supplicate many du'as during course of the day. There are many such du'as found in authentic sources - more are given in section 9.6.

Well-being and prosperity should not blind us to a false sense of security. The people and nations, who are arrogant, their good state of being becomes a trial - they turn in ingratitude and rebellion to Allaah ﷻ. History is enough as a witness! Regarding Quraysh, Allaah says:

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ﴿٤﴾

▷This du'a is found in *al-Hisnul Hasin* by Muhammad al-Jazri ﷺ. Also reported by as-Sinni [111].

Who has fed them against hunger and has made them safe from fear. | 106:4 |

Allaah warns those who feel secure against Him. What we take for granted everyday, such as the simple act of walking on the face of the earth is nothing but a mercy and command from Him.

ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? | 67:16 |

أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ ﴿١٧﴾

Or do you feel secure that He, Who is over the heaven, will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning? | 67:17 |

Severe retribution was meted out to nations that turned away from the warning of Allaah:

وَضَرَبَ ٱللَّهُ مَثَلٗا قَرۡيَةٗ كَانَتۡ ءَامِنَةٗ مُّطۡمَئِنَّةٗ يَأۡتِيهَا رِزۡقُهَا رَغَدٗا مِّن
كُلِّ مَكَانٖ فَكَفَرَتۡ بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ
بِمَا كَانُواْ يَصۡنَعُونَ ﴿١١٢﴾

And Allaah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it denied the favours of Allaah. So Allaah made it taste the extreme of hunger and fear, because of that which they used to do. | 16:112 |

This may refer to any of the cities or populations in ancient or modern times, which were favoured with security and other blessings from Allaah, but which rebelled from Allaah's Law and tasted the inevitable penalty, even in the midst of their iniquities.

Some *mufassirs* * see here a reference to the city of Makkah under the control of polytheists [2]. Makkah had been peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it, as Allaah said:

أَوَلَمۡ نُمَكِّن لَّهُمۡ حَرَمًا ءَامِنٗا يُجۡبَىٰٓ إِلَيۡهِ ثَمَرَٰتُ كُلِّ شَيۡءٖ رِّزۡقٗا مِّن لَّدُنَّا
وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ﴿٥٧﴾

Have We not established for them a safe sanctuary to which are brought all kinds of fruits as provision from Us? But most of them do not know. | 28:57 |

They denied many such blessings, the greatest of which was Muhammad ﷺ, towards them:

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ بَدَّلُواْ نِعۡمَتَ ٱللَّهِ كُفۡرٗا وَأَحَلُّواْ قَوۡمَهُمۡ دَارَ ٱلۡبَوَارِ ﴿٢٨﴾
جَهَنَّمَ يَصۡلَوۡنَهَاۖ وَبِئۡسَ ٱلۡقَرَارُ ﴿٢٩﴾ وَجَعَلُواْ لِلَّهِ أَندَادٗا لِّيُضِلُّواْ عَن
سَبِيلِهِۦۗ قُلۡ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمۡ إِلَى ٱلنَّارِ ﴿٣٠﴾

*Mufassir - Qualified commentators of Qur'an.

> **Have you not seen those who have changed the blessings of Allaah into disbelief, and caused their people to dwell in the house of destruction? Hell, in which they will burn, - and what an evil place to settle in! And they set up rivals to Allaah, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the Fire!"** | 14:28-30 |

Hence Allaah replaced their former blessings with the opposites after the *hijrah* [4] of the Messenger of Allaah ﷺ and the sahaaba ﷺ to Madeenah. They feared the power and the attack of his armies, and they started to lose and face destruction of everything that belonged to them, until Allaah made it possible for His Messenger ﷺ to conquer Makkah [3]. Regarding the favour of Allaah, rasulullah ﷺ said [8]:

> *I have been given superiority over the other prophets in six respects:*
> *I have been given words which are concise but comprehensive in meaning;*
> *I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me;*
> *the earth has been made for me clean and a place of worship;*
> *I have been sent to all mankind and the line of prophets is closed with me.*

1.2.7 Intellect

Among the favours Allaah ﷻ has granted us are the faculties of hearing, sight and reason.

وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

> **And Allaah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks.** | 16:78 |

With this reason, a person should distinguish between what is harmful and what is beneficial. Allaah ﷻ has given the intellect to look at His signs, reason, understand and recognise Him. This is why Allaah frequently refers to their use:

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى
تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا
بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ
وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

> **Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allaah sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed ayat for people of understanding.** | 2:164 |

[4] Hijrah - Migration.

He praised Ibrahim ﷺ for using his intellect in the Qur'an:

قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

[Ibrahim] said: "Do you then worship besides Allaah, things that can neither profit you, nor harm you? Fie on you, and all that which you worship besides Allaah! Have you then no sense?" | 21:66-7 |

If people do not use their intellect to reflect upon the signs of Allaah, they will surely be swayed by the ignorance of the society of their fore-fathers. Most people use these faculties throughout their lives to benefit themselves except with regard to the One Who gave them in the first place. Allaah ﷻ reminds that such heedlessness did not go unpunished:

وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً
فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُوا۟
يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

And indeed We had firmly established them with that wherewith We have not established you (O Quraysh)! And We had assigned them the (faculties of) hearing, seeing, and hearts, but their hearing, seeing, and their hearts availed them nothing since they used to deny the ayat of Allaah, and they were completely encircled by that which they used to mock at! | 46:26 |

وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾

And if Allaah willed, He could have taken away their hearing and their sight. Certainly, Allaah has power over all things. | 2:20 |

1.3 Allaah is the Source of all Knowledge

Knowledge [f] → 62 (*'Ilm*) is to comprehend the reality of something as it truly is, with certainty [101]. Allaah is the source of all knowledge. Allaah says:

وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ
أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

And if all the trees on the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, yet the Words of Allaah would not be exhausted. Verily, Allaah is All-Mighty, All-Wise. | 31:27 |

Ar-Rabi bin Anas ﷺ said:

> The parable of the knowledge of all of mankind, in comparison to the knowledge of Allaah, is that of a drop of water in comparison to all of the oceans.

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾

Your god is only Allaah, the One, none has the right to be worshipped but He. He has full knowledge of all things. | 20:98 |

وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا
حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾

And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear record. | 6:59 |

Guesses and conjectures do not lead to such a knowledge. Allaah ﷻ warned us about these:

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ
إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

And if you obey most of those on earth, they will mislead you from the way of Allaah. They follow nothing but conjectures: they do but lie. | 6:116 |

إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾

They follow but a guess, and verily, guess is no substitute for the truth. | 53:28 |

Knowledge can be classified in many ways, such as according to:

Source: Revealed and Acquired

Usefulness: Beneficial, Non-beneficial and Blameworthy

Scope: Deeni and Worldly

Status: Compulsory and Optional

Mode: Apparent and Hidden

1.3.1 Revealed and Acquired

The revealed knowledge is that which Allaah ﷻ communicated to man and jinn through His messengers and books. Such means of revelation are discussed in section 5.2.1. It is only through revelation that we learn about angels, aakhira, divine preordainment etc.

Revealed knowledge benefits us both in this world and the next. Prescribed worship, morals and manners are all beneficial in both worlds. The worldly benefits of these may or may not be revealed or apparent. Such benefits may however be discovered through scientific investigations. Take *salaat* [3] for instance - though revelation we know that it prevents us from many form of corruption in this world!

[3] Salaat - The second pillar of Islaam as shown by rasulullah ﷺ. It involves a set routine of recitation, supplication & utterance while standing, bowing, prostration and sitting.

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ

Verily, salaat prevents from fahsha' and *munkar* [9]. | 29:45 |

Needless to mention the great spiritual benefits and rewards of salaat in aakhira. Sahaaba ﷺ were taught to fulfil their worldly needs through salaat.

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ

And seek help in patience and salaat. | 2:45 |

Allaah ﷻ sent rasulullah ﷺ with the Qur'an as a mercy for the whole world. His life embodies the teachings of Qur'an, a model for mankind and jinn. Our success in this world and next depend on following his lifestyle.

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ

And We have not sent you (O Muhammad ﷺ), except as a mercy to the *'alamin* [10]. | 21:107 |

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

Certainly, We have brought them a Book which We have detailed by knowledge - a guidance and a mercy to a people who believe. | 7:52 |

As well as knowledge of the deen Allaah also reveals knowledge of worldly things to benefit man. In the Qur'an Allaah tells about Adam عليه السلام:

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ

And He taught Adam all the names (of everything). | 2:31 |

As for acquired knowledge, this is also from Allaah ﷻ. We tap into this through scientific investigations. Acquired knowledge is limited to human perception and rational thinking and it constitutes the subject matter of various natural and social sciences. A lot of things which are studied under these sciences fall within conjecture, theory and subjected to different interpretations. The more "exact" the science is, the purer its content of knowledge. Exact sciences leave no room for different interpretations, e.g. speed of light, rising of hot air, attraction between electrically neutral masses.

Scientists discover the acquired knowledge as and when Allaah wishes. Allaah ﷻ chooses the person to make these discoveries. One of the aims for this system of unveiling is to show His signs in the creation to the disbelievers:

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

[9] Munkar - Disbelief, polytheism, and every kind of evil wicked deed, etc.
[10] 'Alamin - Literally stands for worlds. It means mankind, jinns and all that exists.

We will show them Our signs in the universe, and in their own-selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? | 41:53 |

That which Allaah revealed through Qur'an and His Messenger, Muhammad ﷺ, are only now being confirmed by science. Some examples are listed below:

Past Nations - Defeat of Persians by the Romans on the lowest point on earth. Death of Fir'awn and preservation of his body. Relics of perished nations *.

The Earth - Mountains as pegs to stabilise earths crust. Iron g→ 63 as extraterrestrial material sent by Allaah to benefit man. Barrier between sweet and salty water. Protective layers of earth's atmosphere as canopy. Formation of cloud and rain.

Creation of Man - The various stages of man's creation in the womb. A lying, sinful forelock. Unique fingerprints.

The Solar System - The sun is a "lamp" and the moon is a "light." ◇ Heavenly bodies follow on their own orbit.

Future events - Conquest of Constantinople. Earth's resources becoming a trial for Muslims. Euphrates discloses a gold mountain. Mass communication to spread evil in the World. Salaat time will be calculated, rather than relying on the sun.

1.3.2 Beneficial, Non-beneficial and Blameworthy

Knowledge is beneficial in both worlds. Deeni knowledge benefits us, as it sheds light on what is required of us just as the matters we should refrain from. Through it one purifies the soul and pleases Allaah.

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* Allaah ﷻ informs us about such nations as 'Aad, Thamud in the Qur'an:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝ إِرَمَ ذَاتِ ٱلْعِمَادِ ۝ ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَـٰدِ ۝
وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ۝ وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ۝ ٱلَّذِينَ طَغَوْا۟
فِى ٱلْبِلَـٰدِ ۝ فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝
إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ۝

Have you not considered how your Lord dealt with 'Aad of Iram - who had lofty pillars, the like of which were not created in the land? And (with) Thamud, who hewed out rocks in the valley? And (with) Fir'awn who had the stakes (to torture)? Who did transgress beyond bounds in the lands. And made therein much mischief. So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful. | 89:6-14 |

Nicholas Clapp, an amateur archaeologist, discovered the lost city of Ubar (now in Oman), 12 metres below the sands using satellite images supplied by NASA. Since the features of this city matches the description of Iram in the Qur'an, it is considered to be the city of 'Aad [95].
Thamud, also called ashab al-Hijr, lived in the north of the Arabian Peninsula. They are famous for stone carving which are found in the kingdom of Rum Valley or the Valley of Petra in Jordan.

◇Allaah ﷻ informs in the Qur'an:

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا ۝

And has made the moon a light therein, and made the sun a lamp? | 71:16 |

Al-Haafidh ibn Rajab ﷺ said in *Faḍlu Ilmuṣ-Salaf alal-Khalaf*:

> So the beneficial knowledge from amongst all the types of knowledge is to take possession of the texts of the Book and the Sunnah and to understand their meanings, and to limit oneself to that which is reported from sahaaba, the *taabi'iṣ* [ʌ] and their successors - with regards to the meaning of the Qur'an and Hadeeth, and what is reported from them as regard to the *halaal* [▷] and haraam, and *zuhḍ* [⋆], *raqaa'iq* [ꟻ], the accounts of previous nations and prophets, and other than that. Striving firstly, to distinguish what is authentic and what is weak; and then secondly, striving to understand and comprehend it. And there is enough in that for the intelligent one, and enough to occupy one who busies himself with beneficial knowledge. And he who stops at that and makes his intention purely for the Face of Allaah and seeks His help - then Allaah will help him, guide him and grant him success, satisfaction, understanding and inspiration. Then he will take the benefits of this knowledge - which are found through it alone - and that is fear of Allaah, as Allaah - the Exalted and Majestic - says:
>
> إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ۝
>
> **Indeed, it is only those who have knowledge, amongst His slaves, that fear Allaah.** | 35:28 |

Worldly knowledge can be beneficial or non-beneficial. Knowledge of worldly things which help us to enjoy benefits from Allaah's creation without breaking His command is beneficial knowledge. It helps us see more of Allaah's signs through His creations, discover cures to diseases etc. This may be pursued provided it does not become an obstacle for us to learn the compulsory knowledge of the deen.

Rasulullah ﷺ used to say after the fajr salaat:

> *O Allaah, I aṣk Thee for beneficial 'ilm, acceptable ḍeeḍ, and good provision* [9, 12, 11, 18].

Knowledge may be considered non-beneficial in itself or with respect to certain persons. Rasulullah ﷺ used to seek refuge in Allaah from non-beneficial knowledge. He ﷺ used to say [ɔ]:

> *O Allaah, I seek refuge in Thee from four things: Knowledge which ḍoeṣ not profit, a heart which iṣ not ṣubmiṣṣive, a ṣoul which haṣ an inṣatiable appetite, and a ṣupplication which iṣ not heard* [10].

As regards blameworthy knowledge Imaam Gazali ﷺ wrote in *Ihya' Ulum al-Din*, knowledge is to be considered blameworthy only in the following three cases [109]:

■ When it leads to any harm, whether to its practitioner or someone else. For this reason the science of magic and talismans is held blameworthy. With this knowledge, a man is separated from his wife. Rasulullah ﷺ himself was the victim of magic which caused him to become sick until Jibrael ﷺ made it known to him and exorcized the evil spirit from

[ʌ] Taabi'i - A Muslim who saw or met one of the sahaaba ﷺ.
[▷] Halaal - Lawful.
[⋆] Zuhd - Abstinence.
[ꟻ] Raqaa'iq - Heart softeners.
[ɔ] For Arabic see page 761.

underneath a stone in the bottom of a well [6, 11]. …With constant repetition of words of unbelief and obscenity which are contrary to shari'ah, the aid of the devils is secured. As a result, strange states befall the charmed person, in accordance with the established order Allaah has ordained. Knowing these things constitutes knowledge, which itself is not blameworthy. Nevertheless, it is of no use except for harming people. The instrument of evil is in itself evil, and it is for this reason that magic is regarded blameworthy.

■ A knowledge is blameworthy when it is mostly harmful. For example, astrology which attempts to know the course of the laws and ordinances of Allaah relative to His creatures. 'Umar ibn al-Khattab ﷺ said, "Acquire of the science of the stars enough to lead you on land and on sea but no more." He warned against it for three reasons:

- Most people, might think that it is the stars which influence the course of events and are also the gods who direct the world. The feeble-minded one does not look beyond the means, and only the learned man who is well-grounded in knowledge would understand that the sun, moon, and stars are subject to the will of Allaah. Thus the parable of the feeble-minded person who thinks that the light of the sun is the result of its rising, is like the parable of an ant which as it happened upon the surface of a sheet of paper, was endowed with reason and thereupon watched the movement in the process of writing, only to think that it was the work of the pen, but would not go beyond that to see the fingers, and behind the fingers the hand, and behind the hand the will which moves it, and behind the will a deliberate and an able scribe, and behind all, the Creator of the hand, and the ability, and the will.
- Astrology is purely guess work and in the opinion of the average man, the influence of the stars is not determined either with certainty or even with probability.
- The science of the stars is of no use at all. At its best, its an intrusion into useless things and a waste of time and life which is man's most precious belonging. Such a thing is the most serious loss.

■ Knowledge may be pronounced blameworthy when the pursuit of that kind of knowledge does not give the practitioner any real scientific advantage. Consequently, such knowledge is intrinsically blameworthy, as it involves the study of the trivial sciences before the important ones, and the obscure before the significant, like delving into the divine mysteries which have been pursued by both the philosophers and the theologians; but neither they nor anyone else could grasp it in whole or in part.

1.3.3 Deeni and Worldly

The primary sources of deeni knowledge are the Qur'an and Sunnah. By extension, anything which is necessary for preservation and interpretation of their meanings are also part of that knowledge. Therefore 'aqeedah, sciences of Hadeeth such as biographies (*'Ilm-ul-rijal*); tafseer of Qur'an such as Arabic grammar, pre-Islamic poetry; fiqh and its sciences such as usool-al-*fiqh* * etc. are all knowledge.

*Fiqh - Islamic Jurisprudence.

Deeni knowledge take precedence over worldly knowledge. This is because former helps us to follow commands of Allaah in both worlds. Ignorance of this knowledge will cause us to live a wretched life, more like animals and face eternal damnation in aakhira. As for lacking in it, then this will deprive us of the full benefits of prophethood or even falling into sin and ignominy. Deeni knowledge include all forms of ritual worship such as salaat, *hajj*[◇], zakaat, *jihaad*[人]; social organisation such as politics, family life and community life; trade and commerce; and manners or character.

Worldly knowledge is that which helps us to do our worldly things such as swimming, farming, manufacturing, building etc. This may be very important for our livelihood but lacking or ignorance of any of this does not have any bearing on the aakhira. This knowledge is gained through investigations and reasoning. The evidence for this is the hadeeth reported by Raafi' ibn Khudayj [8]:

> Rasulullah ﷺ came to Madeenah, and they were pollinating the date-palms. He said, "*What are you doing?*"
> They said, "We always used to pollinate them."
> He said, "*Perhaps if you do not do that, it will be better.*"
> So they did not do it, and the harvest was lacking. They mentioned that to him, and he said, "*I am only a human being like you. If I tell you to do something with regard to religion, then follow it, but if I tell you to do something based on my own opinion, I am only a human being.*"

1.3.4 Compulsory and Optional

Ulama explain that the amount of knowledge which is necessary to follow all of Allaah's commands and refrain from all that are forbidden is compulsory. Rasulullah ﷺ said:

> *The seeking of knowledge is obligatory for every Muslim…* [9, 11, 18].

This knowledge is not just limited to belief or rituals. For instance, a trader must know all the rules pertaining to shari'ah injunctions regarding transactions. However, there exists some disagreement as to what branch of knowledge one is obliged to acquire. According to abu-Talib al-Makki ﷺ (D 386H), what is meant is what embodies the five pillars of Islaam, namely: *shahada*[▷], salaat, fasting, hajj and zakaat. As for details then Imaam Gazzali ﷺ explains the first of these, shahada as [109]:

> When a sane individual attains puberty and comes of age, his first obligation is learning the two words of shahada and understanding their meaning. These two words are:
> **There is no god but Allaah, Muhammad is the Prophet of Allaah.**
> He is not required to fully penetrate their significance through scrutiny, investigation, and research, but only to believe and confess them unequivocally without the least doubt or hesitation. The latter is obtained by merely accepting on authority without any investigation or proof, since the Prophet required

◇ Hajj - Pilgrimage.
人 Jihaad - Literally means "to make an effort"' or "to exert oneself".
▷ Shahada - Testification of eeman.

> only mere acceptance and confession from the ruffians among the Arabs without their learning any evidence *.

However, if one feels any passing thought of doubt regarding the shahada then it would be obligatory for him to acquire the knowledge of whatever would remove that doubt. These may arise naturally or as a result of hearing things in one's community. Thus in a town where rumours have spread and the people talk here-say, the individual should, in early years of his maturity, be protected against such influence by being instructed in the truth [109].

Imaam Gazzali ﷺ continues on other points as well, for instance in case of zakaat he said:

> Should a person come into some wealth, or on coming of age, inherit some, he should learn all about zakaat. For although fulfilling the obligation is not immediately incumbent upon him, it would become so at the end of the first year after his acceptance of Islaam. Should he posses nothing but camels, he would not need to learn the zakaat of sheep, and the same is true of the other varieties [of wealth].

The second compulsory type of knowledge is *farḍh-kifaya* [ʱ] i.e. a collective obligation upon the community. Without this type of knowledge practising the deen is not possible. These comprise sources (*uṣool*), branches (*furu*) [ʾ], auxiliary (*muqaḍḍimat*) [ʿ], and supplementary (*mutammimat*) [109] [°]. Study of other sciences were also made *farḍ-kifaya* due to dangers arises from deviant ideas and methods - in order to refute them ulama embarked on study of philosophy and theology. Certain types of worldly knowledge also fall within this category which are vital for the welfare of the society such as knowledge of maths, medicine, military warfare. This second type of knowledge may thus be considered optional on an individual level.

1.3.5 Manifest and Hidden

The knowledge Allaah ﷻ encompass everything. But, creations cannot comprehend anything except to the degree that Allaah permits. It is infinitesimally small compared the knowledge of the Creator, the Most High. This is why angels attributed the source of all knowledge to Allaah in the discussion about the creation of Adam:

قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٣٢﴾

They said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." | 2:32 |

Both the manifest (exoteric) knowledge and hidden (esoteric) knowledge are from divine revelation. The basis of this deen is on what Allaah has made manifest through revelation to His Prophet Muhammad ﷺ. Ibn al-Jawzee ﷺ said in his treatise, *Talbees-Iblees*,

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*Al-Tabari ﷺ indicated them to be the Banu-Asad.

[ʱ] Fardh - Obligatory.

[ʾ] Furu - Branches are drawn from usool such as: tafseer, fiqh, hadeeth sciences, seerah, Islamic political science (*as-siyasah al-shari'ah*), Islamic history, etc.

[ʿ] Muqaddimat - Auxiliary matters act as the instrument for the shari'ah sciences - it is necessary to engage in their study to understand the shari'ah sciences, eg. Arabic grammar and pre-Islamic poetry.

[°] Such subjects as *manṣukh* & *naṣikh*, *amm* & *khaṣ* with respect to Qur'an; studying lives of sahaaba ﷺ and others; *Ilm al-jarh wat-ta'deel* in Hadeeth sciences etc. are supplementary.

> So our deen, all Praise being for Allaah, is clear and manifest containing nothing hidden, nor anything concealed, suppressed or secret. Thus, whatever the people of partisanship employ from that then it is the door to misguidance, and Allaah's refuge is sought.

Therefore, everyone is bound by rules of the shari'ah. The death of Prophet Muhammad ﷺ meant that the revelation which has any bearing on the shari'ah has ceased. However, Allaah may communicate with people in other ways, especially with His close bondsmen. Some examples of hidden * means of communication are given below.

Ilham

Ilham or private inspiration of anyone pious or otherwise does not have any bearing on shari'ah rulings. Rather ilhams are only valid in the absence of clear rules from shari'ah. Ibn Taymiyyah ؒ says on this regard:

> If the *saalik* ◇ has creatively employed his efforts to the external shar'i indications and sees no clear probability concerning his preferable action, he may then feel inspired - along with his goodness of intention and reverent fear of Allaah - to choose one of two actions as superior to the other. This kind of inspiration is an indication concerning the truth. It may be even a stronger indication than weak analogies, weak hadeeths, weak literal arguments (zawahir), and weak istisHaab which are employed by many who delve into the principles, differences, and systematizing of fiqh ⅄.

In the story of Khidr ؑ we find such a form of communication. Rasulullah ﷺ said,

> *Musa ؑ got up to deliver a speech before the children of Israel and he was asked, 'Who is the most learned person among the people?'*
> *Musa replied, 'I.'*
> *Allaah admonished him for he did not ascribe knowledge to Allaah alone. So Allaah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you…*[6]'

When Musa ؑ met him, he could not refrain himself from denouncing many actions of Khidr ؑ. This was because Musa ؑ did not know the hidden reasons behind them, i.e. Khidr damaged the boat after crossing the sea, killed an innocent boy and repairing a wall free even when the people in the village did not entertain their guests.

Khidr ؑ had very good reasons to do that. In the first instance, damaging the boat was to help the poor owners as there was an oppressive king seeking all good boats. In the second instance, Allaah wanted good for the parents:

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾

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*There are sufis who claim to know hidden knowledge and even using those claims and experiences to create bid'ah and shirk.

◇Saalik - Someone seeking spiritual progress.

⅄*Majmoo'at al-rasa'il wal- masa'il*, Beirut, Lajnat al-turath al-'arabi : see Ibn Taymiyya On "*Futooh al-Gayb*" And Sufism by G Fouad Haddad.

> **His parents were believers, and we feared lest he should oppress them by rebellion and disbelief.** | 18:80 |

The reason for the last action of his is given in the Qur'an:

وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا
وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا
رَحْمَةً مِّن رَّبِّكَ

> **And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord.** | 18:82 |

Khidr ﷺ did these not out of his own accord, but his knowledge is a mercy for the people concerned.

رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ

> **…as a mercy from your Lord. I did it not of my own accord.** | 18:82 |

Allaah says:

وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ

> **…and it may be that you dislike a thing which is good for you.** | 2:216 |

Further, rasulullah ﷺ said:

> *Allaah does not decree anything for the believer except it is good for him* [12].

Also we find that after the demise of rasulullah ﷺ, Abu Bakr ﷺ decided to fight those who rejected paying zakaat, despite the opinion of many prominent sahaaba in the contrary. Later on, 'Umar ﷺ supported this decision and supported him fully. 'Umar ﷺ commented:

> By Allaah, the matter was only this much when I saw that Allaah had opened the bosom of Abu Bakr ﷺ to fight. I also realised that it was the truth [6, 8].

Similarly, when Abu Bakr ﷺ was about to die, he had the following conversation with Aa'isha ﷺ:

> Abu Bakr ﷺ: Distribute the estate among your brothers and sisters according to shari'ah.
> Aa'isha ﷺ: O father, this is my sister Asma. Why do you mention another sister.
> Abu Bakr ﷺ: I think that Habibah [the wife of Abu Bakr] who is pregnant is going to have a baby girl [17].

The girl was named Ummu Kulthum, and again Abu Bakr ﷺ knew it through ilham.

It is generally accepted that the 'Umar ﷺ was blessed with the most amount of ilham in this ummah. On numerous occasions, whatever he said, occurred [388]. Ibn 'Umar ﷺ used to say:

> 'Umar never said about something, 'I think it is like this' except that it turned out as he said [9].

Rasulullah ﷺ said:

> *There had been among the people before you inspired persons and if there were any such among my ummah, 'Umar ibn Khattab would be one of them* [8].

Ibn Wahb ﷺ explained the word مُحَدَّثُونَ in this hadeeth to mean those who receive hint from the High (*mulhamun*). Ibn Athir al-Jazari (d 606h) writes about this hadeeth that "A mulham is a person in whose heart something is inspired and he can inform about it through his understanding and intuition. The muhaddath is a specific type of person whom Allaah has chosen from among His servants like Umar ﷺ. They inform others of whatever they are told."

In one of the Saheeh Bukhari narration the word يَكلِمون is used instead, which means people with whom Allaah communicated. Imaam Nawawi ﷺ wrote in *Sharh Sahih Muslim*: The scholars have differed concerning "spoken to." Ibn Wahb ﷺ said it meant: "inspired" (mulhamun). It was said also: "Those on the right, and when they give an opinion it is as if they were spoken to, and then they give their opinion. It was said also: the angels speak to them…Bukhari said: "Truth comes from their tongue."

Ibn Hajar ﷺ said in *Fath al-Bari*: The one among [Muslims] who is "spoken to," if his existence is ascertained, what befalls him is not used as basis for a legal judgement, rather he is obliged to evaluate it with the Qur'an, and if it conforms to it or to the Sunnah, he acts upon it, otherwise he leaves it.

Rasulullah ﷺ also said about 'Umar ﷺ:

> *Indeed Allaah has placed the truth upon the tongue of 'Umar and in his heart* [10, 12].

'Umar ﷺ used to say,

> Gather close to the mouths of those who obey Allaah and pay attention to what they say for true matters are disclosed to them [▷].

Once 'Umar ibn al-Khattaab ﷺ was giving his khutbah, he suddenly said, "O Saariyah, the mountain! O Saariyah, the mountain, the mountain!"

Saariyah was the *ameer* [⋆] of the Muslim army, appointed by 'Umar ﷺ. The army had already been sent out and between them and 'Umar ﷺ was the distance of one month's journey. When the prayer was over the people gathered round to question him. 'Umar ﷺ said that while he was delivering the sermon he saw that the Muslim army under Sariyah fighting on the Fasa front, was stranded. He advised them to seek the protection of the hills [390].

A month later, a messenger returned from that army saying that they had almost been defeated when they heard a voice proclaiming 'O Saariyah, the mountain! O Saariyah, the mountain! So we put our backs against the mountain and Allaah defeated the enemy [ᵑ].

The rank of *ṣiddeeq* [ᵌ] is greater and this can be ascertained from the fact that on numerous occasions Abu Bakr ﷺ was correct and Umar ﷺ had to retract his position.

[▷] Reported by Ibn abi Shaybah in *Muṣannaf* and Ibn al-Mubarak in *az-Zuhd* [142].

[⋆] Ameer - Commander.

[ᵑ] Abu Nu'aym in "*Ad-Dalaa'il*", and also from Ibn Kathir's "*al-Bidaayah*".Ⓢ

[ᵌ] Siddeeq - Those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr ﷺ.

For example,

- After the conclusion of the treaty of Hudaybiyya, the terms of which were apparently humiliating.
- 'Umar initially rejected the fact that rasulullah ﷺ had passed away.
- 'Umar's questioning of fighting those who refused to pay zakaat.

Despite being a muhaddath, 'Umar ؓ used to consult the sahaaba ؓ and he would bring proof from Qur'an and Sunnah just as they would bring proof from Qur'an and Sunnah. And this is why Ibn Taymiyyah ؒ said that:

> …anyone who claims, or his followers claim on his behalf, that he is *wali* [♀] of Allaah to whom certain realities are disclosed, and that it is necessary for his followers to accept everything he says without objection and to believe in his condition without referring back to the Book and Sunnah, are in grievous error. Indeed such a person is amongst the most misguided of the people for 'Umar bin al-Khattab was better than him, he was the Leader of the Believers, and the Muslims used to disagree with what he said that was erroneous, basing their argument upon the Book and the Sunnah. The salaf of this nation and their imaams are agreed that every person's saying is taken or left except for rasulullah ﷺ [142].

Dreams

Allaah ﷻ may communicate through dreams. Rasulullah ﷺ said,

> *A good dream (that comes true) of a righteous man is one of forty-six parts of prophethood* [6, 8, 17].

> *If anyone of you sees a dream that he likes, then it is from Allaah, and he should thank Allaah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allaah from its evil, and he should not mention it to anybody, for it will not harm him* [6].

Narrated Abu Hurayra ؓ:

> I heard rasulullah ﷺ saying, "*Nothing is left of the prophethood except al-Mubashshirat.*"
> They asked, "What are al-Mubashshirat?"
> He replied, "*The true good dreams (that conveys glad tidings).*"

Though righteous dreams can add to certainty [h→ 63], it cannot be used to change the shari'ah rulings. Hafidh ibn Hajar al-Askalani ؒ said,

> Dreams of people other than prophets do not communicate the rules of Islaam, which are understood through wahi and *ijtihad* [°].

[♀] Wali - Someone close. Usually refers to wali of Allaah.
[°] Ijtihad - Applying one's mind to the source references of the shari'ah to deduce rulings.

1.4 Guidance is From Allaah

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ

All the praises and thanks be to Allaah, Who has guided us to this, never could we have found guidance, were it not that Allaah had guided us! Indeed, the Messengers of our Lord did come with the truth. | 7:43 |

This is what the fortunate ones, the successful ones out of the whole of mankind will say in jannah. What secured them this end is the guidance that Allaah ﷻ bestowed upon them before they left this world. For man this guidance is necessary for success in this world and the next. In fact, all creations in the universe are in need of Allaah ﷻ for of guidance to run their affairs. Allaah says:

قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ۝

[Musa عليه السلام] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." | 20:50 |

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝ ٱلَّذِى خَلَقَ فَسَوَّىٰ ۝ وَٱلَّذِى قَدَّرَ فَهَدَىٰ ۝

Glorify the name of your Lord, the Most High, Who has created (everything), then proportioned it; And Who has measured, then guided. | 87:1-3 |

"Measured" here means Allaah preordained for each and everything even to be blessed or wretched. Also "guided" means Allaah showed mankind the right as well as wrong paths, and guided the animals to pasture [1].

The level of guidance vary from person to person. Taking shahada is the first step in this journey. The more a person progresses in divine guidance, the closer his life represents Islaam, the more concious he becomes of Allaah's greatness. A believer needs to be guided on the straight path every moment of this life - far more than food & drink or even oxygen. Thus Allaah directed us to seek guidance from Him - only He can bestow guidance. This is invoked in our daily recitation of soorah Fatiha:

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝

Guide us to the Straight Way. | 1:6 |

Man are deviated from the clear path for various reasons, such as:

Ignorance	Oppression
Whispers from shaitaan	Sinning
Desire of *nafs* *	Vain argumentation
Arrogance	

*Nafs - Lower self, soul, psyche etc.

Those guided by Allaah, will never be led astray.

وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ ۗ أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ﴿٣٧﴾

And whomsoever Allaah guides, for him there will be no misleader. Is not Allaah All-Mighty, Possessor of Retribution? | 39:37 |

Rasulullah ﷺ made a point of opening all the speeches by reminding what is guidance and warning against its opposites:

Verily, the best of speech is the Book of Allaah, and the best of guidance that of Muhammad ﷺ and the evil of all religious matters is their own innovations. Every innovation is a bid'ah, and every bid'ah is a misguidance, and very misguidance is in the Fire [10, 13].

Allaah has sent many divine books, prophets and pious preachers to guide humanity. Regarding the Qur'an, He says:

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

And We have sent down to you the Book as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves. | 16:89 |

Following divine guidance is a requirement; we must submit to truth, irrespective of who brings it - not doing so is a sign of arrogance. Those who will follow it will receive peace and security. Allaah said:

فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve." | 2:38 |

Guidance is given by Allaah with or without means. Hidaaya is of two kinds [1]: Guidance of *Tawfiq* is totally from Allaah and Guidance of *Irshad* is through preaching.

1.4.1 Tawfiq

Tawfiq carries the meaning that when Allaah ﷻ wills mercy for someone and He instils the thought and desire in his heart to do such and such deed. Allaah causes the faith to reside in the heart of the servants [3]. He removes all obstacles and barriers and then decides that this deed should take place. All these meanings collectively known as tawfiq [364]. This meaning is conveyed in the ayat:

لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ

Not upon you (Muhammad ﷺ) is their guidance, but Allaah guides whom He wills. | 2:272 |

مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

He whom Allaah guides, is rightly guided; but he whom He sends astray, for him you will find no protecting guide. | 18:17 |

1.4.2 Irshaad

Messengers of Allaah and pious preachers can explain the truth, give direction and lead to it by His leave. Allaah communicated to prophet Muhammad ﷺ:

الٓر ۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾

Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's Leave to the path of the All-Mighty, the Owner of all Praise. | 14:1 |

وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

And verily, you are indeed guiding (mankind) to the straight path. | 42:52 |

إِنَّمَآ أَنتَ مُنذِرٌ ۗ وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

You are only a warner, and to every people there is a guide. | 13:7 |

1.4.3 Who Doesn't Deserve Guidance?

There are certain people about whom Allaah informed us specifically regarding their chances of achieving guidance. Misguidance is justified against them for their evil nature and deeds. In fact, their persistence in these ways only increase in their misguidance and loss. Thus, knowing their traits would enable us to avoid such pitfalls and barriers.

Rejecting the proofs, evidences, verses, lessons, signs, revelations of Allaah:

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

Verily! Those who believe not in the ayat of Allaah, Allaah will not guide them and theirs will be a painful torment. | 16:104 |

Rejecting faith:

وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿١٠٧﴾

And Allaah will not guide those who reject faith. | 16:107 |

Taking evils ones as friends and protectors:

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ
مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

A group He has guided, and a group deserved to be in error; (because) surely they took the shaitaans as auliya' instead of Allaah, and consider that they are guided. | 7:30 |

Disputing about Allaah without knowledge:

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾
كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٤﴾

And among mankind is he who disputes concerning Allaah, without knowledge, and follows every rebellious shaitaan. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. | 22:3-4 |

Making desire one's god:

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ
عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

Have you seen him who takes his own lust (vain desires) as his god? And Allaah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allaah? Will you not then remember? | 45:23 |

فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ
ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ

But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allaah. | 28:50 |

Committing oppression:

إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

Verily! Allaah guides not the people who are *zaalimu* ◇. | 28:50 |

Contending after guidance made clear:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾

◇Zaalim - Wrong-doers, disobedient to Allaah, and polytheists.

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in jahannam, what an evil destination! | 4:115 |

Following fore-fathers without proof:

قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ
شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

They say: "Enough for us is that which we found our fathers," even though their fathers had no knowledge whatsoever and no guidance. | 5:104 |

Lying:

إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَـٰذِبٌ كَفَّارٌ ﴿٣﴾

Truly, Allaah guides not him who is a liar, and a disbeliever. | 39:3 |

Transgressing beyond bounds:

إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

Verily, Allaah guides not one who is a transgressor, a liar! | 40:28 |

Arrogance:

كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

Thus does Allaah seal up the heart of every arrogant, tyrant. | 40:35 |

1.4.4 Who are Upon Guidance?

It is no secret - who is upon the Straight Path! All praise be to Allaah that He made this abundantly clear by explaining the qualities as well as by sending people possessing them. Knowing those who were endowed with guidance will help us follow their footsteps. Here is a rather incomplete list of their qualities:

Prophets:

وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ
وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۚ وَكَذَٰلِكَ
نَجْزِى ٱلْمُحْسِنِينَ ﴿٨٤﴾

And We bestowed upon him Ishaaq (Isaac) and Yaqub (Jacob), each of them We guided, and before him, We guided Nooh (Noah), and among his progeny Dawud (David), Sulaiman, Ayyub (Job), Yusuf, Musa, and Harun (Aaron). Thus do We reward muhsins. | 6:84 |

Having eeman:

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى
مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾

Verily, those who believe, and do deeds of righteousness, their Lord will guide them through their faith. | 10:9 |

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى
ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ

Allaah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allaah. That is the guidance of Allaah. | 39:23 |

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ﴿١٧٥﴾

So, as for those who believed in Allaah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path. | 4:175 |

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾
وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ
هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ

Who believe in the unseen and perform salaat, and spend out of what We have provided for them. And who believe in that which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you and they believe with certainty in the Hereafter. They are on (true) guidance from their Lord. | 2:3-5 |

Upon sunnah of Muhammad ﷺ:

وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ

If you obey him, you shall be on the right guidance. | 24:54 |

Heart attached to masjid:

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ ۖ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ
ٱلْمُهْتَدِينَ ﴿١٨﴾

The mosques of Allaah shall be maintained only by those who believe in Allaah and the Last Day; perform salaat, and give *zakaat* [ك] and fear none but Allaah. It is they who are expected to be on true guidance. | 9:18 |

Patient:

ٱلَّذِينَ إِذَآ أَصَـٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَـٰٓئِكَ
عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

Who, when afflicted with calamity, say: "Indeed we belong to Allaah, and indeed to Him we will return." They are those on whom are blessings from their Lord and mercy. Such are the rightly guided. | 2:156-7 |

Righteous:

وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾

While as for those who accept guidance, He increases their guidance, and bestows on them their piety. | 47:17 |

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْـَٔاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُو۟لَـٰٓئِكَ
عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾

Those who perform salaat and give zakaat and they have faith in the aakhira with certainty. Such are on guidance from their Lord, and such are the successful. | 31:4-5 |

وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَـٰقِيَـٰتُ ٱلصَّـٰلِحَـٰتُ خَيْرٌ عِندَ رَبِّكَ
ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

And Allaah increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort. | 19:76 |

Not mix belief with iniquity:

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

It is those who believe and confuse not their belief with *∂hulm* [ث], for them (only) there is security and they are the guided. | 6:82 |

1.5 Outcome is in Allaah's Hand

What is success and what is failure? Since our actions are set forth by our individual understanding of success or failure, it is of paramount importance that this understanding has divine endorsement.

[ك] Zakaat - Compulsory 2.5% tax on rich.
[ث] Dhulm - Oppression, tyranny, injustice etc. In this context worshipping others besides Allaah.

Our success or failure, in everything we do, and the eventual result, all are in the Hand of Allaah ﷻ - He bestows it upon whomsoever He Wills.

وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

And with Allaah rests the end of (all) matters. | 22:41 |

When Hudhaifah ﷺ was about to die, he wept in anxiety and uneasiness. People said to him: "Are you weeping over your departure from this world?" He said: "No. I am not weeping over that. I love to die. I weep because I do not know whether, at this time of my departure from this world. Allaah is pleased with me or not." He then prayed: "0, Allaah, these are the last moments of my life. You know that I have always loved Thee. Bless my meeting with Thee [6, 63]."

Narrated by Abu Bakra ﷺ:

> During the days (of the battle) of al-Jamal, Allaah benefited me with a word I had heard from rasulullah ﷺ after I had been about to join the Companions of al-Jamal and fight along with them. When rasulullah ﷺ was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said:
>
> *Such people as ruled by a lady will never be successful* [6].

Narrated by Jabir ibn Abdullah ﷺ:

> 'Umar ibn al-Khattab ﷺ brought to rasulullah ﷺ a copy of the Torah and said: "O Rasulullah, this is a copy of the Torah."
> He ﷺ kept quiet and he began to read it. The (colour) of the face of rasulullah ﷺ underwent a change, whereupon Abu Bakr ﷺ said: "Would that your mother mourn you, don't you see the face of rasulullah ﷺ?"
>
> 'Umar ﷺ saw the face of rasulullah ﷺ and said: "I seek refuge with Allaah from the wrath of Allaah and the wrath of His Messenger. We are well pleased with Allaah as Lord, with Islaam as religion, and with Muhammad as Prophet."
>
> Whereupon rasulullah ﷺ said:
>
> *By Him in Whose hand is the life of Muhammad, even if Musa were to appear before you and you were to follow him, leaving me aside, you would certainly stray into error; for if (Musa) were alive (now), and he found my prophetical ministry, he would have definitely followed me* [9].

Narrated by Abu Hurayra ﷺ:

> I heard rasulullah ﷺ saying, "*The good deeds of any person will not make him enter Paradise.*"
> They said, "Not even you, O Rasulullah?"
>
> He said, "*Not even myself, unless Allaah bestows His favour and mercy on me. So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allaah* [6]."

1.5.1 Essence of Failure

The losers, the people of misguidance differ from truth with respect to the belief of what constitutes failure. Their characteristic is a recurring phenomenon throughout the ages. So, much benefit may be gained from understanding their end - both in this world and in aakhira. Allaah saved these signs for us to search, ponder over and learn lessons from.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾

If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. | 39:65 |

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ
إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾

And whoever invokes, besides Allaah, any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely! *kaafiroo* *will not be successful. | 23:117 |

وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ
عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾

Musa said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the aakhira. Verily, the zaalims will not be successful." | 28:37 |

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢١﴾

And who does more wrong than he who invents a lie against Allaah or rejects His ayat? Verily, the zaalims shall never be successful. | 6:21 |

وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾

And (all) faces shall be humbled before the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing, became indeed a complete failure (on that Day). | 20:111 |

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ أَن كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ وَكَانُوا۟ بِهَا
يَسْتَهْزِءُونَ ﴿١٠﴾

Then evil was the end of those who did evil, because they belied the ayat of Allaah and made mock of them. | 30:10 |

* Kaafir - The disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters, etc. It literally means "one who covers up the truth" but used to refer to someone who is made aware of the message of Islaam but refuses to worship Allaah ﷻ. Its plurals are *kuffar* and *kaafiroon*.

فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿١٣٧﴾

So travel through the land and see what was the end of those who denied (the truth). | 16:36 |

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

Such is the Seizure of your Lord when He seizes the towns while they are doing wrong. Verily, His Seizure is painful (and) severe. | 11:102 |

فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾

Then see what was the end of those who were warned. | 37:73 |

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٨٤﴾

Then see what was the end of the *mujrims*[4]. | 7:84 |

وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾

And see what was the end of the *mufsids*[3]. | 7:86 |

1.5.2 Essence of Success

Those who thread upon the guidance sent by Allaah ﷻ, He will give them success - both in this world and in aakhira. Allaah ﷻ enumerates many of the qualities of the successful ones in the Qur'an and their rewards:

Believers:

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾

Successful indeed are the believers. | 23:1 |

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿٣٣﴾ لَهُم مَّا
يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَٰٓؤُا۟ ٱلْمُحْسِنِينَ ﴿٣٤﴾ لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ
أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٣٥﴾

And he who has brought the truth and (those who) believed therein, those are muttaqis. They shall have all that they will desire with their Lord. That is the reward of the muhsins. So that Allaah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. | 39:33-5 |

[4] Mujrim - Criminals, polytheists, sinners, etc.
[3] Mufsid - Mischief-makers, corrupts, liars.

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾

But as for him who repented, believed, and did righteous deeds, then he will be among those who are successful. | 28:67 |

Striving in Allaah's cause:

لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ
وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾

But the Messenger (Muhammad ﷺ) and those who believed with him, strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful. | 9:88 |

Inviting to good, enjoining *ma'ruf*[ף] and forbidding munkar:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a group inviting to all that is good, enjoining ma'ruf and forbidding munkar, and those will be the successful. | 3:104 |

Fear of Allaah:

وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

Fear Allaah that you may be successful. | 3:130 |

فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

So, be patient. Surely, the (good) end is for the muttaqis. | 11:49 |

Purifying:

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

Indeed whosoever purifies himself shall achieve success. | 87:14 |

Following Muhammad ﷺ:

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى
ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ
وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ
وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾

[ף] Ma'ruf - Islamic Monotheism and all that Islaam orders one to do.

Those who follow the Messenger ﷺ, who can neither read nor write whom they find written with them in the Tawraat * and the Injeel ◇, - he commands them for ma'ruf; and forbids them from munkar; he allows them *at-Taiyyibat* ٨, and prohibits them *al-Khaba'ith* ▷, he releases them from their heavy burdens *, and from the fetters that were upon them. So those who believe in him, honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful. | 7:157 |

Remembrance of Allaah:

فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

So remember the graces from Allaah, so that you may be successful. | 7:69 |

Having Taqwa ٢:

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

Verily, for the *muttaqiن* ٣, there will be a success (Jannah). | 78:31 |

Having good deeds:

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾

Then, those whose scales (of good deeds) are heavy, - these, they are the successful. | 23:102 |

Free from covetousness:

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ
وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

So keep your duty to Allaah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. | 64:16 |

Not making friendship with those who oppose Allaah and His Messenger ﷺ:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ
وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ
كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ

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*Tawraat - Torah: Deut, xviii, 15.
◇Injeel - Gospel: John xiv, 16.
٨Taiyyibat - All good and lawful, as regards things, deeds, beliefs, persons, foods, etc.
▷Khaba'ith - All evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.
*This is the burden of Allaah's Covenant with the Children of Israel.
٢Taqwa - Piety, righteousness.
٣Muttaqi - The pious believers who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained).

أُولَٰئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger ﷺ, even though they were their fathers, or their sons, or their brothers, or their kindred. For such He has written eeman in their hearts, and strengthened them with a spirit (proofs, light and true guidance) from Himself. And We will admit them to gardens under which rivers flow, to dwell therein (forever). Allaah is pleased with them, and they with Him. They are the Party of Allaah. Verily, it is the Party of Allaah that will be the successful. | 58:22 |

Give one's due:

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُولَٰئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٣٨﴾

So give to the kindred his due, and to *al-Miskin* [9] and to the wayfarer. That is best for those who seek Allaah's Countenance, and it is they who will be successful. | 30:38 |

Only hear and obey:

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾

The only saying of the faithful believers, when they are called to Allaah and His Messenger ﷺ, to judge between them, is that they say: "We hear and we obey." And such are the successful. | 24:51 |

Seek forgiveness:

وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

And all of you beg Allaah to forgive you all, O believers, that you may be successful. | 24:31 |

Rasulullah ﷺ said:

> *He is successful who has accepted Islaam, who has been provided with sufficient for his want and been made contented by Allaah with what He has given him* [8].
>
> *He has been successful whose heart Allaah has made sincere towards faith, whose heart He has made free from unbelief, his tongue truthful, his soul calm, his nature straight, whose ear He has made attentive and his eye observant. The ear is a funnel and the eye is a repository for what the heart learns. He is successful whose heart is made retentive* [9, 12, 18].

Narrated by al-Miqdam ibn Ma'dikarib ﷺ that rasulullah ﷺ struck him on his shoulders and then said:

> *You will attain success, Qudaym, if you die without having been a ruler, a secretary, or a chief* [10].

[9] Miskin - The poor.

Narrated by Abu Hurayra ﷺ [6]:

> A man came to the Prophet. The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allaah's Apostle said, "*Who will take this (person) or entertain him as a guest?*"
> An *ansaari* ° said, "I."
> So he took him to his wife and said to her, "Entertain generously the guest of Allaah's Apostle."
> She said, "We have got nothing except the meals of my children."
> He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper."
> So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the ansaari went to Allaah's Apostle who said, "*Tonight Allaah laughed or wondered at your action.*"
> Then Allaah revealed:

وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٩

> **But give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from the covetousness. Such are they who will be successful.** | 59:9 |

Chapter Notes

[a] ## Analytical Approach to Tawheed

The necessity for an analytical approach to the principle of tawheed arose after Islaam spread into Egypt, Byzantium, Persia, and India and absorbed the cultures of these regions. It is only natural to expect that when the peoples of these lands entered the fold of Islaam, they would carry with them some of the remnants of their former beliefs. When they started to openly express their various philosophical concepts of God, confusion arose in which the pure and simple Unitarian belief of Islaam was threatened. There were also others who had outwardly accepted Islaam but secretly worked to destroy the religion from within, due to their inability to oppose it militarily. This group began to actively propagate distorted ideas about Allaah among the masses in order to tear down the first pillar, eeman, and with it Islaam itself [29].

° Ansaar - They are the people of Madeenah, who gave shelter and help to rasulullah ﷺ and his followers.

In their analysis of tawheed, ulama went further to categorise or divide it. Naturally, there arose variations in their classifications. Shaykh Munajjid ﷺ explains:

> Firstly, we must understand the principle which says that there is nothing wrong with using new terminology. This principle is well-known among the fuqaha' and ulama of usool. Ibn al-Qayyim ﷺ said:
>
> There is nothing wrong with new concepts and new words, unless there is something bad about them [402].
>
> Secondly, From early times the ulama have categorized the rulings of shari'ah. This has only been done to make it easier to understand the texts and rulings of shari'ah, especially as time goes by and knowledge of Arabic language becomes weaker and the language gets mixed with foreign languages.
>
> The ulama thought it wise to set out principles, issues and categories to make it easier to understand. There is nothing wrong with this, in fact it is a good thing because it makes knowledge more accessible to the Muslims. Al-Shaafa'i set out the principles of fiqh and his categorization was well-received and was followed by the ulama of usool who wrote commentaries on what he said and added to it. This was done in all branches of Islamic knowledge such as *tajweed* *, Qur'an and others, including tawheed.
>
> Thirdly, with regard to variations in dividing tawheed, then this can be explained as:
>
> For example some of the ulama said that tawheed can be divided into two categories: *Tawheed al-Ma'rifah wa'l-Ithbaat* (Oneness of knowledge and affirmation, which includes believing in the existence of Allaah and in His Lordship and His names and attributes) and *Tawheed al-Qasd wa'l-Talab* (Oneness of object and aim, which includes believing in the divine nature of Allaah).
>
> With regard to those who divided tawheed into three categories, they explained the previous categorization in more detail and made it easier to understand. So they said that tawheed is divided into three categories: *Tawheed al-Ruboobiyyah*, *Tawheed al-Uloohiyyah* or *Tawheed al-Ibaadah* (Oneness of worship - which mean the same thing) and *Tawheed al-Asma' wa'l-Sifaat*.
>
> Then some of the ulama added to this categorization and said that tawheed may be divided into four categories: Belief in the existence of Allaah, Belief in the Lordship of Allaah, Belief in the Divinity of Allaah and Belief in the names and attributes of Allaah.
>
> As we see, there is nothing wrong with this categorization so long as it does not point to anything false, and there is nothing wrong with the terminology. This categorization is only to make it easier to understand. The more time passes, the less people understand, and the ulama need to make things easier and simpler.
>
> To sum up, dividing tawheed into two categories includes everything that is explained in detail by the others. Those who divided it into three or four categories explained in detail that which was mentioned in concise fashion by those who divided it into two. But all are agreed that tawheed includes all the things that they mentioned. There is nothing wrong with this categorization and this use of terminology, on condition that it does not lead to any problems, such as leaving out some of the concepts that are part of tawheed, or introducing ideas that have nothing to do with it. There may come a time when it needs to be explained further, so the ulama will explain it with more categories in order to make it easier to understand.
>
> Fourthly, the ulama divided tawheed into the categories as early as the third and fourth centuries ﷺ, as was mentioned by Shaykh Bakr Abu Zayd, a member of the Council of Senior ulama, in his book *al-Radd ala al-Mukhaalif*. This categorization was also narrated from Ibn Jareer al-Tabari and other ulama [32].

8↩

*Tajweed - Tajweed is the knowledge of the rules and recitation of the Qur'an so that its reading is as rasulullah ﷺ recited.

b

Allaah's Lordship

Allaah ﷻ praised Himself by saying:

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝

All the praises and thanks be to Allaah, the Lord of the worlds. | 1:2 |

He explained His Lordship and Divinity:

رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ۝ لَآ إِلَٰهَ إِلَّا
هُوَ يُحْىِۦ وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ۝

The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty. None has the right to be worshipped but He. It is He Who gives life and causes death, your Lord and the Lord of your fore-fathers. | 44:7-8 |

Allaah reminds us of the covenant He took from humanity that they believe in His Lordship and worship Him without associating anything with Him:

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ
هَٰذَا غَٰفِلِينَ ۝

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." | 7:172 |

Allaah alone caused all things to exist and He alone sustains and maintains creation without any help or need of it. Nothing happens in creation without His permission. Often this reality is repeated as

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

(There is no movement nor power except by Allaah's will).

Allaah ﷻ says:

ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ۝

Allaah is the creator of all things, and He is the *Wakil* ◇ over all things. | 39:62 |

Rasulullah ﷺ said to ibn 'Abbas ﷺ while he was still a youth,

> *Young man, I will teach you something: Remember Allah and He will remember you. Keep Him in your heart and you will find Him with you. If you beg of someone, beg of Allah. If you rely on someone, rely on Allah.*
>
> *Know that if the whole world united in order to provide you with some benefit, they could only benefit you with what Allah has already decreed for you. And know that if the whole world united in order to bring you harm, they could only harm you with what Allah had already decreed to befall you.*
>
> *The pens have been lifted from the pages and the ink has dried* [9].

8←

◇Wakil - Trustee, Disposer of affairs, Guardian, etc.

c

The Unity of Worship

Recognition of Allaah as the Lord of everything that exists is not sufficient for tawheed. The mushriks of Makkah knew that Allaah was their creator, sustainer, their lord and master:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ

And if you ask them who created them, they will surely say: "Allaah." | 43:87 |

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ

Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allaah." Say: "Will you not then be afraid of Allaah's punishment?" | 10:31 |

Yet that knowledge and recognition of Allaah did not make them Muslims. Allaah rejected their belief by saying:

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾

And most of them do not believe in Allaah except while associating partners with Him. | 12:106 |

Mujahid * commenting on this verse said [29]:

> Their belief in Allaah represented by their statement, "Allaah created us, provides for us and takes our lives", did not stop them from worshipping other gods along with Allaah. From the previously mentioned verses, it is clear that the kaafirs knew of Allaah's sovereignty, dominion and power. In fact, they used to faithfully devote various types of worship to Him like Hajj, charity, animal sacrifices, vows and even prayers in times of dire necessity and calamity. They even used to claim that they were following the religion of Abraham. Because of that claim, Allaah ﷻ revealed the verse:

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

Abraham was not a Jew, nor was he a Christian, but [he] was a true Muslim and not among those who joined partners with Allaah. | 3:67 |

No act of worship can be directed to other than Allaah. Consequently, the gravest sin is shirk which is to worship anything beside Allaah or along with Allaah. Its was the Iblees gave people the whispers to worship false deities - at the time of Nooh ﷺ, the Iblees directed feeble-minded people to consider statues of pious predecessors as intermediaries. All the prophets exhorted their nations to avoid false worship as worship is solely for Allaah. In fact, the main purpose of man's creation was to worship Allaah alone. He says:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I created not the jinns and humans except they should worship Me. | 51:56 |

* Mujahid ibn Jubayr al-Makki ﷺ (d. 102H/722CE) was the most outstanding students of ibn Abbas ﷺ.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily, We have sent among every ummah a Messenger (proclaiming): "Worship Allaah, and avoid *taghut* ◇. | 16:36 |

Rasulullah ﷺ said:

If you ask in prayer ask only Allaah, and if you seek help, seek it only from Allaah [9].

Thus believers are directed to recite the following ayah many times during the course of the day:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

You (alone) we worship, and You (alone) we ask for help. | 1:5 |

Shirk takes various forms such as sacrificing for idols, seeking intermediaries etc., the worships that mushriks of were doing were just some of them. Shirk can take the form of submission to earthly man-made laws. Such beliefs constitutes a form of worshipping other than Allaah as He is the ultimate Law-Giver. Allaah said in the Qur'an:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ۝

And whosoever does not judge by what Allaah has revealed - then it is those who are the kaafirs. | 5:44 |

As for sahaaba ﷺ - they wholeheartedly sought the verdicts given through Qur'an and Sunnah. Another form of shirk which became common among the people of the Book is made clear in the following hadeeth:

On one occasion 'Adee ibn Haatim ﷺ, who was a convert from Christianity, heard Rasulullah ﷺ recite the Quar'anic verse:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

They have taken their rabbis and monks as lords beside Allaah. | 9:31 |

So he said: 'Surely we did not worship them,'
Rasulullah ﷺ turned to him and said `*Did they not make haraam what Allaah had made halaal, and you all made it haraam, and did they not make halaal what Allaah made haraam and you all made it halaal*?
He replied, 'We certainly did.'
Rasulullah ﷺ then said, '*That was how you worshipped them* [9].'

Christian clergy made haraam the marrying of more than one wife and the marrying of first cousins. Roman Catholicism forbade priests from marrying and forbade divorce in general [29]. The Christian church made halaal the consumption of pork, blood and alcohol. Some of them also made allowable painting and statues depicting God as man.

8←

d Unity of Allaah's Names and Attributes

Allaah ﷻ informs us about His Names and Attributes, saying:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝

◇Taghut - All false deities, etc. i.e. do not worship taghut besides Allaah.

> **And (all) the most beautiful names belong to Allaah ﷻ, so call on Him by them, and leave the company of those who belie or deny His names. They will be requited for what they used to do.** | 7:180 |

In understanding the knowledge of Allaah's names and attributes one must follow the principle that emanates from:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

> **There is nothing like unto Him, and He is the All-Hearer, the All-Seer.** | 42:11 |

Imaam Ahmad ﷺ commented about the sayings of rasulullah ﷺ such as:

"Allaah the Almighty descends to the lower heaven."
"On the Day of Judgement Allaah the Almighty will be seen."
"Allaah wonders."
"He laughs and gets angry."
"He is satisfied, and He loves and hates."

by stating "We believe in them and trust them, without saying how nor giving them interpretations."

We leave the real meaning of these affairs to the knowledge of Allaah, the One Who said them, and revealed them to His Messenger ﷺ. We do not choose our own sayings over those of rasulullah ﷺ and we do not describe Allaah the Almighty with attributes to Him in specific nor in general [42].

8↩

Ibrahim

Prophet Ibrahim ﷺ grew up amongst idol worshippers. His own father used to make the idols with his own hands. Allaah ﷻ narrated many incidences of his life in the Qur'an: How he tried to establish the fact that only one supreme Allaah can be the creator and sustainer, how he destroyed idols to bring sense to his community even when he was a young boy, how Nimrud threw him in the fire and various other tests which he faced in his life.

The story of Prophet Ibrahim ﷺ and his continuous struggle against idol worship and all other forms of polytheistic practices and his enormous sacrifices to establish the worship of Allaah amongst mankind needs volumes to explain. However, his deeds made him the fountain-head of three monotheistic religions: Judaism, Christianity and Islaam.

Ibrahim ﷺ set the supreme example of leaving the ways of old/tradition when it contradicts the truth:

وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا۟ نَعْبُدُ
أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ
أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

> **And recite to them the story of Ibrahim. When he said to his father and his people: "What do you worship?" They said: "We worship idols, and to them we are ever devoted." He said: "Do they hear you when you supplicate? Or do they benefit you or do they harm?" They said: "(Nay) but we found our fathers doing so."** | 26:69-74 |

Shirk began with the people of Nooh. When Allaah sent Nooh ﷺ to them, inviting them to worship Allaah, alone, and to stop worshipping idols, they insisted upon continuing in their shirk, even accused Nooh of lying. Allaah ﷻ informs about this:

وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

> **And they have said, 'Forsake not your Gods, forsake not Wadd, nor Suwa, nor Yaghuth, nor Ya'uq nor Nasr.** | 71:23 |

In explanation to this ibn Abbas ﷺ said:

> The idols of the people of Nooh later spread among the Arabs. Wadd belonged to [the tribe of] Kalb from Domat al-Jandal. Suwaa' belonged to Hudhail, Yaghooth belonged to Murad then later to Bani Ghutaif from Jarf in Saba'. Ya'ooq belonged to Hamadhan. Nasr belonged to Humair, the people of Dhi al-Kalaa'. These were names of righteous people from the people of Nooh.
>
> When they died, Shaitaan inspired their people to place monuments where they used to sit [and teach]. They named these with their names, but they were not worshipped until that generation died out and the knowledge was corrupted - then they were worshipped [6].

Because of the way shirk infiltrates the pure monotheism of Islaam, rasulullah ﷺ warned the sahaaba ﷺ emphatically thus:

> *Do not exaggerate with me as the Christians exaggerated with 'Isa the son of Maryam. I am nothing but a slave. So say: slave of Allaah and His messenger* [6, 8].
>
> *Beware of excess. It was nothing but excess in religion which destroyed those who came before you* [13, 11, 12].

For the same reason, one can find similar statements in the books of other religions. Among Ten Commandments given to Prophet Musa ﷺ and recorded in the Old Testament there is prohibition of depicting images:

> You shall not make for yourself a graven image or likeness of anything that is in the heaven above or that is in the earth beneath or that is in the water under the earth. (Exodus 20:4)

9←

f

Knowledge of Deen

Shaykh 'Uthaymeen ﷺ has given six levels of comprehension [101] of knowledge of deen:

- Knowledge (*al-'Ilm*): To comprehend the reality of something as it truly is, with certainty.
- Slight Ignorance (*al-Jahlul-Baseet*): Absence of full comprehension.
- Aggravated or Compounded Ignorance (*al-Jahlul-Murakkab*): To comprehend something in a way contrary to its true reality.
- Delusion (*al-Wahm*): To think that one comprehends something despite the presence of that which should cause you realise that you are incorrect.
- Doubt (*ash-Shakk*): To think that one comprehend something, yet you are aware of something contrary to it which you think has the same possibility of being the truth.
- Preponderant Belief (*Dhann*): Comprehension of something, despite the presence of something which is contrary to it, but which is less likely to be true.

31←

g Iron Atom

In calculating the energy required to form one atom of iron, it was found to be about four times as much as the energy of the entire solar system. In other words, the entire energy of the earth or the moon or the planet Mars or any other planet is not sufficient to form one new atom of iron, even the energy of the entire solar system is not sufficient for that. That is why Professor Armstrong said that the scientists believe that iron is an extraterrestrial that was sent to earth and not formed therein. We read to him the Qur'anic verse saying:

وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ

> **And we sent down Iron, in which is Great might, as well as many benefits for mankind.** | 57:25 |

34

h Dream of Imaam Ahmad

Dream can add to certainty in practical use. The following story clearly illustrates this [110]:

> Al-Mu'tasim * said: 0 Ahmad, I saw a dream yesterday.
> He said: And what did you see, 0 Ameerul-Mu'mineen?
>
> He said: I saw in my dream as if there were two lions approaching me and they desired to tear me apart. And then two angels appeared and repelled them from me. They gave me a hook and said to me, This written (piece) is the dream that Ahmad ibn Hanbal saw in his cell. So what is it that you saw, 0 son of Hanbal?
> So Ahmad faced al-Mu'tasim and said: 0 Ameer-ul-mu'mineen, is the book with you?
> He said: Yes, and when I awoke, I read what was in it.
>
> So Ahmad said to him: 0 Ameer-ul-mu'mineen, I saw as if the Day of Judgement had been established, and as if Allaah had gathered the first and the last (of people) in a single plain and He was calling them to account. Whilst I was standing, I was called for, so I proceeded until I stood in front of Allaah, the Mighty and Majestic, and He said to me: **0 Ahmad, for what were you beaten?**
> I said: On account of the Qur'an.
> He said: **And what is the Qur'an?**
> I said: Your words, 0 Allaah, belonging to You.
> He said: **From where do you (derive and) say this?**
> I said: 0 Lord, Abdur-Razzaaq narrated to me.
>
> So Abdur Razzaaq was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him: **What do you say about the Qur'an, 0 Abdur-Razzaaq?**
> He said: Your words, 0 Allaah, belonging to You.
> So Allaah said: **From where do you (derive and) say this?**
> He said: Ma'mar narrated to me.
>
> So Ma'mar was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him: **What do you say about the Qur'an, 0 Ma'mar?**

* Al-Mu'tasim Bi-'llah (d 844ce) is the son of the celebrated Abbasid khalifa Harun al-Rashid ﷺ. He succeeded his half-brother al-Mamun. He introduced Turkish slave-soldiers and establishment the capital at Samarra. Unfortunately he inherited state support for Mu'tazilism and its inquisition (*mihna*).

He said: Your words, 0 Allaah, belonging to You.
So Allaah said: **From where do you (derive and) say this?**
He said: az-Zuhree narrated to me.

So az-Zuhree was called for and he was Brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him: **What do you say about the Qur'an, 0 Zuhree?**
He said: Your words, 0 Allaah, belonging to You.
So Allaah said: **From where do you (derive and) say this?**
He said: Urwah narrated to me.

So Urwah was brought, and He said to him: **What do you say about the Qur'an?**
He said: Your Words, 0 Allaah, belonging to You,'
So Allaah said: **0 Urwah, from where do you (derive and) say this?**
He said: Aa'isha, the daughter of Abu Bakr as-Siddeeq, narrated to me.

So Aa'isha was called for and she was brought, until she was made to stand in front of Allaah, the Mighty and Magnificent, and He said to her: **What do you say about the Qur'an, 0 Aa'isha?**
She said: Your words, 0 Allaah, belonging to You.
So Allaah said: **From where do you (derive and) say this?**
She said: Your Prophet Muhammad ﷺ narrated to me.

So Muhammad ﷺ was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him: **What do you say about the Qur'an, 0 Muhammad?**
He said: Your words, 0 Allaah, belonging to You.
So Allaah said: **From where has this come to you?**
So the Prophet ﷺ said: Jibrael narrated to me.

So Jibrael was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and He said to him: **What do you say about the Qur'an, 0 Jibrael?**
He said: Your words, 0 Allaah belonging to You.
So Allaah said: **From where has this come to you?**
He said: Such did Israfeel narrate to me.

So Israfeel was called for and he was brought, until he was made to stand in front of Allaah, the Mighty and Magnificent, and Allaah, the Sublime, said to him: **What do you say about the Qur'an, 0 Israfeel?**
He said: Your words, 0 Allaah, belonging to You.
So Allaah said: **From where has this come to you?**
He said: I saw that in the Lawh al-Mahfuz.

So the Preserved Tablet was brought and stood in front of Allaah, the Mighty and Magnificent, and He said: **0 Lawh, what do you say about the Qur'an?**
And it said: Your words, 0 Allaah, belonging to You.
Then Allaah, the Exalted said: **From where has this come to you?**
And the Lawh said: Such did the Qalam (the Pen) inscribe upon me.

Then the Pen was brought until it stood in front of Allaah, the Mighty and Majestic, so Allaah, the Mighty and Majestic, said to it: **0 Qalam, what do you say about the Qur'an?**
The Qalam said: Your words, 0 Allaah, belonging to You.
So Allaah said: **From where has this come to you?**
The Qalam said: You dictated and I wrote.

Then Allaah, the Mighty and Magnificent, said:

The Qalam has spoken the truth. The Lawh has spoken the truth. Israfeel has spoken the truth. Jibreel has spoken the truth. Muhammad has spoken the truth. Aa'isha has spoken the truth. Urwah has spoken the truth. Az-Zuhree has spoken

the truth. Ma'mar has spoken the truth. Abdur-Razzaaq has spoken the truth. Ahmad ibn Hanbal has spoken the truth. The Qur'an is My Speech, it is not created.

Al-Mu'tasim leapt upon hearing that and said, 'You have spoken the truth, 0 son of Hanbal.' Then al-Mu'tasim repented, ordered the necks of Bishr al-Mareesee and Ibn Abee Duwaad to be beaten and revered Ahmad ibn Hanbal and bestowed upon him, but (Ahmad) refrained from that. He was then ordered to be taken to his house and was taken.'

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2

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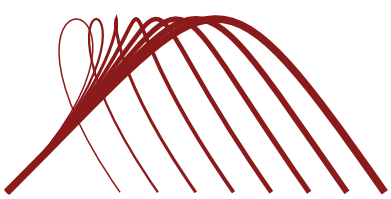
Salvation through Deen



Islaam is the final and perfect deen of Allaah till the Day of Judgement for the success of man in this life and next. In perfecting this deen, Allaah ﷻ completed his favours on us as He declared in the Qur'an:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

This day, I have perfected your deen for you, completed My favour upon you, and have chosen for you Islaam as your deen. | 5:3 |

Regarding this ayat once a Jew said to 'Umar bin al-Khattab ﷺ, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you, and had it been revealed to us, we would have taken that day as a day of celebration." 'Umar ﷺ asked, "Which is that verse?" The Jew replied, "**This day I have perfected your religion …**" 'Umar ﷺ replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat [6]."

Narrated by Ibn 'Umar ﷺ that rasulullah ﷺ said:

> *Your period in comparison to the periods of the previous nations, is like the period between the 'Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some labourers and asked them, 'Who will work for me till midday for one Qirat each?'*
> *The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the 'Asr for one Qirat each?'*
> *The Christians worked from midday till the 'Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the 'Asr till sunset for two Qirats each?'*
> *…It is you who are doing the work from the 'Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.'*
> *Allaah said, '**Have I been unjust to you as regards your rights?**'*
> *They said, 'No.'*
> *So Allaah said, '**Then it is My Blessing which I bestow on whomever I like** [6].'*

The finality of Islaam is also evident from the next hadeeth. Narrated by Jabir bin Abdullah ﷺ that once some angels came to the Prophet while he was sleeping [6]:

> Some of them said, "He is sleeping."
> Others said, "His eyes are sleeping but his heart is awake."
> Then they said, "There is an example for this companion of yours."
> One of them said, "Then set forth an example for him."
> Some of them said, "He is sleeping."
> The others said, "His eyes are sleeping but his heart is awake."
> Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet."
> Then the angels said, "Interpret this example to him so that he may understand it."
> Some of them said, "He is sleeping."
> The others said, "His eyes are sleeping but his heart is awake."
> And then they said, "The houses stands for jannah and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allaah; and whoever disobeys Muhammad, disobeys Allaah. Muhammad separated the people *."

*i.e., Through his message, the good is distinguished from the bad, and the believers from the disbelievers.

2.1 Fundamentals of Islaam

The fundamentals of the deen Islaam is what rasulullah ﷺ explained to Jibrael عليه السلام before sahaaba رضي الله عنهم. Narrated by Umar ibn al-Khattab رضي الله عنه:

> One day we were sitting in the company of rasulullah ﷺ when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with rasulullah ﷺ. He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islaam.
> Rasulullah ﷺ said: *Al-Islaam implies that you testify that there is no god but Allaah and that Muhammad is the messenger of Allaah, and you establish salaat, pay zakaat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are able to bear the journey.*
> He said: You have told the truth.
> It amazed us that he would put the question and then he would himself verify the truth.
> He said: Inform me about eeman.
> He ﷺ replied: *That you affirm your faith in Allaah, in His angels, in His Books, in His messengers, in the Day of Judgement, and you affirm your faith in the Divine Decree about good and evil.*
> He said: You have told the truth. He again said: Inform me about al-Ihsan.
> He ﷺ said: *That you worship Allaah as if you are seeing Him, for though you don't see Him, He, verily, sees you.*
> He again said: Inform me about the Hour.
> He ﷺ remarked: *One who is asked knows no more than the one who is inquiring.*
> He said: Tell me some of its signs.
> He ﷺ said: *That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.*
> Then he went on his way but I stayed with him ﷺ for a long while. He then, said to me: *'Umar, do you know who this inquirer was?*
> I replied: Allaah and His Messenger knows best.
> He ﷺ remarked: *He was Gabriel. He came to you in order to instruct you in matters of religion* [6, 8].

When these fundamentals are in order, then other avenues of life of a man and his society will be in order. Built around these are the *mu'amalaat* - meaning trade, contracts, etc.; *muasharaat* - meaning social conduct, enjoining good and forbidding evil, food, dress, speech, etc.; and *akhlaq* or manners.

2.2 A Brief History of Man

From their creation, the human souls pass through numerous stages. The birth marks the beginning of the third stage. This life of transitions ends with return to Allaah when they are recompensed for their deeds on earth.

2.2.1 Adam: First Man

Adam ﷺ was the first man whom Allaah created from clay with His own hands. He was living in the jannah with his wife, Hawa ﷺ, who was created from his rib. Allaah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ
﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾

And (remember) when your Lord said to the angels: "I am going to create a man from sounding clay of altered black smooth mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him." | 15:28-9 |

Angels prostrated Adam, thereby Allaah honoured Adam ﷺ. Similarly, Allaah asked Iblees to prostrate, but he did not do so due to pride and hence disbelieved. Iblees falsely claimed that he is better than Adam as he was created from fire unlike Adam:

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ
مِنَ ٱلْكَٰفِرِينَ ﴿٣٤﴾

And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblees, he refused and was proud and was one of the disbelievers. | 2:34 |

Allaah warned Adam ﷺ about Iblees:

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾

Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of jannah, so you would suffer." | 20:117 |

But this was to show the weaknesses of men, forgetfulness and lack of will-power:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power. | 20:115 |

Adam ﷺ fell victim to the whisperings of the shaitaan and forgot his covenant with Allaah:

فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ
وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾

Then the shaitaan (Iblees) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from jannah for their covering. Thus did Adam disobey his Lord, so he went astray. | 20:120-1 |

All of them were expelled from jannah as a result of this:

وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." | 2:36 |

But upon realisation of their slip, they repented earnestly:

قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

They said: "Our Lord! We have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers." | 7:23 |

Finally, Allaah ﷻ relented and pardoned:

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿٣٧﴾

Then Adam received from his Lord [some] words. And his Lord pardoned him. Verily, He is the One Who forgives, the Most Merciful. | 2:37 |

2.2.2 Man Populating the Earth

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾

And among His Signs is this, that He created you (Adam) from dust, and then - behold you are human beings scattered! | 30:20 |

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ
فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ
لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allaah) said: "I know that which you do not know." | 2:30 |

The angels said so from their knowledge of this type of creation, for Allaah informed that He would create man from clay, or they understood that from the word "Khalifa", which also means the person who judges disputes between the people [3].

Allaah ﷻ gathered the resources and created the favourable condition on earth for men to thrive. Then He has endowed them with knowledge, intellect and a certain degree of freedom to live to fulfil all necessities of life and progress materially - they were civilised from the beginning. This enables successive generations to populate the earth since the creation of Adam ﷺ. Further, from time to time, Allaah ﷻ out of His immense mercy, send many prophets and scriptures for them to live a moral life that is pleasing to Him and succeed eternally.

2.2.3 Life of Man

The journey of man starts from the creation of rooh ◇. When Allaah ﷻ created Adam ﷺ, he also created roohs of all of his children. He then took a pledge from each one of them:

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ
هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." | 7:172 |

The system of creation of human will continue until the last of Adams children is born - it is the sunnah of Allaah ﷻ that a human beings are created through the union of parents. Allaah ﷻ has already created Adam ﷺ without any parent, Hawa ﷺ without a mother and Eesa ﷺ without a father.

وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ
لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

It is He Who has created you from a single person, and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in your graves or in your father's loins]. Indeed, We have explained in detail Our revelations for people who understand. | 6:98 |

This universe and everything within it has been created with a purpose and is temporary by design - humans are no exception to this reality! Even if a person is living in a fortified palace and manned by guards, death will reach them in due time, death cannot be delayed or precipitated even for a moment Just as time of birth is predetermined, the time of death and resurrection are predetermined:

هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ
أَنتُمْ تَمْتَرُونَ ﴿٢﴾

He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected). | 6:2 |

Allaah ﷻ creates all the necessary systems in the body of the mother to sustain and grow the foetus long before the conception ⅄. The body, which receives the rooh, is an amazing

◇Rooh - Literally means soul. Allaah ﷻ revealed very little knowledge about its nature to us. When a person dies the soul departs the body, which could well have been fully-functioning.

⅄The mother, whether living in a city of advanced know-how or in Amazon jungle, does not even realise that she has been blessed with a system within her body which is capable of producing a human which is millions of times more complex than say microcip - a typical manufacturing plant for microchips would require advanced technologies and billions of dollars! This would have been her case even if she lived thousands of year ago - indeed

creation in itself, in form and function - Allaah ﷻ himself says about it in the Qur'an:

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Verily, We created man of the best stature. | 95:4 |

Then at 120 days the rooh is brought by the angel. When the baby is fully developed in the womb Allaah creates the necessary changes in the body of the mother including the pain and the onset of contraction etc. for the safe delivery of the baby.

فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ
وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى
ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ
وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا

We have you (Adam) from dust, then from *nutfah* ▷, then from a clot, then from a little lump of flesh, some formed and some unformed, that We may make clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. | 22:5 |

Rasulullah ﷺ said:

> *A human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allaah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do good deeds till there is only a cubit between him and jannah and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the jahannam. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the jahannam, and then what has been written for him decides his behaviour, and he starts doing deeds characteristic of the people of jannah* [6].

Every child is born upon fitra, which is the primordial, pure, natural disposition of man. Prophet ﷺ said,

> *Each child is born in a state of "Fitra", then his parents make him a Jew, Christian or a Zoroastrian, the way an animal gives birth to a normal offspring. Have you noticed any that were born mutilated?* [6, 8]

---

the creation of a baby is a sign of Allaah ﷻ !

▷ Nutfah - Literally meaning "a drop of fluid". According to *Lisan al-Arab*, nutfah is "a single drop of water remaining in an emptied bucket." In the Qur'an it is used in three different but interwoven connotations, viz:

- Male Nutfah e.g. | 53:45-6 |.
- The female Nutfah. Ibn 'Abbas ﷺ explained the word of Allaah, "Nutfah Amshaj" as "This means the fluid of the man and the fluid of the woman when they meet and mix [3]." Rasulullah ﷺ replied to a Jew as such [12].
- Both male and female Nutfahs intermingled and completely mixed in each other as expressed in the Qur'an as "Nutfatul Amshaj", | 76:2 |.

So, just as the child submits to the physical laws which Allaah has put in nature, his soul also submits naturally to the fact that Allaah is his Lord and Creator [31]. The moment the child is born he will be in continuous struggle in conformance or otherwise to its fitra. At the very moment the shaitaan touches the newborn and the baby cries. Rasulullah ﷺ said,

> *There is none born among the off-spring of Adam, but shaitaan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child* [6].

Allaah ﷻ creates the love between the baby and its parents, who nurture it, take care of its upbringing. He creates milk of suitable temperature from mother's chest. As the child grows its digestive system develops such that the body can nourish from solids. And this is just in terms of the food! How many other miraculous systems taking care of this newcomer? In the mother's womb it was in a secure place and outside every bit is done to create a secure environment. In the womb its behaviour is already being shaped by the behaviour of the mother, and outside parents would provide an environment of learning and mental growth. The baby learns the language of the parents, and this in itself is a miracle. Then the manners/etiquettes of dealing with others are taught.

Soon the baby becomes an infant. He is taught some basic skills to live and earn a living. He learns to read and write, read Qur'an, do simple counting. He is taught the reality of life and death. At puberty he becomes accountable to Allaah for his deeds. At teen he should be proficient in social skills. He is then expected to toil on earth for sustenance.

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ ﴿٤﴾

Verily, We have created man in toil. | 90:4 |

Whatever man invents or creates, they do it except with the matter sent by Allaah. These discoveries are only made as and when determined by Allaah.

- Adam ﷺ was taught names all the things.
- Burying the dead by one of the son's of Adam as indicated by the crow.
- Nooh ﷺ constructed the boat as guided by Allaah.
- Jul-Karnain erected the wall as inspired by Allaah.
- Daud ﷺ making coats of mail.

Allaah ﷻ caused everything to benefit man from his mother's womb to the grave so that men would recognise him and worship him alone:

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I did not create the jinn and mankind except to worship Me. | 51:56 |

That is to live in complete deen as shown by prophets. The deen Islaam encompass every aspects of life. Prophet Muhammad ﷺ has shown us how to perform each and every action: prayers, fasting, eating, sleeping, trading, meeting, greeting, state-building, marriage ceremonies, burials etc, even to the extent of cutting nails.

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ
خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦

O Children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment, and the raiment of righteousness, that is better. Such are among the ayat of Allaah, that they may remember. | 7:26 |

This to be followed with conscience of the open and avowed enemy shaitaan and its allies:

يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ أَبَوَيۡكُم مِّنَ ٱلۡجَنَّةِ يَنزِعُ
عَنۡهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوۡءَٰتِهِمَآۗ إِنَّهُۥ يَرَىٰكُمۡ هُوَ وَقَبِيلُهُۥ مِنۡ حَيۡثُ لَا
تَرَوۡنَهُمۡۗ إِنَّا جَعَلۡنَا ٱلشَّيَٰطِينَ أَوۡلِيَآءَ لِلَّذِينَ لَا يُؤۡمِنُونَ ٢٧

O Children of Adam! Let not shaitaan deceive you, as he got your parents out of jannah, stripping them of their raiments, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the shaitaans auliya' for those who believe not. | 7:27 |

Shaitaan does not bother the people who already lost their way. Iblees declared the method of his attacks on those who are on the straight path.

لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ١٦ ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ
أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ

…Surely, I will lie in wait against them on Your straight path. Then I will come to them from before them and behind them, from their right and from their left …" | 7:16-7 |

From adolescence to old page men go through the most productive time of his life, when he has the best physique with sound faculties and sharp intellect. How he spends this time is therefore very important. Of the five questions to be asked on the Day of Judgement one regards his youth. Rasulullah ﷺ said:

> *On the Day of Resurrection the feet of the son of Adam will not move away till he is questioned about five matters:*
> *on what he spent his life, in doing what he made his youth pass away; whence he acquired his property, on what he spent it, and what he did regarding what he knew* [9].

Then from the strength and confidence of youth, Allaah takes man back to a state of weakness and helplessness of a child.

ٱللَّهُ ٱلَّذِي خَلَقَكُم مِّن ضَعۡفٖ ثُمَّ جَعَلَ مِنۢ بَعۡدِ ضَعۡفٖ قُوَّةٗ ثُمَّ جَعَلَ مِنۢ
بَعۡدِ قُوَّةٖ ضَعۡفٗا وَشَيۡبَةٗۚ يَخۡلُقُ مَا يَشَآءُۖ وَهُوَ ٱلۡعَلِيمُ ٱلۡقَدِيرُ ٥٤

Allaah is He who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills, and He is the All-Knowing, the All-Powerful. | 30:54 |

وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand? | 36:68 |

Allaah ﷻ not only decreed this reversal in strength but he also enjoined upon their children to turn to them in this frail state in mercy by rewarding their service and teaching them a beautiful du'a:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ
ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا
قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ
ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." | 17:23-4 |

Though Allaah ﷻ predetermined everything, man remains responsible for every small or big decisions he consciously takes, whether it is the action of the limbs, heart or tongue. Rasulullah ﷺ gave us a simple formula in the following hadeeth narrated by 'Ali رضي الله عنه [6]:

> We were accompanying a funeral procession in Baqi-i-Gharqad. Rasulullah ﷺ came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said,
>
> *There is none among you, and not a created soul, but has place either in jannah or in jahannam assigned for him and it is also determined for him whether he will be among the blessed or wretched.*
>
> A man said, "O Rasulullah! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?"
>
> Rasulullah ﷺ said, "*The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.*"
>
> Rasulullah ﷺ then recited verses from soorah al-Lail:

فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾

As for him who gives (in charity) and keeps his duty to Allaah and fears Him, and believes in al-Husna, We will make smooth for him the path of ease (goodness). | 92:5-7 |

The last moments indicates the final destination of men.

Narrated by Anas ﷺ:

> Rasulullah ﷺ said: *Don't bother being impressed with anyone until you see that with which his actions will be sealed. For, verily, one may act for a long period of time doing righteous deeds which, if one were to die in that state, would get one into jannah only to change to do acts of evil after that. And, another may act for a long period of time doing evil deeds which, if one were to die in that state, would condemn one to hell-fire only to change and do acts of righteousness after that. When Allaah wishes good for his slave, He causes him to act before his death.*
> They asked rasulullah ﷺ: "O Rasulullah, how does He cause them to act?"
> Rasulullah ﷺ answered: *He causes him to do some righteous act and then takes him in death therein* [12].

2.2.4 Accountability

Tests come from Allaah ﷻ in various forms to make manifest those who are upon truth and those who are upon falsehood; those who deserve guidance and who are not, those who will be rewarded and those who deserve punishment.

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا
ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾

Do people think that they will be left alone because they say: "We believe," and will not be tried. And We indeed tried those before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars *. | 29:2-3 |

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer. | 25:20 |

All the previous prophets brought the divine message of Allaah, despite the fact that they ate food, went to marketplace to engage in trade and earn a livelihood. It did not affect their status as prophets. Whether someone follows them or disobeys will be a proof for or against them.

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ
وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ
﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۟ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient. Who, when afflicted with calamity, say: "Truly, to Allaah we belong and truly, to Him we shall return." They are those on whom are blessings from their Lord and mercy, and it is they who are the guided ones. | 2:155-7 |

*Although Allaah knows all that before putting them to test.

Allaah ﷻ will ask about the blessings we are receiving in this world. Narrated by Abu Hurayra ﷺ:

> Rasulullah ﷺ left (his house) one night and met Abu Bakr and Umar ﷺ. He asked them: "*What brought you out of your homes at this hour?*"
> They both replied: "Hunger, O Rasulullah ﷺ!"
> He said: "*And I, by the One Who Owns my soul, left for the reason that you left yours, come.*"
> And they left with him. They reached a house of a man from ansar but he was not at home. When his wife saw rasulullah ﷺ, she said: "Greetings and welcome."
> Rasulullah ﷺ said to her: "*Where is Fulan (i.e. husband)?*"
> She said: "He went out to bring us some water".
> Later, the man came back and looked at rasulullah ﷺ and his two sahaaba ﷺ and said: "All thanks are to Allaah, for tonight no person has a better company than I." The man then left and brought a branch of ripe and unripe dates, saying: "Eat this" Then he picked up the knife.
> Rasulullah ﷺ said to him: "*Avoid the Ewe.*"
> Then, the man slaughtered a sheep for them and cooked it. They all ate from the meat of that sheep and the dates and they also drank (water or milk). After they were full and had satisfied their thirst, Rasulullah ﷺ said to Abu Bakr and Umar ﷺ: "*By the One Who has my soul in His Hands, you will be asked about this delight on the Day of Resurrection. Hunger made you leave your homes, but you will return after you have indulged in this delight* [8]."

2.2.5 Death

There is one reality of life about which there is no disagreement between any people of the earth, something from which no mortal can escape, and that is death. It can occur at any time, any place with or without any apparent reason. Allaah predetermined the time of death before his birth and appointed the angel of death for its execution:

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

Every soul will taste death. Then to Us will you be returned. | 29:57 |

At death the soul departs from the body. After the soul is taken, if it is a pure soul and has relatives who are from the people of jannah, they come to meet the soul with yearning and great joy. They ask it about the condition of those who are still alive in this world. Ibn Qayyim ﷺ wrote regarding this [403]:

> The angels then bear the soul from one heaven to the next until it comes into the presence of Allaah, glory be to Him and may He be exalted! Then it returns and sees the washing of the body, its shrouding, and the funeral procession. It says either, 'Take me forward! Take me forward!' or 'Where are you taking me?' The people there cannot hear this. When the corpse has been placed in the grave, the soul inserts itself between the body and the shroud so that the questioning can take place. Then the soul hears the receding footfall of the last of the people who followed the funeral …

For the believer, death brings a respite from the distress, worries and pain of this life, as is stated in the hadeeth [33]: "

> *When the believer is about to die, the angels of mercy bring white silk and say, "Come out content, with the pleasure of Allaah upon you, to the mercy of Allaah and sweet fragrance and a Lord who is not angry."*
> *So (the soul) comes out like the best fragrance of musk and the angels hand it to one another until they bring it to the gate of heaven. They say, "How good is this fragrance that has come from the earth."*
> *They bring it to the souls of the believers, and they rejoice over it much more than you do when one who has been absent returns. They ask him, "What did So-and-so do? What did So-and-so do?"*
> *Then (the angels) say, "Leave him alone, for he was suffering the distress of the world."*
> *When he asks, "Did not So-and-so come to you?"*
> *They say: "He was taken to his home in the Pit (i.e., Hell)."*
> *When the kaafir is about to die, angels of punishment bring sackcloth and say, "Come out discontent, with the wrath of Allaah upon you, to the punishment of Allaah."*
> *So (the soul) comes out like the worst stench of rotten meat, and they take it to the gate of the earth. They say, "How foul is this stench," until they bring it to the souls of the kaafirs.*

The death itself is painful for the disbelievers. Allaah says in the Qur'an:

وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ
أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى
ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ﴿٩٣﴾

> **And if you could but see when the zalims are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth. And you used to reject His ayat with disrespect!"** | 6:93 |

Narrated Abu Qatada bin Rib'i al-Ansari ﷺ [6]:

> A funeral procession passed by rasulullah ﷺ who said, "*Relieved or relieving?*"
> The people asked, "O Rasulullah! What is relieved and relieving?"
> He said, "*A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allaah, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him.*"

Narrated 'Ubada bin as-Samit ﷺ:

> The Prophet said, "*Whoever loves to meet Allaah, Allaah (too) loves to meet him and whoever hates to meet Allaah, Allaah (too) hates to meet him*".
> Aa'isha, or some of the wives of the Prophet said, "But we dislike death."
> He said, "*It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allaah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allaah, and Allaah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allaah's torment and*

> *His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allaah, and Allaah too, hates the meeting with him* [6]."

The cause of death may be a general catastrophe as part of punishment from Allaah over a complete locality in the form of flood, earthquake, hurricane, landslide etc. Rasulullah ﷺ said:

> *When Allaah intends to chastise a people, He chastises all of them then they would be raised according to their deeds* [8].

Narrated Abu Said al-Khudri رضي الله عنه [6]:

> Rasulullah ﷺ said, *On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of jannah!'*
> *Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?'*
> *They will say, 'Yes, this is Death.'*
> *By then all of them will have seen it. It will be announced again, 'O people of Hell!'*
> *They will stretch their necks and look carefully. The caller will say, 'Do you know this?'*
> *They will say, 'Yes, this is Death.'*
> *And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of jannah! Eternity for you and no death O people of Hell! Eternity for you and no death.'*
>
> Then the prophet, recited:
>
> وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
>
> **And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness and they do not believe.** | 19:39 |

With death one enters the life of grave - not necessarily in a designated place on earth. Each person is questioned by two angels. Even if a person were eaten by carnivorous animals or bunt to ashes and thrown into the air or drowned in the sea, he or she would be questioned about his or her deeds, and rewarded with good or evil depending on his or her deeds in life. Both the body and the soul together experience punishment or reward [111].

Allaah ﷻ has limited the men from seeing or hearing the conditions of the grave while still in this life. This may well be a condition similar to say sleeping. We can only know for sure what has been related to us from Qur'an and hadeeth. Zaid ibn Thabit رضي الله عنه reported [8]:

> Rasulullah ﷺ was going with us toward the dwellings of Banu an-Najjar. He was riding a pony, which spooked and he nearly fell off. He found four, five, or six graves there, and asked, '*Which of you knows about those lying in these graves?*'
> Someone said, 'I do.'
> Thereupon rasulullah ﷺ asked, '*In what state did they die?*'
> He replied, 'They died as mushriks.'
> He said, '*These people are passing through an ordeal in the graves. You would stop burying your dead in the graves if you heard the torment in the grave that I hear. If it were not for this fact, I should have certainly made you listen to it.*'
> Then turning his face toward us, he admonished, '*Seek refuge with Allaah from the torment of Hell.*'

They replied, 'We seek refuge with Allaah from the torment of Hell.'
He said, '*Seek refuge with Allaah from the torment of the grave.*'
They said, 'We seek refuge with Allaah from the torment of the grave.'
He warned, '*Seek refuge with Allaah from temptations both visible and invisible.*'
They replied, 'We seek refuge with Allaah from *fitna* * in every visible and invisible form.'
Then he added, '*Seek refuge with Allaah from the temptation of the Dajjal.*'
They said, 'We seek refuge with Allaah from the temptation of the Dajjal.'

Qatadah reported that Anas ibn Malik said [6, 8]:

Rasulullah ﷺ said, '*When a human is laid in his grave and his companions return and he hears their footsteps, two angels will come to him and make him sit and ask him, "What did you say about this man, Muhammad ﷺ?"*
He will say, "I testify that he is Allaah's servant and His Messenger."
Then it will be said to him, "Look at your place in Hell-Fire. Allaah has exchanged for you a place in jannah instead of it." '
Rasulullah ﷺ added, '*The dead person will see both his places. As for a non-believer or a hypocrite, he will respond to the angels, "I do not know, but I used to say what the people used to say !"*
It will be said to him, "Neither did you know nor did you seek guidance from those who had knowledge."
Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by all except human beings and jinns.'

Samura ibn Jundub reported [6],

Rasulullah ﷺ would turn toward us after salaat and ask us, '*Did any one of you have a dream?*' If someone had, he would relate it. Upon hearing it the Prophet ﷺ would say, '*Whatsoever Allaah wills (is done).*'
One day he questioned us saying, '*Did anyone of you have a dream?*'
They answered, 'No.'

Then the Prophet ﷺ said, '*But I saw tonight two men. They came to me. They held my hand and took me to the holy land. We came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, crushing it. The rock rolled away and the thrower followed it and brought it back. By the time he reached the man, his head was restored to its normal state. The thrower then did the same as he had done before.*
I asked my two companions, "Who are these two people?"
They said, "Proceed!"

So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook. Behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back of the neck and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. As soon as he tore one side, the other side returned to its normal state. Then he returned to it to repeat what he had done before.
I said to my two companions, "Who are these two people?"
They said to me, "Proceed!"

* Fitna - Depending on context it can mean trials, afflictions, anarchy, temptation etc.

So we proceeded and saw a hole like an oven, narrow at the top and wide at the bottom, and fire burning in it. In that oven there were naked men and women, and behold, flames of fire were reaching them from underneath, and when it reached them, they would be raised high until they were close to the mouth of the oven. Then the fire subsided and they went back inside it again.
I asked, "Who are these?"
They said to me, "Proceed!"

And so we proceeded and came to a river of blood. And behold, in the middle of the river was a man standing, and on the bank there was one who had many stones. The man who was in the river would try to leave but the other man would throw rocks into his mouth so that he would return to where he was. Every time the former tried to leave, the other would throw rocks into his mouth. Then he would return to where he was.
I asked, "Who are these people?"
They replied, "Proceed! Proceed!"

We proceeded until we came to a man with a repulsive appearance, the most repulsive appearance you ever saw in a man! Beside him there was a fire and he was kindling it and running around it.
I asked my companions, "Who is this?"
They said to me, "Proceed! Proceed!"

So we proceeded until we reached a garden of deep green dense vegetation, bedecked with all sorts of spring colors. In the middle of the garden there was a very tall man. I could hardly see his head because of his great height. And around him there were more children than I had ever seen before.
I said to my companions, "Who is this?"
They replied, "Proceed! Proceed!"

So we proceeded until we came to a huge majestic garden, greater and better than I have ever seen! My two companions said to me, "Go up," and I went up…So we ascended until we reached a city built of gold and silver bricks. We went to its gate and asked the gatekeeper to open the gate. It was opened and we entered the city. There we found men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing through the city, and its water was as white as milk. Those men went and threw themselves in it and then returned to us after the ugliness of their bodies had disappeared and they turned in the best shape.'
I said to them, "I have seen many wonders tonight. What is the meaning of all that I have seen?"

They replied, "We will inform you. As for the first man you came upon whose head was being crushed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on it, and sleeps, neglects the enjoined prayers. As for the man you came upon whose mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in the oven, they are the adulterers and the adulteresses, and the man whom you saw in the river of blood is the usurer. As for the man by the base of the tree, he was Abraham. As for the children around him, they are the children of the people ◇. And the man whom you saw near the fire

◇Some Muslims asked rasulullah ﷺ, 'O Rasulullah! What about the children of pagans?'

kindling it and going round it, is Malik, the gatekeeper of Hell.'

Rasulullah ﷺ added, *'My two companions explained, "The men you saw half handsome and half ugly were those who had mixed an act that was good with another that was bad, but Allaah forgave them." The first house is the common believer's house. As for this house, it's the house of martyrs. I am Jibrael and this is Michael. Now, raise your head. When I raised my head, I saw a palace that looked like a cloud. They said, "This is your home." I said, "Let me enter my house."*
They said, "You still have some life to complete on earth. Upon completing it, you may come to your home".'

The life of this world keeps, those who are mindless of the eternal life, completely busy with worldly relations and in competition for wealth. In fact, these will be with him for a very short time:

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ
ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ
لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ﴿٩٤﴾

And truly you have come unto Us alone as We created you the first time. You have left behind you whatever We bestowed upon you. We see not with you your 'intercessors' whom you claimed to be partners with Allaah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you. | 6:94 |

When the reality of the hereafter unveils in stages, the disbeliever will wish he could be given another chance:

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا
تَرَكْتُ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

Until, when death comes to one of them, he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is *barzakh* [ٮ] until the Day when they will be resurrected. | 23:99-100 |

Man off to forget the reality of the aakhira. Consequently, reminders are absolutely necessary. Narrated by Abu Sa'id ﷺ:

When Rasulullah ﷺ went out to the prayer and saw the people looking as if they were grinning he said, *"If you were to keep much in remembrance death which is the cutter-off of pleasures, it would distract you from what I see. Keep much in remembrance death which is the cutter-off of pleasure, for a day does not come to the grave without its saying, 'I am the house of exile, I am the house of solitude, I am the house of dust, I am the house of worms.' When a believer dies the grave says to him, 'Welcome and greeting; you are indeed the dearest to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I shall treat you.' It will then expand*

Rasulullah ﷺ replied, *'And also the children of pagans.'*

[ٮ] Barzakh - The period between a person's death and his resurrection on the Day of Resurrection [32].

for him as far as the eye can see and a door to jannah will be opened for him. But when the profligate or infidel is buried the grave says to him, 'No welcome and no greeting to you; you are the most hateful to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I shall treat you.'

Rasulullah ﷺ indicated it by interlacing his fingers. Then he said, "*Seventy dragons will be put in charge of him of such a nature that if one of them were to breathe on the earth it would produce no crops as long as the world lasted, and they will bite and scratch him till he is brought to the reckoning.*"

Rasulullah ﷺ also said, "*The grave is one of the gardens of jannah, or one of the pits of Hell* [9]."

Whenever 'Uthman ﷺ stood by a grave, he used to weep so much that his beard would become wet with tears. Somebody asked him why he wept more at the mention of the grave than he did at the mention of jannah and jahannam. He replied, "I have heard from Rasulullah ﷺ that the grave is the first stage towards the aakhira. Whoever is saved from chastisement in it, for him the subsequent events become easy, and whoever is not saved from chastisement in it, for him the coming events will be harsher still. And I have also heard that no scene is more horrible than that of the grave [63]."

0, Allaah! save us from this punishment through Thy Mercy and Grace.

2.2.6 Day of Judgement

With the second blowing of the trumpet the Day of Judgement begins. Life is revived [a→131] and people embark on another stage of his journey to the eternal life:

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

You shall certainly travel from stage to stage. | 84:19 |

This is a return Allaah ﷻ promised to mankind:

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ﴿٦﴾

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet. | 84:6 |

This is the day of Allaah the Mighty and Majestic, the day when all the truth will come out:

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

The Day that Ar-Rah [Jibrael or another angel] and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent allows, and he will speak what is right. | 78:38 |

يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ﴿٩﴾

The Day when all the secrets will be examined. | 86:9 |

Regarding the Day of Judgement, rasulullah ﷺ said in a sermon [6]:

> *You (people) will be gathered before Allaah bare-footed, naked and uncircumcised.*

يَوْمَ نَطْوِي ٱلسَّمَآءَ كَطَيِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ
نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it. | 21:104 |

Souls will be joined with their bodies. Men who would find themselves scattered will be gathered together.

وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾

And when the souls shall be joined with their bodies. | 81:7 |

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ ٱلْجِبَالُ
كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾

It is a Day whereon mankind will be like moths scattered about, And the mountains will be like carded wool. | 101:4-5 |

يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا
تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

On that Day mankind will follow strictly (the voice of) Allaah's caller, no crookedness will they show him (Allaah's caller). And all voices will be humbled for the Most Beneficent, and nothing shall you hear but the low voice of their footsteps. | 20:108 |

Narrated by Miqdad ibn al-Aswad ﷺ:

> I heard rasulullah ﷺ as saying: *On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile.*
> Sulayman ibn Amir said: By Allaah, I do not know whether he meant by "mile" the mile of the (material) earth or an instrument used for applying collyrium to the eye.
> (Rasulullah is, however, reported to have said): *The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, rasulullah ﷺ pointed his hand towards his mouth* [8].

But it will be a day of horror for those who denied it. Those who turn a blind eye to the guidance sent by Allaah, for them is a wretched life and total humiliation:

وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا
قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾

And the true promise (of resurrection) shall draw near. Then you shall see the eyes of the disbelievers fixedly stare in horror. (They will say): "Woe to us! We were indeed heedless of this; nay, but we were zaalims." | 21:97 |

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَـٰمَةِ أَعْمَىٰ
قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَـٰتُنَا
فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَـٰتِ رَبِّهِۦ ۚ
وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ
يَمْشُونَ فِى مَسَـٰكِنِهِمْ ۗ

But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight." (Allaah) will say "Like this Our ayat came to you, but you disregarded them, and so this Day, you will be neglected." And thus do We requite him who transgresses beyond bounds, and believes not in the signs of his Lord; and the torment of the aakhira is far more severe and more lasting. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? | 20:124-28 |

Everyone will be worried of themselves. No relations will avail anybody:

يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِۦ وَأَبِيهِ وَصَـٰحِبَتِهِۦ وَبَنِيهِ لِكُلِّ ٱمْرِئٍ
مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

That Day shall a man flee from his brother, And from his mother and his father, And from his wife and his children. Everyman, that Day, will have enough to make him careless of others. | 80:34-7 |

ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا
يَكْسِبُونَ

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. | 36:65 |

In this meeting, even the smallest of deeds will be weighed, the disbelievers will be met with an exact recompense whereas the believers will be met with mercy. Justice will be done to everybody - while disbelievers will despair and bite off their arms in anguish, the believers will be in eternal bliss:

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَـٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَـٰسِبِينَ

And We shall set the scales of justice on the Day of Resurrection, so no soul is wronged in aught. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoner. | 21:47 |

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَن يُؤْمِنۢ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ
عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

(And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain. And whosoever believes in Allaah and performs righteous good deeds, He will remit from him his sins, and will admit him to gardens under which rivers flow to dwell therein forever, that will be the great success. | 64:9 |

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

And on the Day when the Hour will be established, the criminals will be plunged into destruction with deep regrets, sorrows, and despair. | 30:12 |

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٥﴾

Then as for those who believed and did righteous deeds, such shall be honoured and made to enjoy luxurious life in a garden of delight. | 30:15 |

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

And when the pages of deeds of every person are laid open. | 81:10 |

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

And when jahannam is set ablaze. And when jannah is brought near. | 81:12-3 |

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾
فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in jahannam will they abide. | 23:101-2 |

Narrated 'Abdullah [6]:

While we were in the company of rasulullah ﷺ in a tent he said, "*Would it please you to be one fourth of the people of jannah?*"
We said, "Yes."
He said, "*Would It please you to be one-third of the people of jannah?*"
We said, "Yes."
He said, "*Would it please you to be half of the people of jannah?*"
We said, "Yes."
Thereupon he said, "*I hope that you will be one half of the people of jannah, for none will enter jannah but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allaah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox.*"

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ وَجَٰهِدُواْ فِي
سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥ إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا
فِي ٱلۡأَرۡضِ جَمِيعٗا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا
تُقُبِّلَ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦

O you who believe! Do your duty to Allaah and fear Him. Seek the means of approach to Him, and strive hard in His cause as much as you can. So that you may be successful. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. |5:35-6|

On the Day of Judgement, believers will seek intercession from rasulullah ﷺ. In a long hadeeth, he ﷺ said:

Allaah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.' Then they will go to Adam and say, 'O Adam! Don't you see the people? Allaah created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this undertaking' and mention to them the mistakes he had committed, and add, 'But you'd better go to Noah as he was the first messenger sent by Allaah to the people of the Earth.'

They will go to Noah who will reply, 'I am not fit for this undertaking,' and mention the mistake which he made, and add, 'But you'd better go to Abraham, Khalil ar-Rahman.'

They will go to Abraham who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'But you'd better go to Moses, a slave whom Allaah gave the Torah and to whom He spoke directly.'

They will go to Moses who will reply, 'I am not fit for this undertaking,' and mention to them the mistakes he made, and add, 'You'd better go to Jesus, Allaah's slave and His messenger and His Word (Be: And it was) and a soul created by Him.'

They will go to Jesus who will say, 'I am not fit for this undertaking, but you'd better go to Muhammad whose sins of the past and the future had been forgiven.'

*So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (prostrating) as long as He wishes, and then it will be said to me, '**O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted; and intercede, for your intercession will be accepted.**' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allaah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into jannah.*

*I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (prostrating) as long as He wishes, and then He will say, '**O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted; and intercede, for your intercession will be accepted.**'*

I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allaah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into jannah.

*I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (prostrating) as long as He wishes, and then He will say, '**O Muhammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted; and intercede, for your intercession will be accepted.**'*
I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allaah will allow me to intercede (for a certain kind of people) and will fix a limit to whom I will admit into jannah. I will come back and say, 'O my Lord! None remains in jahannam but those whom Qur'an has imprisoned therein and for whom eternity in jahannam has become inevitable.'

There will come out of jahannam everyone who says: 'La ilaha illa-Allah,' and has in his heart good equal to the weight of a barley grain. Then there will come out of jahannam everyone who says: 'La ilaha illa-Allah,' and has in his heart good equal to the weight of a wheat grain. Then there will come out of jahannam everyone who says: 'La ilaha illa-Allah,' and has in his heart good equal to the weight of an atom [6]."

Narrated on the authority of Abu Hurayra ﷺ:

The people said, "O Rasulullah! Shall we see our Lord on the Day of Resurrection?"
The Prophet said, "*Do you have any difficulty in seeing the moon on a full moon night?*"
They said, "No, O Rasulullah."
He said, "*Do you have any difficulty in seeing the sun when there are no clouds?*"
They said, "No, O Rasulullah."

He said, "*So you will see Him, like that. Allaah will gather all the people on the Day of Resurrection, and say, '**Whoever worshipped something (in the world) should follow (that),**' so, whoever worshipped the sun will follow the sun, and whoever worshipped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites).*

*…Allaah will come to them and say, '**I am your Lord.**' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allaah will come to them in His appearance which they know, and will say, '**I am your Lord.**' They will say, 'You are our Lord,' so they will follow Him. Then a bridge will be laid across jahannam. I and my followers will be the first ones to go across it and none will speak on that Day except the messengers. And the invocation of the messengers on that Day will be, 'O Allaah, save! Save!' In Hell (or over the Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan?*"

They replied, "Yes, O Rasulullah!"

He said, "*So those hooks look like the thorns of as-Sa'dan, but none knows how big they are except Allaah. Those hooks will snap the people away according to their deeds. Some of the people will stay in jahannam because of their (evil) deeds, and some will be cut or torn by the hooks and some will be punished and then relieved.*

When Allaah has finished His Judgements among the people, He will take whomever He will out of jahannam through His Mercy. He will then order the angels to take out of the

Fire all those who used to worship none but Allaah from among those whom Allaah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allaah. The angels will recognize them in the Fire by the marks of prostration, for the Fire will eat up all the human body except the mark caused by prostration as Allaah has forbidden the Fire to eat the mark of prostration. They will come out of the jahannam, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent.

Then Allaah will finish the judgements among the people, and there will remain one man facing the jahannam and he will be the last person among the people of jahannam to enter jannah. He will say, 'O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.'
*So he will invoke Allaah in the way Allaah will wish him to invoke, and then Allaah will say to him, '**If I grant you that, will you then ask for anything else?**'*
He will reply, 'No, by Your Power, (Honour) I will not ask You for anything else.'
He will give his Lord whatever promises and covenants Allaah will demand. So Allaah will turn his face away from jahannam.

When he will face jannah and will see it, he will remain quiet for as long as Allaah will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of jannah.'
*Allaah will say to him, '**Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Adam's son! How treacherous you are!**'*
*He will say, 'O my lord,' and will keep on invoking Allaah till He says to him, '**If I give what you are asking, will you then ask for anything else?**'*
He will reply, 'No, by Your (Honour) Power, I will not ask for anything else.'

Then he will give covenants and promises to Allaah and then Allaah will bring him near to the gate of jannah. When he stands at the gate of jannah, jannah will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allaah will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into jannah.'
*Allaah will say, '**Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?**'*
*Allaah will say, '**Woe on you, O Adam's son! How treacherous you are!**'*
*The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allaah till Allaah will laugh because of his sayings, and when Allaah will laugh because of him, He will say to him, '**Enter jannah,**' and when he will enter it, Allaah will say to him, '**Wish for anything.**'*
*So he will ask his Lord, and he will wish for a great number of things, for Allaah Himself will remind him to wish for certain things by saying, "**Wish for so-and-so.**' When there is nothing more to wish for, Allaah will say, '**This is for you, and its equal (is for you) as well** * [6].'*

*'Ata' bin Yazid al-Laithi ﷺ said:
Abu Sa'id al-Khudri who was present with Abu Hurayra, did not deny whatever the latter said, but when Abu Hurayra said that Allaah had said, "***That is for you and its equal as well,***"
Abu Sa'id al-Khudri said, "And ten times as much, O Abu Hurayra!"
Abu Hurayra said, "I do not remember, except his saying, '***That is for you and its equal as well***.
Abu Sa'id al-Khudri then said, "I testify that I remember rasulullah ﷺ saying, '***That is for you, and ten times as much***. Abu Hurayra then added, "That man will be the last person of the people of jannah to enter jannah."

2.2.7 Eternal life

Allaah ﷻ created two different abodes for human and jinns to reside in the aakhira. Those who lived their lives in this world according to the will of Allaah ﷻ, will be shown mercy and given ample reward. As for those who denied Allaah or associated partners with Him will face eternal punishment.

Rasulullah ﷺ said:

> *When Allaah created jannah, He said to Jibrael:* ***Go and look at it.***
> *He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it.*
> *He then surrounded it with disagreeable things, and said:* ***Go and look at it, Jibrael.***
> *He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it.*
> *When Allaah created jahannam, He said:* ***Go and look at it, Jibrael.***
> *He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it.*
> *He then surrounded it with desirable things and said:* ***Go and look at it, Jibrael.***
> *He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it* [10].
>
> *Every slave will be resurrected upon that which he died* [8].

Everyone must cross the bridge over the jahannam to enter jannah:

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

There is not one of you but will pass over it; this is with your Lord; a Decree which must be accomplished. | 19:71 |

Description of Jahannam

The zaalims deserve jahannam because of their evil deeds:

وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوا۟ هُمُ ٱلظَّٰلِمِينَ ﴿٧٦﴾

We wronged them not, but they were the zaalims. | 43:76 |

What follows are some of the descriptions of jahannam from Qur'an & Sunnah:

وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا
وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ
عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾

And those who disbelieved will be driven to jahannam in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the

verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!" | 39:71 |

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

It has seven gates, for every gate is of them a portion designated. | 15:44 |

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾ سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾ وَيَتَجَنَّبُهَا
الْأَشْقَى ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

And We shall ease you (O Muhammad ﷺ) toward ease. Therefore remind in case the reminder profits. The reminder will be received by him who fears, but it will be avoided by the wretched, who will enter the great Fire and made to taste its burning, wherein he will neither die nor live. | 87:8-13 |

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ
جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

Surely! Those who disbelieved in Our ayat We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allaah is Ever Most Powerful, All-Wise. | 4:56 |

مِن وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِن مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ
يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَائِهِ
عَذَابٌ غَلِيظٌ ﴿١٧﴾

Before him is jahannam, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a great torment. | 14:16-7 |

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم
مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
ثُبُورًا كَثِيرًا ﴿١٤﴾

Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming fire. When it sees them from a far place, they will hear its fury and roaring. And when they are thrown into a narrow place thereof, chained together, they will cry out therein for destruction. "This day cry not for one destruction but cry for much destruction." | 25:11-4 |

Rasulullah ﷺ said:

> *Verily the inhabitants of the Fire cry, so much so that if ships were sailed into their tears, they would float, and verily they would cry blood* [14, 11].

Description of Jannah

The Almighty says in the Qur'an about the people of jannah:

إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن
سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴿٥٣﴾ كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ
﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا
ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴿٥٦﴾ فَضْلًا مِّن
رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٥٧﴾

Verily! The muttaqis, will be in place of security. Among gardens and springs; Dressed in fine silk and brocade, facing each other, So (it will be), and We shall marry them to maidens with wide, lovely eyes. They will call therein for every kind of fruit in peace and security; They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire, As a bounty from your Lord! That will be the supreme success! | 44:51-7 |

One can find many more descriptions of paradise in the Qur'an, which are oft-repeated, such as:

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ
يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا
مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا
فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾

The description of jannah which the muttaqis are promised wherein are rivers of water unaltered; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water that cuts up their bowels? | 47:15 |

وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ

And We shall remove from their breasts any (mutual) hatred or sense of injury; rivers flowing under them. | 7:43 |

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it. | 15:48 |

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَآئِقَ وَأَعْنَٰبًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾
لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ﴿٣٥﴾ جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾

> **Verily, for the muttaqis, there will be a success; gardens and grapeyards; and young full-breasted maidens of equal age; and a full cup (of wine). No ill speech shall they hear therein, nor lying; a reward from your Lord, an ample calculated gift.** | 78:31-6 |

Rasulullah ﷺ said:

> *In the garden the believer will have a tent made out of a single hollow pearl which stretches up sixty miles into the sky. His family will be there with him and he will go round visiting them and they will unable to see one another* [8].

Narrated by Sahl ibn Sa'd as-Sa'idi ﷺ [8]:

> I was in the company of rasulullah ﷺ that he gave a description of jannah and then rasulullah ﷺ concluded with these words:
>
> *There would be bounties which the eye has not seen, the ear has not heard and no human heart has ever perceived them.*
>
> He then recited this verse:
>
> تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ
> يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟
> يَعْمَلُونَ ﴿١٧﴾
>
> **Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in the cause of Allaah) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.** | 32:16-7 |

2.3 Eeman

Eeman is what rasulullah ﷺ said in reply to the question of Jibrael ﷺ - *That you affirm your faith in Allaah, in His angels, in His Books, in His messengers, in the Day of Judgement, and you affirm your faith in the Divine Decree about good and evil* [6, 8].

As for its seat in the heart, rasulullah ﷺ said:

> *Both legal and illegal things are evident but in between them there are doubtful things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it.*
>
> *Beware! Every king has a Hima and the Hima of Allaah on the earth is His illegal things.*
>
> *Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart* [6, 8].

2.3.1 Pillars of Eeman

The pillars of eeman mentioned in above hadeeth are discussed below in detail.

1: Allaah

Allaah is the creator of the heavens and the earth and everything else besides them. He sustains them and is the disposer of their affairs. He is independent of everything else while everything is dependent on Him. Allaah the Glorified, is Almighty and free from all defects or imperfections. There is nothing is like Him.

ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ وَكِيلٞ ٦٢

Allaah is the Creator of all things, and He is the Wakil over all things. | 39:62 |

تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ بِحَمۡدِهِۦ وَلَٰكِن لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا ٤٤

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. | 17:44 |

لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١١

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. | 42:11 |

2: Angels

Allaah created the angels out of light. Rasulullah ﷺ said:

> *The angels were created from light and the jinn were created from smokeless fire and Adam was created from what has been described to you* [8].

They are perfectly obedient to Allaah and in constant worship of Him.

لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ ٢٧

They speak not until He has spoken, and they act on His command. | 21:27 |

Among the numerous tasks that the angels are assigned are the following as known from Qur'an and hadeeths:

Angel	Task
Jibrael	Delivering revelation.
Mika'il	Bringing the rain.
Israfil	Blowing the trumpet at the onset of the Hour.
Al-Mu'aqqibat	Guarding people.
The Noble Recorders	Record people's actions.
Malik	In charge of jahannam.
Munkar and Nakir	Questioning in the grave.
Malik-ul-Maut	Taking people's souls at death.
Ridhwan	In charge of jannah.

Besides those listed above already, there are others who carry the Throne, record the future of the foetus, enter the Haram - 70,000 every day. There are those who move about, descending upon gatherings at which Allaah and His Book are mentioned and studied, etc.

3: Revealed Books

Allaah sent many scriptures to prophets before Muhammad ﷺ. But their preservation was left with the people among whom it was sent. In time they were lost and/or corrupted.

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ
وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ
لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦

Say (O Muslims), "We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibrahim, Isma'il (Ishmael), Ishaaq, Ya'qub, and to *al-Asbat* * , and that which has been given to Musa and 'Eesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted." | 2:136 |

The last book, Qur'an sent to Muhammad ﷺ, and its preservation is in the Hands of Allaah. It is the guidance for all men and jinns till the Hour.

4: Prophets

Allaah sent prophets to each and every community or nation.

وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ

And verily, We have sent among every ummah a Messenger (proclaiming): "Worship Allaah, and avoid taghut." | 16:36 |

Their exact number in not known but are in the order of thousands ◇. They were sent as warners and bearers of glad tidings. Though prophets can err, they were infalliable against major sins [383]. Certainly, they are free from all the slanders brought by the Jews and Christinas [b→132]. The first and foremost of their duty was to call people towards the tawheed of Allaah ﷻ.

رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ
وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ١٦٥

*The twelve sons of Ya'qub ﷺ.

◇A saheeh hadeeth in *Musnad of Ahmad* gives the number of nabis as 124,000 [383]. This and other hadeeth in *Saheeh ibn Hibban* indicate the number of rasools as 300 or more.

> **[We sent] messengers as bearers of good news and of warning, in order that mankind should have no plea against Allaah after the messengers. And Allaah is ever All-Powerful, All-Wise.** | 4:165 |

We can find mention of twenty-five prophets named in the Qur'an: (1) Adam, (2) Nooh, (3) Idris, (4) Saleh, (5) Ibrahim, (6) Hud, (7) Lut, (8) Yunus, (9) Isma'il, (10) Ishaaq, (11) Ya'qub, (12) Yusuf, (13) Ayub, (14) Shu'aib, (15) Musa, (16) Harun, (17) Alyas', (18) Dhul-Kifl, (19) Daud, (20) Zakariya, (21) Sulaiman, (22) Ilyas, (23) Yahya, (24) 'Eesa, and (25) Muhammad, prayers and salutations of Allaah be upon him and upon all the messengers of Allaah. The last of them is our prophet, sent for the entire mankind and jinns:

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ﴿٤٠﴾

> **Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allaah and the last of the Prophets. And Allaah is ever All-Aware of everything.** | 33:40 |

Prophet Muhammad ﷺ is the final messenger. Rasulullah ﷺ said [6, 8]:

> *My analogy in relation to the other prophets of Allaah is like the analogy of a man who built a house. He completed and perfected everything about the house all except for the location of a single brick. The people used to pass by the house and express pleasure at its beauty, but they would say: "If only it weren't for that missing brick." I am that brick, and I am the seal of the Prophets."*

As for the differences between a prophet and a messenger, Ibn Taymiyyah ﷺ had the following to say:

> …the messenger is one who is sent to a disbelieving people, and the prophet is one who is sent to a believing people with the shari'ah of the messenger who came before him, to teach them and judge between them, as Allaah says:
>
> **Verily, We did send down the Tawraat [to Moosa], therein was guidance and light, by which the Prophets, who submitted themselves to Allaah's Will, judged for the Jews.** | 5:44 |
>
> With regard to the ayat,
>
> **but he is the Messenger of Allaah and the last of the Prophets** | 33:40 |
>
> and why it did not say the last of the messengers - the end of the Message does not mean the end of prophethood, but the end of prophethood does mean the end of the ,essage. Hence the Prophet ﷺ said:
>
> "*There will be no prophet after me*" and he did not say, there will be no messenger after me.
>
> Thus we know that there is no messenger and no prophet after him ﷺ; he was the last of the prophets and of the messengers ﷺ [32].

5: Resurrection

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ذَٰلِكَ
يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ ٱلْأَرْضُ
عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

And listen on the Day when the caller will call from a near place, The Day when they will hear the blast in truth, that will be the Day of coming out (from the graves). Verily, We it is Who give life and cause death; and to Us is the final return, On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us. | 50:41-4 |

After the resurrection the life in the hereafter begins when people are separated according to their deeds!

6: Qadar: Its Good & Its Evil

إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

Verily, We have created all things with *qadar* [1]. | 54:49 |

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن
قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

No calamity befalls on the earth or in yourselves but is inscribed in a register, before We bring it into existence. Verily, that is easy for Allaah. | 57:22 |

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿١١﴾

No calamity befalls, but by the leave of Allaah, and whosoever believes in Allaah, He guides his heart [to the true eeman with certainty]. And Allaah is All-Knower of everything. | 64:11 |

Qadar consists of four matters [113]:

1. Allaah has full knowledge over everything.

إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾

Verily, Allaah is the All-Knower of everything. | 9:115 |

2. He has written everything.

وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾

And all things We have enumerated in a clear register. | 36:12 |

[1] Qadar - The word *Qadar*, when used on its own, carry both meanings of divine Preordainment (*Qadar*) and Predestination (*Qadha*) [112].

3. His Will is continuously being implemented.

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

And you will not, unless (it be) that Allaah wills - the Lord of the 'alamin. | 81:29 |

4. He created everything that exists and their actions.

ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿٦٢﴾

Allaah is Creator of all things, and He is Wakil over all things. | 39:62 |

So far as the creations are concerned, the truth about the Divine decree is a secret. Neither an angel close to Allaah nor a Prophet sent with a message, has been given any knowledge of it. An in-depth inquiry and an intellectual exercise over it are a recourse to disappointment, a ladder to loss, and steps leading to rebellion. One must be extremely careful against indulgence in it. For Allaah has concealed this knowledge from mankind and has forbidden them to objectivise it [119].

Allaah ﷻ said in His Book:

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾

He is not questioned about what He does, but they will be questioned. | 21:23 |

Qadha and Qadar of Allaah cannot be used as an excuse for us to abandon following His commandments and avoiding His prohibitions. Rather, we are obligated to believe in and know that with Allaah lies the proof (eliminating all excuses) by His revealing of the Books and His sending of the messengers. Allaah says:

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ

In order that mankind should have no plea against Allaah after the messengers. | 4:165 |

Allaah, High and Exalted, did not command or forbid except that which can be acted upon or abandoned. He did not force anyone to commit acts of disobedience nor did He compel anyone to abandon obeying Him [120]. Allaah says:

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allaah burdens not a person beyond his scope. | 2:286 |

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟

So keep your duty to Allaah and fear Him as much as you can; listen and obey. | 64:16 |

Narrated by Abu Khizamah ﷺ:

> I said: Allaah's Messenger, do the incantation that we invoke, the medicine that we apply, and the prevention that we observe avert in any way the Decree of Allaah? He said that is also a part of the Decree of Allaah (qadar) [9, 12, 11].

2.3.2 Eeman is Belief and Action

Eeman is a statement of the tongue, a belief of the heart and an action of the limbs. Rasulullah ﷺ said:

> *Eeman consists of more than seventy branches. The highest of them is to testify that* ***la ilaha illa-Allah*** [▷]*. And the lowest of them is removing a harmful object from the road.*

Hence, Rasulullah ﷺ included both belief and action in eeman. He further said:

> *Whoever loves for Allaah, hates for Allaah, gives for Allaah and withholds for Allaah has indeed perfected eeman* [⋆].

Observing trusts and contracts and preserving them is from the signs of eeman. Narrated by Anas ibn Malik ﷺ:

> Seldom did Rasulullah ﷺ address us when he did not say:
> *There is no faith in him who is not trustworthy and there is no religion in him who does not respect his covenant* [9, 18].

2.3.3 Eeman Increases and Decreases

Eeman Increases with obedience and decreases with disobedience:

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

> **As for those who believe, it has increased their eeman, and they are rejoicing.** | 9:124 |

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ

> **He it is Who sent down *sakinah* [ᵣ] into the hearts of the believers, that they may grow more in Faith along with their (present) eeman.** | 48:4 |

Ibn Mas'ud ﷺ said:

> The believer sees his sins as if he were sitting beneath a mountain which he fears will fall on him, whilst the sinner sees his sins as if it were a fly passing his nose and he says such-and-such to it [6].

Whenever the hearts become righteous with eeman, truthfulness [ɔ], sincerity and love and desire for other than Allaah is left in the heart, all limbs will attain righteousness and they will not move except for Allaah and only in areas that His pleasure will be attained [121].

As for actions of the tongue like the remembrance of Allaah, praising and commending Him, reading His Book, sending salaat and salaam upon His Messenger, ordering the good,

---

[▷] None has the right to be worshipped except Allaah.
[⋆] Abu Daud, at-Tabaraanee, Ibn Battah and others [121].
[ᵣ] Sakinah - Calmness and tranquillity.
[ɔ] Rasulullah ﷺ said,

> *Truthfulness leads to righteousness, and righteousness leads to jannah. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to al-Fajur (i.e. wickedness, evil-doing), and al-Fajur leads to the hellfire, and a man may keep on telling lies till he is written before Allah, a liar* [6].

forbidding the evil, tasbeeh, seeking forgiveness, supplication and other actions that are performed by use of the tongue, without doubt, performing such actions, on a regular basis and often is one of the greatest causes for the increase of eeman [121].

'Abdullah ibn Busr ﷺ mentioned that a man said to the Prophet: "O Rasulullah, the rites of eeman are much for me, so tell me of something that I might hold fast to." He answered: *Let not your tongue cease from the remembrance of Allaah* *.

As for the actions of the heart, then acts of obedience such as salaat, fasting, hajj, *sadaqa* ◇, jihaad also increases eeman. Allaah named salaat 'eeman' when He referred to salaat offered towards Jerusalem [121]:

وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ

And Allaah would never make your faith (prayers) to be lost. | 2:143 |

Further, to avert from *al-Laghw* (which is any speech or action that is void of good) is from eeman and eeman increases and profits from it. This is why whenever the sahaaba ﷺ, and those after them sensed heedlessness or their eeman was in disarray, they would say to each other, 'Sit with us so that we may have eeman for an hour'. So they would remember Allaah and remember his religious and worldly favours causing their eeman to renew itself [121].

Rasulullah ﷺ also said:

> *Eeman wears out in the heart of any one of you just as clothes wear out, so ask Allaah to renew the faith in your hearts* [14, 16].
>
> *(He has) experienced the taste of eeman, who is contented that Allaah as his Rabb* ⅄*, Islaam as his religion and Mohammed as a prophet* [8].
>
> *There are three qualities whoever has them, will taste the sweetness of eeman: To love Allaah and His Messenger* ﷺ *more than anyone else; to love a slave (of Allaah) only for (the sake of) Allaah; and to abhor returning to disbelieve after Allaah has saved him from it as he would abhor to be thrown into the fire* [6, 8].

And verily many believers in Allaah have sacrificed themselves preferring destruction, over and above a return to life of disbelief. We find some of their stories in the Qur'an:

قُتِلَ أَصْحَـٰبُ ٱلْأُخْدُودِ ۝ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ۝ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝ وَهُمْ
عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۝ وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ
ٱلْعَزِيزِ ٱلْحَمِيدِ ۝

Cursed were the people of the ditch ▷**. Fire supplied (abundantly) with fuel, When they sat by it (fire), And they witnessed what they were doing against the believers. They had nothing against them, except that they believed in Allaah, the All-Mighty, Worthy of all Praise!** | 85:4-8 |

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*Related by Ibn Abee Shaybah, at-Tirmidhi, Ibn Majah, and al-Haakim. Narration is Saheeh [121].

◇Sadaqa - Deeds of charity, alms, etc.

⅄Rabb - The One and the Only Lord for all the universe, its Creator, Owner, Organiser, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security.

▷The story of the Boy and the King.

2.3.4 Eeman Is Fear And Hope

Believers live a life of constant fear and hope and that is from their eeman. Allaah the Mighty an Majestic said:

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

Those whom they call upon * desire (for themselves) means of access to their Lord (Allaah), as to which of them should be the nearest and they ᴿ hope for His Mercy and fear His torment. | 17:57 |

Believers hope for the mercy from Allaah and they fear the torment in the aakhira:

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in Allaah's cause) out of what We have bestowed on them. | 32:16 |

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ

Is one who is obedient to Allaah, prostrating himself or standing (in salaat) during the hours of the night, fearing aakhira and hoping for the Mercy of his Lord (like one who disbelieves)? | 39:9 |

Narrated by Anas ﷺ, who said:

> Rasulullah ﷺ entered upon a youth who was approaching death due to illness and said, "*How do you find yourself?*"
> He replied, "I hope in Allaah and I fear my sins."
> So rasulullah ﷺ said, "*Never does this come together in the heart of a servant in this circumstance except that Allaah gives him what he hopes and secures him from that which he fears* [9, 11]."

Narrated by Aa'isha ﷺ who said:

> I said, "0 Rasulullah,
>
> **Those who give what they give (in charity) while their hearts are in awe…**
>
> this is a man who steals, fornicates and drinks alcohol?"
> He said, "*No 0 daughter of as-Siddeeq. But it is a man who fast, prays and gives in charily, but fears that it will not be accepted from him* [9, 11]."

2.3.5 Entering Islaam

One enters into Islaam by uttering the confession of a Muslim, shahada with sincerity.

*They call upon 'Eesa a son of Maryam, 'Uzair (Ezra), angel, etc.
ᴿ'Eesa, 'Uzair, angels, etc.

لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ

La ilaha illa-Allah, Muhammad-ur-Rasul-Allaah

None has the right to be worshipped but Allaah, and Muhammad ﷺ is the Messenger of Allaah.

This is a confession in two parts:

1. Allaah is the Rabb of all the universe; He alone is worthy of worship; He is the possessor of all the best names and the most perfect attributes.

2. Prophet Muhammad ﷺ is the last messenger of Allaah. One has to love him, follow his noble sunnah, obey him, believe whatever he conveyed, refer to him for judgement and take his guidance in all matters [122].

The Arabic word Islaam can be derived from the root: سلم which means, among many other things, peace, faultless, secure, submission, and obedience. By entering Islaam one submits his will to the Will of Allaah and he is called a Muslim. And then all the demands of the shari'ah are sought from him, excepting three cases. Rasulullah ﷺ said [10]:

> *There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.*

Sufiyan ibn 'Ayneeyah ﷺ said:

> Allaah did not bestow upon His servants a greater blessing than the knowledge that there is no god but Allaah. For the people of jannah these words are the same as fresh rain is to a people who live on the parched Earth. By it the scales of Heaven and Hell are set. Because of it the messengers were sent to battle. Whoever declares it to be so, his wealth and his life are protected, but whoever denies it shall find himself destroyed. It is the key to jannah, and the single call of all the messengers [129].

Narrated Abu Dharr ﷺ:

> I came to the Prophet while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "*Nobody says: 'None has the right to be worshipped but Allaah' and then later on he dies while believing in that, except that he will enter jannah.*'
> I said, "Even It he had committed illegal sexual intercourse and theft."
> He said, "*Even if he had committed illegal sexual intercourse and theft?*"
> I said. 'Even If he had committed illegal sexual intercourse and theft,"
> He said, '*Even it he had committed illegal sexual intercourse and thefts.*'
> I said. 'Even If he had committed illegal sexual intercourse and theft,"
> He said, "*Even If he had committed Illegal sexual intercourse and theft, in spite of the Abu Dharr's dislikeness.*"
> Abu 'Abdullah said: This is at the time of death or before it if one repents and regrets and says "None has the right to be worshipped but Allaah. He will be forgiven his sins [6].

2.3.6 Loving Rasulullah

Rasulullah ﷺ made so much worry, concern and sacrifice for each and every *ummati* *; how each and every one of them can be saved from the fire of jahannam and enter jannah. Allaah says:

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you ◇, for the believers (he is) full of pity, kind, and merciful. | 9:128 |

Having eeman obligates loving rasulullah ﷺ. Allaah ﷻ says:

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ
إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ
ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

Say [O Muhammad], if your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and Jihaad in His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people. | 9:24 |

Rasulullah ﷺ said:

> *There is no believer but I, of all the people, I am the closest to him both in this world and in the aakhira. Recite if you wish* [6]:
>
> اَلنَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ
>
> **The Prophet is closer to the believers than their selves.** | 33:6 |
>
> *So if a believer (dies) leaves some property then his relatives will inherit that property; but if he is in debt or he leaves poor children, let those (creditors and children) come to me (that I may pay the debt and provide for the children), for them I am his sponsor (surely).*
>
> *By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind* [6].

Narrated 'Abdullah ibn Hisham رضي الله عنه:

> We were with rasulullah ﷺ as he was holding 'Umar ibn al-Khattab رضي الله عنه by his hand. 'Umar رضي الله عنه said to rasulullah ﷺ: "You are more beloved to me than everything except myself."
> Rasulullah ﷺ replied: *"No O 'Umar! I swear by Him in whose hand my soul is, (you*

*Ummati - A member of the ummah of rasulullah ﷺ.

◇i.e. to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins, in order that you may enter jannah and be saved from the punishment of the Hell-fire.

will not truly believe) until I become more beloved to you than yourself."
Thereupon, 'Umar ﷺ said: "I swear by Allaah that you are now more beloved to me than myself."
Rasulullah ﷺ replied: "*Now! O 'Umar* [ʌ].

So what is the reward for having love of rasulullah ﷺ? With it we have promises of Allaah's love for us, forgiveness from Him, the opportunity to be with rasulullah ﷺ in jannah and much more. Allaah promises:

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

Say (O Muhammad ﷺ): "If you (really) love Allaah, then follow me, Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful." | 3:31 |

There are countless anecdotes in the life of salaf which reflect their love for rasulullah ﷺ:

- Aa'isha ﷺ reported:

  A man came to rasulullah ﷺ and said, "O Rasulullah ﷺ! You are dearer to me than my family, my children and even myself. Sometimes I am sitting in my home and I remember you, and then I am overwhelmed with the desire to come and see you. When I think about your death and mine; I realise that when you die you will at the rank of the prophets in jannah, but I fear that if I enter jannah, I will not be able to see you."

  Rasulullah ﷺ did not answer this man until Allaah revealed the verse [▷]:

  وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ﴿٦٩﴾

  And whoso obeys Allaah and the messenger, then they will be in the company of those on whom Allaah has bestowed His grace, of the prophets, the siddeeqs, the martyrs, and the righteous. And how excellent these companions are! | 4:69 |

- Narrated by Anas bin Malik ﷺ:

  While the Prophet and I were coming out of the masjid, a man met us outside the gate. The man said, "O Rasulullah! When will be the Hour?"
  The Prophet asked him, "*What have you prepared for it?*"
  The man became afraid and ashamed and then said, "O Rasulullah! I haven't prepared for it much of fasts, salaats or charitable gifts but I love Allaah and His messenger."
  The Prophet said, "*You will be with the one whom you love.*"

  Anas ﷺ continued: "I love rasulullah ﷺ, Abu Bakr and 'Umar ﷺ, and I hope to be with them (in the aakhira) due to my love for them, even if I cannot do (the same amount of righteous deeds) as they do [6, 8]."

[ʌ] i.e., now your faith is complete [6].
[▷] At-Tabari and others.

- 'Ali ibn Abu Taalib ﷺ said: "He who saw him, would naturally respect him; he who dealt with him loved him [133]."
- 'Abdullah ibn Masood ﷺ said: "One should only ask himself about the Qur'an, if he loves the Qur'an then he loves Allaah and His messenger [133]."
- Sufyaan ath-Thawri ﷺ said: "To love him is to follow him [133]."

Foremost among the salaf for their love of rasulullah ﷺ are the sahaaba ﷺ. Regarding Allaah's statement:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ

> **You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written eeman in their hearts, and strengthened them with rooh (proofs, light and true guidance) from Himself. And He will admit them to gardens under which rivers flow, to dwell therein. Allaah is pleased with them, and they with Him. They are the party of Allaah. Verily, it is the party of Allaah that will be the successful.** | 58:22 |

Qaadhi 'Iyaadh ﷺ said:

> These were the companions of rasulullah ﷺ who killed their beloved ones and fought against their fathers and sons in order to please rasulullah ﷺ. As an example of this spirit, 'Abdullah, the son of 'Abdullah ibn Ubay (the chief of the hypocrites) asked rasulullah ﷺ regarding his own father: 'If you give the command, then I will go and behead him.

The love that sahaaba ﷺ had for rasulullah ﷺ is unprecedented - be they were men, women, or children. A woman from the tribe of Banu Deenaar lost her husband, father and brother in the battle of Uhud. When she was informed of this, she ﷺ, asked ''But what happened to the Prophet?" The people replied: "All praise is due to Allaah, he is as safe as you would wish him to be." She ﷺ, replied: "Show him to me so that I can see for myself" so the people pointed him out. When she saw him, she said: "Any disaster besides that of losing you is insignificant."

During the battle of Uhud, two youngsters of ansaar: Ma'az bin Amr bin Jamooh and Ma'az bin Afra ﷺ came to Abdur Rahman bin 'Auf ﷺ to identify Abu Jahl. One of the boys then said, "I learnt that the wretched man reviles rasulullah ﷺ. By the One in Whose hand is my life, if I see him, I will not leave him until I kill him or I am killed.'

2.3.7 Loving the Sahaaba

Just as loving rasulullah ﷺ is obligatory, it is also obligatory to love the sahaaba ﷺ. Rasulullah ﷺ said about their exalted status:

> *The best of mankind is my generation, then those that come after them, then those that come after them* [6, 8].
>
> *My sahaaba are the custodians for my ummah, so when my sahaaba go, that which has been promised to my ummah will come to it* [8, 12].
>
> *There will come upon the people a time in which a group of people will fight (in jihaad), and it will be said: 'Is there anyone amongst you who accompanied Allaah's Messenger?' They will reply 'Yes' and so they will be given victory.*
> *Then there will come upon the people a time in which a group of people will fight (in jihaad), and it will be said: 'Is there anyone amongst you who accompanied the sahaaba ﷺ (taabi'is)?' They will reply 'Yes' and so they will be given victory.*
> *Then there will come upon the people a time in which a group of people will fight (in jihaad), and it will be said: 'Is there anyone amongst you who accompanied those who accompanied the sahaaba ﷺ (tabi'i'it-taabi'is)?' They will reply 'Yes' and so they will be given victory* [6, 8].
>
> *Fear Allaah regarding my sahaaba. Do not treat them with bias after me. He who loves them does so from love of me, and he who hates them does so from hatred of me. He who abuses them has injured me, he who abuses me has abused Allaah, and he who abuses Allaah will soon be punished by Him* [9].
>
> *None loves the ansaar but a believer, and none hates them but a hypocrite. So Allaah will love him who loves them, and He will hate him who hates them* [6].

Allaah ﷻ praised the sahaaba ﷺ and declared His pleasure for them:

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾

> **And the first to embrace Islaam of the *muhajirs* * and the ansaar and also those who followed them with good conduct - Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them jannah under which rivers flow, to dwell therein forever. That is the supreme success.** | 9:100 |

It is narrated in *al-Bidaya wa al-Nihayah*, once Abdullah bin Mubarak ﷺ had a conversation with somebody, and this really became amazing at illustrating the status of sahaaba ﷺ relative to us. The man posed the following question to him: Who is the better of the two, Muwawiyah ﷺ, or 'Umar bin Abdul Aziz ﷺ ? ◇

*Muhajir - Those who migrated from Makkah to Madeenah.

◇There is reason for the questioner comparing these two personalities: Muwawiyah ﷺ is sahaaba against whom there exists many fabricated stories which deals with his fights with Ali ﷺ, whereas 'Umar bin Abdul Aziz ﷺ is well known for justice, piety and mujaddid of the second century.

Abdullah bin Mubarak ﷺ replied saying:

> The dust which entered the nostrils of the horse of Muwawiyah ﷺ, while he was taking part in jihaad with rasulullah ﷺ is better than one thousand 'Umars bin Abdul Aziz. The status which Allaah had granted Muwawiyah ﷺ, on account of being a companion of rasulullah ﷺ cannot be attained even by the greatest of saints, despite their best devotion, piety and righteousness practised during their whole lifetime.

A Muslim must refrain from criticizing them in any way. Rasulullah ﷺ said:

> *Do not revile my sahaaba, do not revile my sahaaba. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as Uhud it would not amount to as much as one mudd on behalf of one of them or half of it* [8].

Imaam Ahmad ibn Hanbal ﷺ said in his book *as-Sunnah* [135]:

> And from the Sunnah is mentioning the good qualities of the sahaaba of Allaah's Messenger - all of them - and to refrain from what disputes occurred between them. So whoever reviles the sahaaba of Allaah's Messenger or (just) one of them, then he is an innovator, a Raafida. Loving them is a Sunnah and making du'a for them is a means of getting close to Allaah. Following them is a means and taking from their examples is a virtue…

'Umar ibn 'Abdual-'Aziz ﷺ said [136],

> Rasulullah ﷺ made a Sunnah and the people in command after him made sunnahs. To adopt them is to confirm the Book of Allaah and to act on them is to obey Allaah and strengthen the deen of Allaah. It is not for anyone to change the Sunnah or alter it or to look into the opinion of those who oppose it. Whoever follows it is guided. Whoever seeks help by it will have victory. Whoever opposes it and follows other than the path of the believers, Allaah will entrust him to what he turns to and will roast him in jahannam, what an evil end.

2.3.8 Caution Against Takfir

The issue of *takfir* [ك] has been the cause of a major strife at the time of sahaaba ﷺ, when *khawarij* [خ] declared any Muslim committing sins as infidel. And this issue has surfaced many times since then in the ummah. Since the middle of twentieth century this has renewed itself as a fitna until today. Rasulullah ﷺ said:

> *He who says to his brother 'O Disbeliever', then it returns upon one of them* [6, 8, 9, 10].

He also said:

> *And he who accuses a believer of kufr then it is like killing him* [6].

These hadeeths make it clear the severity of issuing takfir against a Muslim brother. Al-Qurtubee says in his tafseer of Allaah's saying:

أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

…Lest your deeds may be rendered fruitless while you perceive not. | 49:2 |

[ك] Takfir - It is the practice of declaring someone as non-Muslim.
[خ] Khawarij - This is a deviated group who fought the sahaaba ﷺ. See pages 394 and 552 for a discussion.

does not mean that a person becomes a kaafir without knowing since just as a person does not become a believer except through choosing eeman over kufr, then likewise a believer does not become kaafir without intending kufr and choosing it, and there is *ijma'* [*] regarding this [123].

However, this excuse of ignorance does not extend to matters from the deen known by necessity by the ulama and the unlettered alike. An-Nawawi ﷺ said in his *Sharh Saheeh Muslim*:

> And he who denies something known from the deen of Islaam necessarily - is judged to be a *murtad* [ر] and a kaafir, and likewise one who declared fornication, wine or murder or other forbidden things, whose prohibition is necessarily known, to be lawful.

Now, that which is known to the ulama and the unlettered alike - is something relative which will vary according to the time. The condition at a time and a place when the light of shari'ah is uppermost and there are many scholars who act on their knowledge and propagate Allaah's deen and establish Allaah's proof upon creation - is different from the condition when the light of shari'ah is eclipsed, and the ulama are wicked and hide the deen from the people, and the people of truth are few and their voice does not reach all the people [123].

Another angle from which the fitna of takfir started, is the understanding eeman at variance with the understanding of eeman by the salaf. For Example, the Mu'tazilah [ع] make actions a condition for the correctness of eeman, whereas the salaf make it a condition for its completeness. Regarding eeman, the salaf say:

> It is belief of the heart, and the statement of the tongue, and action of the body parts.

and what they mean by that is actions are a condition of its completion. Ibn al-Qayyim ﷺ said:

> Since eeman is a root having many branches and each of its branches is called eeman, so salaat is from eeman, and likewise zakaat, hajj, fasting and inner actions such as modesty, placing reliance, fear of Allaah and turning to Him - until the lowest branch which is removing harmful things from the road - and it is one of the branches of eeman. From those branches are some which if they pass away then eeman pass away with it - such as the shahada, and from them are some which if they are left then eeman does not pass away - and between them the branches differ - some of them being similar to the shahada and nearer to it, and other being similar to removing harmful objects from the road and nearer to it.
>
> Likewise, kufr has a root and has branches - so just as the branches of eeman are eeman, then the branches of kufr are kufr - and modesty is a branch of eeman and immodesty is a branch of kufr, and salaat, zakaat, hajj and fasting are branches of eeman and leaving them is from the branches of kufr, and judging by other than that which Allaah revealed is a branch of kufr, and all sins are branches of kufr just as acts of obedience are branches of eeman [ف].

[*] Ijma' - Consensus. Explained in detail in section 5.1.3.
[ر] Murtad - Apostate.
[ع] Mu'tazilah - This is another deviated group that appeared in Basra - see section 7.1.4 for a discussion.
[ف] *Kitaabus-Salaat* of Ibn al-Qayyim [123].

We must affirm a person's Islaam by his apparent eeman - whereas inwardly he could be a kaafir, but we are not ordered to split open the people's heart. Shaikul-Islaam ibn Taymiyyah ﷺ said:

> Apparent eeman, upon which rests the religion applied in this world, does not necessarily mean eeman is present on the inside, and the *munafiqs* ° who said that:
>
> وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾
>
> **And of mankind, there are some (hypocrites) who say: "We believe in Allaah and the Last Day" while in fact they believe not.** | 2:8 |
>
> then outwardly they appeared as believers - praying with the Muslims, marrying them and inheriting from them just like the munafiqs in the time of rasulullah ﷺ and he ﷺ did not give them the same judgement as the kaafirs who were open in their kufr - neither in marriage nor inheritance etc., rather 'Abdullah ibn Ubayy who was the most famous of the munafiqs died and his son 'Abdullah - who was one of the best of the believers inherited from him,…
>
> Their blood and wealth was not to be shed - and through it was lawful to take from the kaafirs it was not lawful in their case. Whereas those who did make themselves appear to be believers but rather displayed their kufr and not eeman - then he (rasulullah ﷺ) said:
>
> *I have been ordered to fight the people until they bear witness that none has the right to be worshipped but Allaah and that I am Allaah's Messenger - so if they say it, then their blood and wealth becomes safe from me - except due to its right - and their accounting is with Allaah* [123].

2.3.9 Kufr of Belief and Kufr of Action

Ibn al-Qayyim ﷺ said:

> And this is the saying of the sahaaba ﷺ who were the most knowledgeable of the ummah about Allaah's book and about Islaam and kufr and their essentials - and these matters are not to be taken except from them. Whereas the latter people did not have understanding of the meaning of this and so split into two groups:
> A group who expel people from the deen due to commission of major sins and judge them to be eternally in Hell-Fire, and a group who declare them to be believers having complete and perfect eeman; so one has gone to one extreme and the other to the other extreme.
> And Allaah guided *Ahlus-Sunnah* to the correct saying and the middle way - which is amongst all the sayings just as Islaam is amongst the religions. So what we have here is "kufr less than kufr", and *nifaaq* * less than nifaaq, and "shirk less than shirk", and "*fusooq* ◇ less than fusooq", and "*dhulum* ⅄ less than dhulum" [123].

° Munafiq - Hypocrite - A kaafir who feigns faith.
* Nifaaq - Hypocrisy.
◇ Fisq - Disobedience, pl. fusooq.
⅄ Dhulum - Oppression.

Among the issues of great importance to the ummah is the state of the people who do not rule by the shari'ah completely. Allaah ﷻ has said:

وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾

> **And whosoever does not judge by what Allaah has revealed, such are the kaafirs.** | 5:44 |

Shaykh al-Albaani ﷺ explains this ayat like this in his *Silsilah as-Saheehah* [80].:

> Indeed Allaah revealed, "**the one who does not rule by what Allaah revealed then they are kaafir**", "**they are dhaalim**", "**they are faasiq**". Ibn 'Abbas said, "Allaah revealed them with regards to two groups from the Jews…" [c→132].
>
> …When you understand this then it is not permissible to take these verses to refer to some of the rulers and judges of the Muslims who rule by other than what Allaah revealed in the earthly laws.
>
> I say: it is not permissible to declare them kaafir due to this, and to eject them from the religion, when they are believers in Allaah and His Messenger, even though they are sinning by ruling by other than what Allaah revealed - this is not permissible. Because even though they are like the Jews from the point of view of their ruling (by other than what Allaah revealed), they differ from the point of view that they have faith and conviction in Allaah contradicting the Jews, for indeed they rejected rasulullah ﷺ …
>
> And the reason behind this is that kufr is of two types: kufr in belief and kufr in action, and the kufr in belief is linked to the heart, and the kufr in action is linked to the limbs. So the one whose actions are kufr due to their contradicting the shari'ah, and this kufr follows on from what has become established in his heart i.e. kufr in belief, then this is the kufr which Allaah will not forgive and this person will reside in the Fire forever. But if (these kufr actions) contradict what is established in his heart, then he is a believer in the Rule of his Lord, but he contradicts this with his actions. So his kufr is kufr of action only, and it is not kufr in belief. And he is under the Will of Allaah, if He Wills He will punish him, and if He Wills He will forgive him. And it is with this (second) type (of kufr) that some of the hadeeths are to be understood which generalise the term kufr for a Muslim who performs a sinful action. And it would be good to mention some:
>
> - Two things if done are kufr: abusing genealogies and wailing over the dead.
> - Arguing over the Qur'an is kufr.
> - Abusing a Muslim is fisq, and killing him is kufr.
> - Speaking about the favours of Allaah is giving thanks, and leaving it is kufr.
> - Do not return to being kaafir after me by some of you hitting the necks of (killing) others.

…So any Muslim who performs any of these sinful actions, then his kufr is kufr in action i.e. he has done an action of the kuffaar. Except in the case that he sees it (the sin) to be permissible, and does not believe in it as being a sin, so in this case he would be a kaafir whose blood is lawful because now he has also shared in the belief of the kuffaar.

And ruling by other than the what Allaah revealed is not exempted from this principle, and what is narrated from the salaf supports this, and that is none other than their saying on the tafseer of this verse, "kufr less than kufr" as is authentically reported from the mufassirs of the Qur'an, ibn 'Abbas, and then some of the taabi'is and others learnt this from him. And it is necessary to mention some of them so that maybe they may illuminate the path ahead of those that have been misguided in this dangerous issue, and have taken the road of the Khawarij who declared people to be kaafir due to their committing sins even though they may pray and fast!

1. Ibn Jareer at-Tabaree narrates with a saheeh isnaad from Ibn Abbas ﷺ that he said about the verse, "**whosoever does not rule by what Allaah revealed then they are kaafir**", "meaning kufr, but not kufr in Allaah and His Angels and Books and Messengers ▷."

2. And in a narration [14] from him about this verse, "it is not the kufr that they (i.e. the Khawarij) believe, indeed it is not the kufr that ejects one from the religion, it is kufr less than kufr."…

3. And in another narration * from him via the route of Alee bin Abu Talha from Ibn Abbas that he said, "the one who rejects what Allaah revealed is a kaafir, and the one who believes in it but does not rule by it is a dhaalim faasiq."…

4. Then he (Ibn Jareer) reports from Ataa bin Abee Rabaah about the three verses, a kufr less than kufr, fisq less than fisq, "dhulm less than dhulm". And it's isnaad is saheeh.

5. Then he reports from Sa'eed al-Makki from Tawoos about the verse, "it is not the kufr that ejects one from the religion"…

6. And he reported via two routes of narration from 'Imraan bin Hadeer who said a group of people from the Banee Umru bin Sadus [and in another narration: a group from the Ibaadiyyah] came to Abu Mazliz (trustworthy taabiaeen) and said: "Do you see the saying of Allaah '**the one who does not rule by what Allaah reveals then they are kaafir**' is this the truth?"
   He replied, "yes."
   They said: " '**the one who does not rule by what Allaah revealed then they are dhaalim**' is this the truth?"
   He replied, "Yes."
   They said, " '**the one who does not rule by what Allaah revealed then they are faasiq**' is this the truth?"
   He replied, "Yes."

▷ For a detailed discussion on the narration of Ibn 'Abbas consult "Kufr Doona Kufr" [372].
* Reported by Ibn Jareer.

So they said, "O Abu Majliz do these (rulers) rule by what Allaah revealed?"
He replied, "This is the religion that they hold to and they call to, so if they leave anything from it they know that they have fallen into sin."
They said, "No by Allaah, but you are afraid and worried."
He said, "You are more deserving of this (description) than me! I do not see this, but you do yet you do not forbid (them from) it. But these verses were revealed with regards to the Jews and Christians and the People of Shirk." And it's isnaad is saheeh.

2.4 Worship

Allaah ﷻ created everything for a purpose:

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا

And We created not the heaven and the earth and all that is between them without purpose! | 38:27 |

Allaah ﷻ commands the whole of mankind to worship Him alone:

إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى

Verily! I am Allaah! None has the right to be worshipped but I, so worship Me. | 20:14 |

The worship of Allaah ﷻ has been legislated for the believers to attain taqwa. Allaah ﷻ explained this purpose explicitly in the Qur'an:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ
ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا
وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

O mankind! Worship your Lord, Who created you and those who were before you so that you may become muttaqis. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah while you know. | 2:21-2 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who believe! Observing *sawm* [4] is prescribed for you as it was prescribed for those before you, that you may become muttaqis. | 2:183 |

[4] Sawm - Refraining from food, drink, sexual desires, foul talks etc. from dawn to dusk with the intention of fulfilling the command of Allaah ﷻ.

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن
سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

And verily, this [3] is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become muttaqis. | 6:153 |

The following conversation between 'Umar and Ubayy bin Ka'b ﷺ further elucidates the reality of tawqa [3]:

'Umar: "Tell me, what is taqwa?
Ubayy bin Ka'b: "O Ameer-ul-mu'mineen! Have you ever thread a path which is covered by very thorny trees on either side? And the path is very narrow?
'Umar: "Yes. I happened to thread such a path."

Ubayy bin Ka'b: "How did you walk?"
'Umar: "I gathered my clothes close to my body and ensured that my sleeves and other loose clothes do not get caught by the thorns."
Ubayy bin Ka'b: "This is the meaning of taqwa."

Worshipping Allaah goes beyond the rituals. If Allaah was to give believers domination over the land, then that too is to be used as a means for fulfilling this purpose.

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟
بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

Those (Muslim rulers) who, if We give them power in the land, establish salaat [4] , pay the zakaat and they enjoin ma'ruf, and forbid munkar. And with Allaah rests the end of (all) matters. | 22:41 |

The real quality which differentiates people is not how many salaat, hajj etc someone done but rather how much taqwa one has. Many times in the Qur'an Allaah ﷻ mentions the real object of the above deeds - piety:

لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ

It is neither their meat nor their blood that reaches Allaah, but it is piety from you that reaches Him. | 22:37 |

إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ

Indeed, the noblest of you with Allah is that (believer) who has taqwa. | 49:13 |

وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾

And take a provision (with you) for the journey, but the best provision is taqwa. So fear Me, O men of understanding!. | 2:197 |

[3] i.e. Allaah's commandments mentioned in the above two verses 6:151 and 6:152.
[4] i.e. to perform the five compulsory salaat in jama'ah.

The fear of Allaah is the root of all good actions. A man whose heart is filled with fear of Allaah, does neither commit any sin nor experience any difficulty. Whoever fears Allaah, Allaah will make a way for him out of every difficulty and provide him through the unexpected.

وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ

And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. | 65:2-3 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَتَّقُواْ ٱللَّهَ يَجۡعَل لَّكُمۡ فُرۡقَانٗا وَيُكَفِّرۡ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيَغۡفِرۡ لَكُمۡۗ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ۝

O you who believe! If you obey and fear Allah, He will grant you a criterion *, and will expiate for you your sins, and forgive you, and Allah is the Owner of the Great Bounty. | 8:29 |

Virtues of worship are innumerable. It goes beyond the individual. Allaah ﷻ informs us:

وَلَوۡ أَنَّ أَهۡلَ ٱلۡقُرَىٰٓ ءَامَنُواْ وَٱتَّقَوۡاْ لَفَتَحۡنَا عَلَيۡهِم بَرَكَٰتٖ مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ

And if only the people of the towns had believed and had the taqwa, certainly, We would have opened for them blessings from the heaven and the earth … | 7:96 |

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ۝

Truly, Allaah is with those who fear Him, and those who are muhsins. | 16:128 |

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ ۝

And whosoever obeys Allaah and His Messenger ﷺ, fears Allaah, and keeps his duty (to Him), such are the successful. | 24:52 |

وَإِنَّ لِلۡمُتَّقِينَ لَحُسۡنَ مَـَٔابٖ ۝

And verily, for the muttaqis is a good final return. | 38:49 |

تِلۡكَ ٱلۡجَنَّةُ ٱلَّتِي نُورِثُ مِنۡ عِبَادِنَا مَن كَانَ تَقِيّٗا ۝

Such is the jannah which We shall give as an inheritance to those of Our slaves who have been muttaqis. | 19:63 |

*A criterion to judge between right and wrong, or a way for you to get out from every difficulty [1].

Narrated by Mu'adh bin Jabal ﷺ:

> While I was riding behind rasulullah ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he said, "*O Mu'adh!*"
> I replied, "Labbaik O Rasulullah! And Sa'diak!"
> He proceeded for a while and then said, "*O Mu'adh!*"
> I said, "Labbaik and Sa'daik, O Rasulullah!"
> He then proceeded for another while and said, "*O Mu'adh bin Jabal!*"
> I replied, "Labbaik, O Rasulullah, and Sa'daik!"
>
> He said, "*Do you know what is Allaah's right on His slaves?*"
> I replied, "Allaah and His Messenger know better."
> He said, "*Allaah's right on his slaves is that they should worship Him and not worship anything besides Him.*"
>
> He then proceeded for a while, and again said, "*O Mu'adh bin Jabal!*"
> I replied. "Labbaik, O Rasulullah, and Sa'daik."
> He said, "*Do you know what is slaves' right on Allaah if they did that?*"
> I replied, "Allaah and His Messenger know better."
> He said, "*The right of slaves on Allaah is that He should not punish them* [6]."

2.4.1 Prerequisites of Acceptance

For any form of worship to be acceptable to Allaah ﷻ it must fulfil certain conditions - i.e Eeman, *ikhlaas* ◇ & according to Sunnah. It is a blunder to assume that we can do anything fair-seeming for the sake of deen and it will be beneficial and be acceptable to Allaah! Such assumptions are from ignorance and so Allaah warned in the Qur'an:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

Say: "Shall We tell you the greatest losers in respect to their deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds…" | 18:103-4 |

Having Eeman

Without eeman any action of a person is void. Allaah says regarding the believers:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

Whoever works righteousness, whether male or female, and is a true believer verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do. | 16:97 |

◇Ikhlaas - Sincerely done to please Allaah ﷻ.

As disbelievers their actions are nothing but a mirage:

وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ
لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ٣٩

As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allaah with him, Who will pay him his due (Hell). And Allaah is Swift in taking account. | 24:39 |

Ikhlaas

All deeds must be done purely for the sake of Allaah, without associating partners:

أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ

Surely, the religion is for Allaah only. | 39:3 |

قُلۡ إِنِّيٓ أُمِرۡتُ أَنۡ أَعۡبُدَ ٱللَّهَ مُخۡلِصٗا لَّهُ ٱلدِّينَ ١١

Say (O Muhammad ﷺ): "Verily, I am commanded to worship Allaah (alone) by obeying Him and doing religious deeds sincerely for Allaah's sake only and not to show off, and not to set up rivals with Him in worship…" | 39:11 |

If he seeks other than Allaah, then he has setup partners with Allaah, therefore his action is rejected. Allaah explained in an authentic hadeeth Qudsi [8, 11]:

> **I am so self-sufficient that I am in no need of having any partners. Thus, whosoever does an action for the sake of someone else as well as Me, will have that action rejected by Me, to him whom he associated with Me.**

Rasulullah ﷺ said,

> *The rewards (of deeds) are according to the intention, and everybody will get the reward for what he has intended. So whoever emigrated for Allaah's and His Messenger's sake, his emigration was for Allaah and His Messenger; and whoever emigrated for worldly benefits, or to marry a woman, then his emigration was for the thing for what he emigrated for* [6].

According to Sunnah

Every action needs a precedence in Sunnah. No action is acceptable to Allaah if it is not done the way shown by rasulullah ﷺ. Sunnah is a type of revelation:

وَأَنزَلَ ٱللَّهُ عَلَيۡكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ

Allaah has sent down to you the Book, and wisdom [ٱ]. | 4:113 |

A Muslim must avoid newly innovated practices and restrain him/herself to what our noble Prophet ﷺ left us with.

[ٱ] Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways [1].

Allaah says:

قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾

Say (O Muhammad ﷺ): "Obey Allaah and the Messenger." But if they turn away, then Allaah does not like the disbelievers | 3:32 |

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah; indeed, Allaah is severe in punishment. | 59:7 |

Rasulullah ﷺ said:

I urge you to follow my Sunnah and the way of the rightly-guided khaleefahs after me; adhere to it and cling to it firmly. Beware of newly-invented things, for every newly-invented thing is a bid'ah and every bid'ah is a going-astray [12, 9].

Narrated by Anas bin Malik ؓ:

Once a group of three men came to the houses of the wives of rasulullah ﷺ asking how he worshipped, and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever."
Rasulullah ﷺ came to them and said, "*Are you the same people who said so-and-so? By Allaah, I am more submissive to Allaah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my sunnah, is not from me* [6]."

There is one more condition to take care of before people can take benefit from worship - they must ensure that they do not withhold rights of others. If one did that, then the person wronged will take away his rewards on the Day of Judgement - the end will be akin to bankruptcy! Narrated by Abu Hurayra ؓ:

Rasulullah ﷺ said: *Do you know who is poor?*
They (the sahaaba) said: A poor man amongst us is one who has neither *dirham* * with him nor wealth.
He ﷺ said: *The poor of my ummah would be he who would come on the Day of Resurrection with salaat and fasts and zakaat but since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the hellfire* [8].

*Dirham - A unit of currency in several Arab states. Silver coins.

2.4.2 Bida'h and it's Evils

The shaitaan strives hard to turn people away from the deen. When it succeeds, it gives them hopes of long life and lures them to satisfy their lusts and desires. As for those who are mindful of the deen, the shaitaan tries to spoil their deeds by luring them into bid'ah or innovation. So the person not alert, sins causing loss to himself and others despite the best of intentions. The particular danger posed by bid'ah is that the person indulges into it does not repent, because all the time he is thinking it is from the deen.

The deen of Allaah ﷻ is complete and perfect. Allaah says in the Qur'an:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

> **This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your deen.** | 5:3 |

And rasulullah ﷺ said through numerous narrations:

> *I have not left anything that will bring you closer to Allaah and distance you from the jahannam, except that I have commanded you with it. And I have not left anything that will bring you closer to the jahannam and distance you from Allaah except that I have forbade you from it* [124].

Hence, nothing remained there for amending, deletion or, addition or approving acts of worship that did not exist at the time of rasulullah ﷺ. It is upon the Muslim to implement the sunnah of the prophet, such that he could be truthful to his declaration that Muhammad is the slave and messenger of Allaah. Consequently, our pious predecessors (salaf as-saaliheen) have come and gone all acknowledging the extent of rasulullah ﷺ in that he first fulfilled his mission and conveyed the message. And that he was the best worshipper amongst Allaah's worshippers and the most fearing of Allaah [124]. Therefore, there remains nothing before us except that we all strive to learn and implement the sunnah of rasulullah ﷺ in all matters that came to us from Islaam - whether in creed or in worship or in characteristics and manners. We will never be able to do more than just imitate him. It is not for us to imitate anyone amongst mankind except him.

To illustrate this further lets take the example of salaat. One cannot for example adapt the following changes in salaat simply because all of these amount to bid'ah -

- the morning salaat in the evening or any other time, or
- less/extra raka'a, or
- more/less than two *sajdah* ◇ per raka'a etc.

Allaah ﷻ threatened those who oppose Muhammad ﷺ with a severe warning:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

◇Sajdah - Prostrating before Allaah ﷻ.

> **And let those who oppose the Messenger's commandment [ك] beware, lest some fitna befall them or a painful torment be inflicted on them.** | 24:63 |

Rasulullah ﷺ also warned:

> *Allaah does not accept the repentance of anyone involved in bid'ah, until he leaves it off completely* [16].
>
> *Whoever invents into this deen of ours that which is not from it, then it is rejected* [6, 8, 10, 11].
>
> *He who made any innovation, or gave protection to an innovator, there is upon him the curse of Allaah, that of the angels and that of all the people. There would not be accepted on the Day of Resurrection either obligatory acts or nawafil [▷] acts from him* [126].
>
> *Never did a people make an innovation (in deen), there was withdrawn from them the equal measure of Sunnah. Adhering to Sunnah is better than making innovations* [9, 12].

Sahaaba ﷺ avoided bid'ah by remaining alert at every whisper the shaitaan makes in the heart of the people as it will be clear from the following hadeeth narrated by Amr ibn Salmah said [126]:

> We used to sit by the door of 'Abdullah ibn Mas'ud before the fajr salaat, so that when he came out we would walk with him to the masjid. (One day) Abu Musa al-Ash'aree came to us and said, 'Has Abu 'Abd ar-Rahman come out yet?'
> We replied, 'No.'
>
> So he sat down with us until he came out. When he came out, we all stood along with him, so Abu Musa said to him, 'O Abu 'Abd ar-Rahmaan I have just seen something in the masjid which I deemed to be evil, but all praise is for Allaah, I did not see anything except good!'
> He inquired, 'Then what is it?'
>
> (Abu Musa) replied, 'If you live you will see it. I saw in the masjid people sitting in circles awaiting the Prayer. In each circle they had pebbles in their hands and a man would say 'repeat Allaahu Akbar a hundred times.' So they would repeat it a hundred times. Then he would say, 'say Laa ilaaha illallaah a hundred times.' So they would say it a hundred times. Then he would say, 'say Subhaanallaah a hundred times.' So they would say it a hundred times.'
>
> (Ibn Mas'ud) asked, 'What did you say to them?'
> (Abu Musa) said, 'I did not say anything to them. Instead I waited to hear you view or what you declared.'
> (Ibn Mas'ud) replied, 'Would that you had ordered them to count up the evil deeds they acquired and assured them that their good deeds would not be lost!'
>
> Then we went along with him (Ibn Mas'ud) until he came to one of these circles and stood and said, 'What is this which I see you doing?'
> They replied, 'O Abu 'Abd ar-Rahman! These are pebbles upon which we are counting takbeer, tahleel and tasbeeh.'
>
> He said, 'Count up your evil deeds. I assure you that none of your good deeds will be lost. Woe to you, O Ummah of Muhammad ﷺ! How quickly you

[ك] i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.
[▷] Nawafil - Supererogatory.

> go to destruction! These are the companions of your Prophet and who are widespread. There are his clothes which have not yet decayed and his bowl which is unbroken. By Him in Whose Hand is my soul! Either you are upon a Religion better guided than the Religion of Muhammad ﷺ or that you are opening the door of deviation from this bid'ah.'
> They said, 'O Abu Abd ar-Rahman! By Allaah, we only intended good.'
>
> He said, 'How many there are who intend good but do not achieve it. Indeed Allaah's Messenger said to us '*A people will recite the Qur'an but it will not pass beyond their throats.*' By Allaah! I do not know, perhaps most of them are from you.'
> Then he left them.

Umar ibn Salmah (the sub-narrator) said: 'We saw most of those people fighting against us on the day of Nahrawaan, along with the Khawarij.'

2.4.3 Bid'ah Hasana!

Ulama at large tend to view bid'ah in two ways [100, 125]. Some contend that bid'ah is of two types: reprehensible and commendable. And others contend that there is no such thing as commendable bid'ah or *Bida'h Hasana* by the virtue of the statement of rasulullah ﷺ:

> *…every bid'ah leads astray…*

and therefore what seems apparently a bid'ah hasana actually is not bid'ah at all due to its origin from rasulullah ﷺ or is a means towards achieving that which is already from the shari'ah, and these means will differ according to location and time, but are subject to established rules.

The difficulty arises from the way the word "bid'ah" is interpreted. For example, the ulama holding the former view would use the general or linguistic meaning and restrict the meaning of reprehensible bid'ah for the above hadeeth. Some even went further creating more refined classifications. Similarly, the ulama of latter opinion would use the bid'ah in the above hadeeth to bid'ah Shar'i. Anyway, because both groups are concerned to prevent any deviation from the way of the salaf, they have so much in common. They are far from those who relied upon their conjecture, innovating in the deen, considering them to be commendable, despite having no basis in the shari'ah. Hopefully, the following examples of bid'ah and not bid'ah will illustrate this without being pedantic:

Examples of Bid'ah *

1. 'Eid sermon before the salaat was a bid'ah done by Marwan ibn Hakam and Abu Sa'id al-Khudhri ﷺ objected to it [6, 8].
2. Supplicating during jumu'a sermon by raising hands.

*Note that innovation in things of this world, which have no relation to deen are not bid'ah such as cars, mobile, internet etc.

When Bishr ibn Marwan did that 'Umarah ibn Ruiba ﷺ remarked:

> May Allaah disfigure your hands, indeed I saw rasulullah ﷺ upon the pulpit and he did not increase upon this, meaning to point with his index finger ◇.

3. Mawlid - Celebrating birthdays is imitation of disbelievers and is a bid'ah; even in the case of rasulullah ﷺ. This was introduced first by the Shi'a Faatimids and then re-introduced by King al-Muzaffar Abu Saaeed Kawkaboori, the king of Irbil, at the end of the sixth century or the beginning of the seventh century H., as was mentioned by Ibn Khalkaan. They give the excuse of veneration for the Prophet. But the best way to love him is to follow him and not deviate from the deen he brought. No one loved him more than the sahaaba ﷺ and they restrained themselves to sunnah, meticulously following it. Besides, rasulullah ﷺ forbade excessive veneration:

> *Do not exaggerate about me as the Christians exaggerated about the son of Maryam. I am only a slave, so call me 'The slave of Allaah and His Messenger.'* [6]

Rasulullah ﷺ said to Anas bin Maalik [126],

> *My son, if you are in a position to pass your morning and evening keeping your heart free from malice against anyone, then act according to it (this high ideal). He then said: My son, and that is my Sunnah and he who loves my Sunnah, in fact loves me and he who loves me, will be with me in Paradise.*

4. Building structures on graves is a bid'ah. Abu'l-Hayyaj Hayyan ibn Husayn said that 'Ali ibn Abi Talib ﷺ once told him:

> Shall I send you with the same instructions with which rasulullah ﷺ sent me? Do not go past a picture without obliterating it nor an elevated grave without levelling it [8].

5. Celebrating or mourning aashoorah is a bid'ah [d→133].

6. To fast during the day in the middle of Sha'baan or praying in that night. Fasting is permissible, for 'nawafil' fasting on any six days of this month counts as the whole year. But to assign certain times to fast, needs proof from the Qur'an and/or the Sunnah [126].

Not Bid'ah

1. Gathering Qur'an in one volume.

2. Establishing religious schools, printing books, developing various sciences of religion and the like. These are means to achieve different Shari'ah goals.

3. Narrated by az-Zuhri ﷺ:

> I heard as-Saib bin Yazid, saying, "In the lifetime of Rasulullah, and Abu Bakr and 'Umar, the adhaan ⅄ for the Jumu'a prayer used to be pronounced after the imaam had taken his seat on the pulpit. But when the people increased in number during the khilaafa of 'Uthman, he introduced

◇ Muslim, exception is when rasulullah ﷺ prayed for rain [125].
⅄ Adhaan - The public call made before every fardh salaat.

> a third adhaan (on Friday for the Jumu'a prayer) and it was pronounced at az-Zaura' and that new state of affairs remained so in the succeeding years [▷].

4. Shaykh al-Islaam Ibn Taymiyyah ﷺ said in his *Minhaj al-Sunnah* that during the khilaafa of Ali ibn Abi Talib ﷺ, a second 'eid salaat performed first time in a Jami' masjid. Also it was Ali ﷺ who appointed someone to lead 'eid prayer in a second masjid in the same town [125].

5. 'Umar ﷺ was the one who gathered the Muslims to pray tarawih behind one imaam. Abdurahman ibn Abdulqari reports:

> One night during Ramadan, I went with 'Umar to the masjid and the people were praying in different groups. Some were praying by themselves and others were praying in small groups. 'Umar said: 'I think it would be better if I gathered them under one imaam.' Then he did so and appointed Ubayy ibn Ka'b as the imaam of the salaat. Then I went out with him on another night and all the people were praying behind one imaam and 'Umar said: 'What a good bid'ah this is, but, it is better to sleep and delay it until the latter portion of the night.' The people (however) prayed it at the beginning of the night [*].

6. Saying "as salaat o khairun min an naum" not bid'ah. Narrated by Imaam Malik ﷺ:

> Yahya related to me from Malik that he had heard that the muadhdhin came to 'Umar ibn al-Khattab to call him to the subh prayer and found him sleeping, so he said, "as salaat o khairun min an naum (Salaat is better than sleep)", and 'Umar ordered him to put that in the adhaan for subh.

7. 'Umar ﷺ instituted many rules and state institutions which can fall under bid'ah if its defined too narrowly, by disregarding the basis in Shari'ah! For example:

   - He extended both Masjid at Kaba and Masjid-i-Nabawi and provided lights for them first time. He made arrangements for the burning of the incense in Masjid-i-Nabawi.
   - He declared that no Arab could be a slave and emancipated those made slave during the apostasy wars. He also decreed emancipation for the slave women who bore a child to her master. He ensured slaves can buy back their freedom through agreements and distributed war booty equally between slave and master. He further decreed that slaves cannot be separated from their kindred and enjoined people to eat with their slaves. Also, any protection given to non-Muslims by Muslim slaves had to be honoured.
   - He made the prohibition of *mutah* [◇] explicit and binding.
   - He made writing of satires, abusive/divisive poems, a punishable offence.

[▷] Bukhari, Tirmidhi, Ibn Majah. Imaam Nawawi ﷺ explained that iqama is also known as adhaan, az-Zaura' is a place close to Masjid Nabawi [125].

[*] This is related by al-Bukhari, Ibn Khuzaimah, al-Baihaqi, and others [111].

[◇] Mutah - Temporary marriage.

2.5 Taking Full Benefit of Revelation

Allaah ﷻ revealed the Qur'an, upon the best of creation, rasulullah ﷺ so that he explains the deen completely. This means showing every kind of righteous deeds leading people to their ultimate success and warning against every kind of harmful deeds. Rasulullah ﷺ said [ʌ]:

> *There is nothing that will take you closer to jannah except that I have enjoined it upon you, and there is nothing that will take you closer to jahannam except that I have warned you from it.*

Every command of deen is important. Consequence of negligence of a command by an individual is usually limited to that person only if it is hidden from others. However, if the practice is widespread it can have disastrous effect upon the whole community. Rasulullah ﷺ said [9]:

> *When my followers will begin to adore the worldly benefits, their hearts will be deprived of the dignity and love of Islaam; and when they stop the preaching of truth, and preventing transgression, the will be deprived of the blessings of the Revelation; and when the will abuse each other, they will fall from the esteem of Allaah.*

After embracing Islaam wholeheartedly we become the bondsmen of Allaah. This is the strongest and the most beneficial relationship, only if the humanity was mindful of it. Our life must reflect this. The bottom line is that either we are living our life according to our whims/desires or we are living a life according to the call of Allaah. Narrated by Abdullah ibn 'Abbas ﷺ:

> I was behind rasulullah ﷺ [on a camel] one day, and he said to me, "*Young man, I shall teach you some words [of advice]:*
> *Be mindful of Allaah and He will be mindful of you. Be mindful of Allaah, you will find Him before you. When you ask for anything ask it from Allaah, and if you seek help seek help of Allaah. Know that if the nations were to gather together to benefit you with anything, it would benefit you only with something that Allaah had already written for you, and if they gather together to harm you with anything, they would harm you only with something Allaah had already written against you. The pens are withdrawn and the pages are dry* [12, 9]."

In another version it reads [127]:

> *…Get to know Allaah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship.*

2.5.1 Reach for the Mark

After eeman perhaps the most important thing is the will to remain steadfast. A Muslim must aim for the best and go forth steady without looking here and there. Only these Muslims will manage to hit the mark or close to it.

[ʌ] Musnad ash-Shafi'e and others.

Allaah ﷻ said:

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

Verily, those who say: "Our Lord is (only) Allaah," and thereafter istaqamu *, on them shall be no fear, nor shall they grieve. | 46:13 |

In explanation to Allaah's word, "**Those who say, 'Our Lord is Allaah,' and …**" 'Umar ﷺ said while on the mimbar, "They do not turn deceitfully this way and that in the way that the fox does.' Abu Bakr as-Siddeeq ﷺ and others explained that they do not turn aside to other than Him. Whenever the heart continues unswervingly straight in gnosis of Allaah and in fear of Him, exaltation of Him, awe of Him, love of Him, wanting Him, hoping for Him, supplicating Him, relying on Him and turning away from other than Him, then all limbs will continue unswervingly in obedience to Him, because the heart is the king of the limbs, and they are its troops. When the king goes unswervingly straight ahead, so do his troops and subjects [200]. In this regard, Allaah ﷻ instructed:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا

So set your face towards the deen as a *hanif* *. | 30:30 |

Narrated by Sufiyan ibn Abdullah ath-Thaqafi ﷺ:

> I said, "O Rasulullah ﷺ, tell me something about Islaam that I will not have to ask anyone about it after you."
> He ﷺ said: "*Say: I believe in Allaah and then remain steadfast* [8, 13, 12, 9, 11]."

Related from Abu Hurayra ﷺ:

> Rasulullah ﷺ said, "*None of you will be saved by his actions.*"
> They said, "Not even you, Messenger of Allaah?"
> He said, "*Not even me unless Allaah covers me with His mercy. Seek what is balanced and correct and draw near, and do so in the morning and the evening and part of the night. Moderation! Cling to moderation and you will arrive* [6]."

In another hadeeth, rasulullah ﷺ also said:

> *This religion is easy. No one becomes harsh and strict in the religion without it overwhelming him. So fulfil your duties as best you can and rejoice. Rely upon the efforts of the morning and the evening and a little at night and you will reach your goal* [6, 8].

2.5.2 Drawing Close to Allaah

Allaah ﷻ commanded us to draw close to him:

وَٱسْجُدْ وَٱقْتَرِب ﴿١٩﴾

Fall prostrate and draw near to Allaah! | 96:19 |

* i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allaah has forbidden and by performing all kinds of good deeds which He has ordained.

*Hanif - Upright. Inclined to truth. Orthodox.

He enjoins us to compete:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ

So strive as in a race in good deeds. | 5:48 |

وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

And hasten to forgiveness from your Lord, and for jannah as wide as are the heavens and the earth, prepared for muttaqis. | 3:133 |

The prophets used to vie one another in good deeds in order to draw close to Allaah:

إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ
وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. | 21:90 |

Allaah, the Exalted and Glorious, stated in a hadeeth qudsi:

> **I am in My slave's opinion of Me and I am with Him when He remembers Me. When he remembers Me in himself, I mention him in Myself. If he mentions Me in an assembly, I mention him in a better assembly than them.' If he comes near Me by a handspan, I come near him a cubit. If he comes near Me by a cubit, I come near a fathom. When he comes to me walking, I come to him running** [6, 8, 12].

A believer progresses in piety until Allaah takes him/her as wali. Allaah talks about their characteristics in the Qur'an:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ
ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى
ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾

No doubt! Verily, the auliya' of Allaah, no fear shall come upon them nor shall they grieve. Those who believed, and used to fear Allaah much. For them are glad tidings, in the life of the present world, and in aakhira. No change can there be in the Words of Allaah, this is indeed the supreme success. | 10:62-4 |

And in hereafter walis will have exalted positions. Narrated by 'Umar ﷺ◇:

> Rasulullah ﷺ said: *Among the slaves of Allaah there are some people who are not prophets nor are they martyrs, whom the prophets and the martyrs envy because of their place with Allaah.*
> They asked, "O Rasulullah, who are they?"

◇Abu Dawud. A similar hadeeth in Ahmad.

He answered, "*They are people who love each other in the spirit of Allaah* ^ *without any kinship between them nor property which they exchange. By Allaah! Their faces are light, and the are upon mimbars of light, they do not fear when people fear, nor do they feel sorrow when people feel sorrow.*"
Then he recited this ayah:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

No doubt! Verily, the auliya' of Allaah, no fear shall come upon them nor shall they grieve. | 10:62 |

Tawassul ▷

Allaah ﷻ invites believers to seek means to draw close to Him:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

O you who believe! Do your duty to Allaah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful. | 5:35 |

At-Tabari ﷺ reported in explanation to it: "O you who affirm whatever Allaah and His Messenger inform you of, and affirm whatever reward He promised and whatever punishment He threatened: "**Fear Allaah.**" He says: Respond to Allaah by obeying Him regarding whatever He has ordered or forbidden…"**and Seek a Means of approach to Him.**" [82]

Ibn 'Abbas ﷺ said that *wasilah* * means 'the means of approach'. Mujahid, Abu Wail, al-Hasan, Qatadah, Abdullah ibn Kathir, as-Suddi, Ibn Zayd and others gave the same meaning for wasilah. Qatadah also explained the ayat

وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ

to mean, "Seek the means of approach to Him by obeying Him and performing the acts that please Him [3]."

In another ayat, Allaah mentions concerning a group of Arabs who used to worship the Jinn [6, 8]:

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ

Those whom they invoke seek wasilah to their Lord, as to which of them should be the nearest; they hope for His mercy and fear His torment. | 17:57 |

^ This is said to mean the Qur'an [200].
▷ Tawassul - Refers to prescribed means of nearness to Allaah.
* Wasilah - Means of approach.

Ibn Hajr ﷺ explained [4]: That is the people who used to worship the Jinn continued to worship the Jinn, and the Jinn were not pleased with that since they had accepted Islaam, and they were the ones who sought a means of nearness to their Lord.

Thus Allaah declares the foolishness of those who worshipped the Jinn and continued to worship them despite the fact that they were themselves created beings and worshippers of Allaah and weak and powerless before Him, just like the humans themselves. It is Allaah alone who controls harm and benefit [82].

Hence, it is important to know the prescribed means to nearness of Him and use them. Rasulullah ﷺ said:

> *None of you [truely] believes until his inclination is accordance with what I have brought* [3].

On this point, Shaykh Albani ﷺ explains:

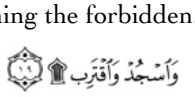
> He did not leave those actions up to us, nor did He leave it up to our intellect and our tastes and feelings to decide which actions they should be, since in that case we would disagree and differ, conflict and argue. Rather He, the One free of all imperfections, ordered us to refer to Him for that and to follow His guidance and teaching about that. This is because no one knows what pleases Allaah, the Mighty and Majestic, except Him alone.
>
> Therefore, in order for us to know the means to draw nearer to Allaah, it is obligatory upon us to refer back, in every matter, to that which Allaah, the Most Perfect, prescribed in the Shari'ah, and which Allaah's Messenger ﷺ explained [82].

Rasulullah ﷺ said in hadeeth qudsi that Allaah said:

> ***I will declare war against him who shows hostility to a wali of Mine.***
>
> ***And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing nawafil till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection, I will protect him; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him*** [6].

This hadeeth makes it abundantly clear the two degrees of nearness to Allaah [200]. The two groups are: [a] Companions of the Right & [b] Forerunners.

Companions of the Right - The person performs all forms of obligatory actions: that is doing what is a duty and abandoning the forbidden. Allaah mentions in the Qur'an:



Fall prostrate and draw near to Allaah! | 96:19 |

Forerunners - This superior degree of nearness is achieved through extra optional acts of obedience, scrupulousness and caution.

---

[4] In Fathul-Bari [82].
[3] An-Nawawi's Forty hadeeths.

Those who rush to obey Allaah in this life and are foremost in performing acts of righteousness, will be among the foremost believers honoured in aakhira [3]:

وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ۝ أُوْلَٰٓئِكَ ٱلْمُقَرَّبُونَ ۝ فِى جَنَّٰتِ ٱلنَّعِيمِ ۝

And those foremost will be foremost. These will be those nearest to Allaah. In the gardens of delight. | 56:10-2 |

إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ۝ وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ۝ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ۝ وَٱلَّذِينَ يُؤْتُونَ مَا ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ۝ أُوْلَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ ۝

Verily! Those who live in awe for fear of their Lord; And those who believe in the ayat of their Lord, And those who do not associate anything with their Lord; And those who give what they give with their hearts full of fear [9], because they are sure to return to their Lord. It is these who race for the good deeds, and they are foremost in them. | 23:57-61 |

Ibn Rajab ﷺ further explains the saying of Allaah, "***I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks***" that eventually Allaah will ascend him from the degree of eeman to the degree of ihsan [200].

It should be appreciated that Allaah ﷻ created man in different capabilities, disposition and nature. Consequently, they will vary in the type of righteous deed they will excel in or inclined to perform. The house of Islaam is like a brick wall - some bricks are at the foundation and some at the top, but all the bricks are necessary. This is not say that we don't have distinction - surely those who strove hard for Islaam before the conquest of Makkah secured an elevated rank etc.

Shaykh Saalih bin Humayyid ﷺ said:

> Even the same act of worship can be different in its reward according to power of certainty, sincerity and purity of the doer …Arenas of righteous deeds are wide. They consist of all kinds of deeds of the heart, limbs and tongue. They contain apparent and hidden deeds as they contain collective and individual deeds. There is even reward in kindness done to animals. Whoever grows a plant or a tree and a human, animal or bird eats from it, he will have a reward thereof. Whoever equips a warrior has participated in that war [199].

Allaah mentions about some Bedouins:

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝

[9] Whether their alms and charities, etc., have been accepted or not.

> **And of the Bedouins there are some who believe in Allaah and the Last Day, and look upon what they spend in Allaah's cause as means of nearness to Allaah, and a cause of receiving the Messenger's invocations. Indeed these are a means of nearness for them. Allaah will admit them to His Mercy. Certainly Allaah is Oft-Forgiving, Most Merciful.** | 9:99 |

Sahaaba ﷺ out of their fervent love for righteous deeds used to ask rasulullah ﷺ about the best act of worship and the most beloved act of worship to Allaah. This is because of their knowledge that man cannot perform all righteous deeds. Responses from rasulullah ﷺ to these questions used to vary at times. Ulama have explained that it is because of the differences of the situations of the questioners and the differences in the times in which the question was asked. He ﷺ therefore replied each questioner with what he needed, with what he was inclined to or with what was suitable for him [199]. Below are some incidences:

Narrated by Abu Hurayra ﷺ:

> Rasulullah ﷺ said, "*Whoever gives two kinds (of things or property) in charity for Allaah's cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allaah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in jihaad, will be called from the gate of jihaad; and whoever was amongst those who used to observe fasts, will be called from the gate of ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity.*"
>
> Abu Bakr ﷺ said, "Let my parents be sacrificed for you, O Rasulullah! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?"
>
> Rasulullah ﷺ replied, "*Yes, and I hope you will be one of them* [6]."

Shaykh Saalih bin Humayyid ﷺ mentioned a number of instances which illustrates the importance of holding back judgements when a brother/sister is seen to be lacking in certain act of righteousness. Once 'Abdullah al-'Amree ﷺ wrote to Imaam Maalik ﷺ encouraging him to go into seclusion for worship and work alone. He replied him [199],

> Certainly, Allaah has apportioned deeds as He has apportioned provisions. Many are people whom Allaah made disposed to prayers and did not make disposed to fasting; and He made some inclined to giving charity and did not make them inclined to fasting. Spreading knowledge is one of the greatest acts of righteousness. I am satisfied with what Allaah has made me inclined to. I do not think that what I do is inferior to what you do. I hope that both of us are upon good and righteousness.

'Abdullah bin Mas'ood ﷺ was told, "You rarely fast." He answered, "It makes me weak in reciting the Qur'an. Recitation of the Qur'an is dearer to me."

Imaam Ahmad ﷺ said:

> Al-Hasan used to talk and conveyed knowledge, hoping to get reward from Allaah; and Ibn Seereen used to keep silent, also hoping to reward from Allaah.

Rasulullah ﷺ said in one hadeeth:

> *The kindest man of this ummah is Abu Bakr, the firmest of them as far as Allaah's command is concerned is 'Umar, the most sincere of them in bashfulness is 'Uthmaan, the most knowledgeable of them as far as matters of inheritance are concerned is Zayd ibn Thaabit, and the most knowledgeable of them about lawful and unlawful things is Mu'aadh ibn Jabal. Every nation has an extremely trustworthy man, and the trustworthy man of this nation is Abu 'Ubaydahh bin al-Jarraah* [9, 13].

Chapter Notes

a How Allaah Revives Life

Once Ibrahim ﷺ felt curious to see how Allaah ﷻ gives life to the dead! Allaah ﷻ informs about that:

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ
جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead." He (Allaah) said: "Do you not believe?" He [Ibrahim] said: "Yes, but [I ask] only that my heart may be satisfied." He said: "Take four birds, then cause them to incline towards you (then after slaughtering them), put a portion of them on every hill, and call them, they will come to you in haste. And know that Allaah is All-Mighty, All-Wise. | 2:260 |

From this story ulama also deduce that in order to increase eeman one needs to undergo some sort of effort, sacrifice or difficulty.

Ibrahim ﷺ was not the only one who was curious about the revival of life to the dead. Once Uzair ﷺ came upon a deserted ruined town and dismounted from his donkey. He took the basket of figs and grapes under the shade of a tree to eat. When he finished he, saw in the ruins bones of the dead and wandered [21]:

قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ

He said: "Oh! How will Allaah ever bring it to life after its death?" | 2:259 |

So Allaah caused him to die. Then He gave him life again to see the changes:

فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ
قَالَ بَل لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ

وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ
كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

So Allaah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He said: "(Perhaps) I remained a day or part of a day." He said: "Nay, you have remained for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allaah is Able to do all things." | 2:259 |

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b

Slander Against Prophets

Here are few examples of monstrous and evil slanders brought upon the prophets by the Jews and Christians.

By Jews:

- Prophet Haroon made a calf and worshipped it along with Bani Israel. (Exodus 32:1ff)
- Prophet Ibrahim offered his wife Saarah to Pharaoh. (Genesis 12:14ff)
- Prophet Loot drank wine and when intoxicated he committed incest with his two daughters, one after the other. (Genesis 19:30ff)
- Prophet Dawood committed adultery with the wife of one of the commanders of his army, and plotted to kill the man. (II Samuel 11:1ff)
- Prophet Sulaymaan turned apostate, worshipped idols and built temples for them. (I Kings 11:5ff)

By Christians:

- Prophet 'Eesa rebuked his mother. (John 2:4)
- Prophet 'Eesa testified that all Prophets of Bani Israel were thieves and robbers. (John 10:8)

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c

Rule by what Allaah revealed

The reason for the revelation of the verse:

the one who does not rule by what Allaah revealed then they are kaafir,
…they are dhaalim,
…they are faasiq.

and that it refers to kufr in action not in belief.

Ibn 'Abbas ﷺ said,

> Allaah revealed them with regards to two groups from the Jews one of which had overpowered the other to the point that they consented to and agreed that for every person that the victorious tribe (al-Azeeza) killed from the subjugated tribe (adh-Dhaleelah) then the ransom was 50 wasq (a unit of weight), and that for every person the subjugated tribe killed from the victorious then the ransom was 100 wasq, and they remained in this state until rasulullah ﷺ arrived in Madeenah and then both the tribes were subjugated, and that day they did not overcome him because of the peace treaty. Then the subjugated tribe killed a person from the victorious tribe and the victorious tribe sent someone demanding 100 wasq. So the subjugated tribe said:
>
> 'Can this ever be that two people have the same religion, same genealogy, same city and the ransom for some of them be half of the others? We only used to give you this ransom due to your injustice to us, and now that Muhammad has come we will not give you this.'
>
> So a war almost started between them and then they agreed to make rasulullah ﷺ judge between them. Then the victorious tribe said:
>
> 'By Allaah, Muhammad will not give you twice the sum of what we gave them for they (the subjugated tribe) spoke the truth, they did not give us this ransom except as an injustice on our part and due to our power over them. So secretly send someone to Muhammad who can inform you of his opinion, if he gives you what you wish then agree to have him arbitrate, and if he does not then beware and do not agree to have him arbitrate.'
>
> So they sent some people from the hypocrites to Muhammad. So when rasulullah ﷺ came, Allaah informed him of all of their affair and what they desired and He, Azza wa Jall, revealed,
>
> "**O Messenger! Let not those who hurry into disbelief grieve you, of such who say: 'we believe'…**"
>
> to His saying, "**then they are *faasiq*** *" [5:41-47]."

Then Ibn Abbaas ﷺ said, "By Allaah they were revealed with regards to these two (Jewish tribes), and it was these two that Allaah, Azza wa Jall meant (in these verses) [12, 10, 16, 72]."

111
d

Bid'a of Ashorah

It is reported in *al-Fataawa al-Kubra* by Shaykh al-Islam Ibn Taymiyah ﷺ that when he was asked regarding actions such as wearing kohl, henna, taking a bath, for showing happiness by one group and mourning, grieving, not drink, wailing, rending their garments, etc. by another group on this day, replied [32]:

> …None of the imaams of the Muslims encouraged or recommended such things, neither the four imaams, nor any others. No reliable scholars have narrated anything like this, neither from rasulullah ﷺ, nor from the sahaaba ﷺ, nor from the taabi'is; neither in any saheeh report nor in a da'eef report; neither in the books of Saheeh, Sunan, nor in the Musnads.
>
> …later narrators reported hadeeths like the one which says "Whoever puts kohl in his eyes on the day of Aashorah will not suffer from eye disease in that year, and whoever takes a *ghusl* * on the day of 'Aashorah' will not get sick in that year, etc."
>
> …They also reported a fabricated hadeeths that is falsely attributed to rasulullah ﷺ, which says: "Whoever is generous to his family on the day of Aashorah, Allah will be

*Faasiq - Rebellious, disobedient to Allaah.
*Ghusl - Bath.

generous to him for the rest of the year." …all of this is reprehensible bid'ah and is wrong. None of it has anything to do with the Sunnah of rasulullah ﷺ or the way of the Khulafa' al-Raashidoon.

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3

CHAPTER

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Personal Life

Islaam has a comprehensive guide to a way of life pleasing to Allaah ﷻ. It is declared in the Qur'an:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

Truly, the religion with Allaah is Islaam. | 3:19 |

Islaam covers guidance regarding everything from birth till death, in every place, time and condition. Hence, just as Muslims follow the divine guidance in matters of purity and salaat, they must follow the same in earthly matters such as eating and sleeping; business transactions, war and peace.

The comprehensiveness and perfection of Islaam has serious consequences for alien and innovated practices. Allaah ﷻ says:

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾

And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the aakhira he will be one of the losers. | 3:85 |

Rasulullah ﷺ said:

> *Whoever introduces into this matter (deen) of ours that which is not a part of it, will have it rejected* [6, 8].

Allaah ﷻ out of His Mercy made this deen easy for us. Narrated by Abu Hurayra ؓ:

> When it was revealed to rasulullah ﷺ:
>
> لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٨٤﴾
>
> **To Allaah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allaah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allaah is able to do all things.** | 2:284 |
>
> The sahaaba ؓ felt it to be hard and severe. They came to rasulullah ﷺ and kneeling down, said: "O Rasulullah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allaah), charity. Then this ayah was revealed unto you and it is beyond our power to live up to it." Rasulullah ﷺ said:
>
> *Do you intend to say what the people of two books (Jews and Christians) said before you: "We hear and disobey?"*
> *You should rather say: "We hear and we obey, (we seek) Thy forgiveness, our Lord! And unto Thee is the return."*
>
> And they said: "We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." When the people recited it and it flowed smoothly from their tongues, then Allaah revealed immediately afterwards:
>
> ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟ سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٢٨٥﴾
>
> **The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His angels, His books, and His messengers, (saying,) "We make no distinction between any of His messengers" – and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return."** | 2:285 |

When they did that, Allaah abrogated this (verse) and the Great, Majestic Allaah revealed:

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ
إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا

Allaah burdens not a soul beyond its capacity. It receives every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake. | 2:286 |

(Rasulullah ﷺ said): *Yes, our Lord! Do not lay on us a burden as Thou didst lay on those before us. Yes, our Lord, impose not on us (burdens) which we have not the strength to bear. Yes, and pardon us and grant us protection! And have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people.*

He (the Lord) said: ***Yes*** [8].

The guidance brought by Prophet Muhammad ﷺ is a prescription for complete success until the Day of Judgement. As well as eternal success in the hereafter, the believers will have a good life. Allaah tells us in the Qur'an:

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾

Whoever works righteousness, whether male or female and is a believer - verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do. | 16:97 |

The phrase '**hayatun tayyiba**' means having a cheerful, peaceful, and contented heart, even if one is in the most difficult of circumstances [104].

3.1 Character

Allaah ﷻ has sent rasulullah ﷺ to rectify and perfect people's character. We are blessed with the most exalted model to emulate. Allaah has praised him ﷺ in the Qur'an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And verily, you are on an exalted standard of character. | 68:4 |

Rasulullah ﷺ has stressed the virtue of good character in many hadeeths:

Verily I am sent to perfect noble character [12, 17, 7].

There is nothing which weighs heavier in the balance than good character [7].

'Abdullah ibn 'Amr ﷺ said [7],

Rasulullah ﷺ was neither coarse nor loud. He used to say, "*The best of you is the one who has the best character.*"

In Islaam, qualities which make someone of good character are many. What follows then is a discussion on some of these qualities.

3.1.1 Patience & Perseverance

Patience involves both restraining and enduring. A Muslim patiently performs the commands of Allaah and restrains from all that is harmful and forbidden. He endures what befalls him, knowing that Allaah raises the rank of the believers by trials and tribulations. Allaah ﷻ says:

وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾

And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. | 16:96 |

إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

Only the patient shall receive their rewards without account. | 39:10 |

Narrated by Abu Sa'eed ﷺ that some people from the ansaar ﷺ asked rasulullah ﷺ (to give them something) and he gave to everyone of those who asked him, until all that he had was finished. When he had spent all that was in his hand, he said to them,

> *(Know) that if I have any wealth, I will not withhold it from you; And (know) that he who refrains from begging others, Allaah will make him contented and not in need of others; and he who remains patient, Allaah will bestow patience upon him, and he who is satisfied with what he has, Allaah will make him self-sufficient. And there is no gift better and vast than patience* [6].

Rasulullah ﷺ said:

> *No one is granted a gift better and more comprehensive than patience* [6, 8].
>
> *Anyone for whom Allaah intends good, He makes him suffer some affliction* [6].
>
> *There is no affliction which befalls a Muslim but that Allaah expiates some of his wrong actions by it, even the a thorn which pricks him* [6].

And what more can we wish for when Allaah declares himself:

وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ﴿١٤٦﴾

And Allaah loves the patient ones. | 3:146 |

3.1.2 Reliance Upon Allaah

Reliance upon Allaah is a necessary quality of believers, being part of their eeman. Allaah says in the Qur'an:

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His verses are recited unto them, it increases them in eeman; and they put their trust in their Lord (alone). | 8:2 |

A Muslim employs all necessary means required to accomplish every deed and leaves the outcome to Allaah, who has power over everything. His heart is settled firm on the fact that whatever Allaah wills, happens and whatever He does not will, does not happen. Success is not dependent on means, for it is dependent on the command of Allaah. How many people attempt to do deeds but achieve neither success nor benefit from the success?

Depending solely on means is disbelief and polytheism. On the other hand abandoning means is denying the sunnah of Allaah. When waging wars, rasulullah ﷺ would always make preparations, utilising available means. Once preparations were completed, he would raise his hands to pray to Allaah [42]:

> *O Allaah, Revealer of the Book, Disposer of the clouds, Defeater of the Confederates, rout our enemy and help us over-power them* [6, 8].

Allaah enjoins on His Messenger ﷺ to put trust on Him when he made his final decision. Indeed, Allaah loves those who put their trust in Him:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

> **Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).** | 3:159 |

Rasulullah ﷺ said:

> *If you were to trust in Allaah genuinely He would give you provision as He does for the birds which go out hungry in the morning and come back full in the evening* [9, 11].

Narrated by Jabir bin Abdullah ﷺ:

> We took part in the *ghazwa* * of Najd along with rasulullah ﷺ and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, rasulullah ﷺ called us and we came and found a Bedouin sitting in front of him.
> Rasulullah ﷺ said, "*This (Bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allaah.' So he sheathed it and sat down, and here he is.*" But rasulullah ﷺ did not punish him ◇.

Rasulullah ﷺ also reported to have said:

> *When a man goes out of his house and says: "In the name of Allaah, I trust in Allaah; there is no might and no power but in Allaah," the following will be said to him at that time: "You are guided, defended and protected." The devils will go far from him and another devil will say: How can you deal with a man who has been guided, defended and protected?* [10, 9, 13].

*Ghazwa - Military expedition.

◇Bukhari and Muslim. It is said in the saheeh of Abu Bakr Ismaili that, when the rasulullah ﷺ replied, 'Allaah', the sword dropped from the mushrik [127].

3.1.3 Abstinence & Self-Denial

Among the noble characteristics, a Muslim develops is love for fellow believers, and still more, preferring them over him/herself. This amazing character was nurtured among the sahaaba ﷺ. They acquired such virtuous qualities through the noble company of the one who was in constant worry and concern for the betterment for the entire humanity. Allaah ﷻ praised them:

وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ۝٩

And they give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. |59:9|

Rasulullah ﷺ said:

> *None of you truly believes until he loves for his brother what he loves for himself* [6, 8].

There are so many examples in the life the salaf which illustrates their abstinence and self-denial. More examples are given in section 9.5.

From the Life of Rasulullah ﷺ

Once, rasulullah ﷺ decided to stay separately from his wives in the upper storey for a month, on some account. Regarding this incident Allaah ﷻ revealed verse |66:4|. Upon enquiry from Ibn 'Abbas ﷺ about this ayah, 'Umar ﷺ explained the whole story, from which we can get a glimpse of the life of abstinence that rasulullah ﷺ followed. 'Umar ﷺ narrated [6]:

> …At that time a talk was circulating among us that (the tribe of) Ghassan were preparing their horses to invade us. My ansaari companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, 'Today a great thing has happened.' I asked, 'What is it? Have (the people of) Ghassan come?' He said, 'No, but (What has happened) is greater and more horrifying than that: Rasulullah has divorced his wives.' "
>
> 'Umar added, "Rasulullah kept away from his wives and I said 'Hafsa is a ruined loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered the morning prayer with the Prophet and then the Prophet entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.'
> I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet was and said to a black slave of his, 'Will you get the permission for 'Umar (to enter)?' The slave went in, talked to the Prophet about it and then returned saying, 'I have

> spoken to the Prophet and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit. but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and said, 'Will you get the permission for 'Umar?' He went in and returned to me saying, 'I mentioned you to him but he kept quiet.' When I was leaving, behold! The slave called me, saying, 'Rasulullah has given you permission.'
>
> Then I entered upon rasulullah and saw him lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Rasulullah! Have you divorced your wives?'
> He looked at me and said, '*No.*'
> I said, 'Allaah Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Rasulullah? We, the people of Quraysh used to have power over our women, but when we arrived at Madeenah we found that the men (here) were overpowered by their women.'
> Rasulullah smiled and then I said, 'Will you heed what I say, O Rasulullah?'
> I went to Hafsa and said to her, 'Do not be tempted to imitate your companion ('Aa'isha), for she is more charming than you and more beloved to the Prophet.'
> Rasulullah smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allaah, I could not see anything of importance in his house except three hides, so I said, 'O Rasulullah! Invoke Allaah to make your followers rich, for the Persians and the Romans have been made prosperous and they have been given (the pleasures of the world), although they do not worship Allaah.'
> Thereupon the Prophet sat up as he was reclining and said, '*Are you of such an opinion, O the son of al-Khattab? These are the people who have received the rewards for their good deeds in this world.*'
> I said, 'O Rasulullah! Ask Allaah to forgive me.'

Look at the household items of the sovereign in this world and in the aakhira, and the beloved Prophet of Allaah. See how he rebukes 'Umar when he asks him to pray for some relief and comfort.

From the Lives of Sahaaba ﷺ

Many among the sahaaba ﷺ were poor, but this did not stop them from being mindful of needs of others. Ibn 'Umar ﷺ says [63]:

> One of the sahaaba received a goat's head as a present. He thought of a neighbour who had a larger family and was in greater need of it than himself, and presented the same to him. This brother, on receipt of the present, recollected yet another person whom he considered even more deserving than himself, and sent on the head to him. The goat's head is said to have changed hands no less than seven times, and at last came back to the original person from whom the circulation had started.

3.1.4 Wala' & Bara'

The qualities of *al-Wala' wa'l-Bara'* *, is of paramount importance, without which no one can have true faith. Allaah says:

لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ
فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ

Let not the believers take the disbelievers as auliya' instead of the believers, and whoever does that will never be helped by Allaah in any way, except if you indeed fear a danger from them. | 3:28 |

Allaah ﷻ has warned us about the aims of His enemies:

وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً ۖ فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ
يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ ۖ

They wish that you reject faith, as they have rejected, so you would be alike. So take not auliya' from them, till they emigrate in the Way of Allaah. | 4:89 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن
يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾

O you who believe! Take not the Jews and the Christians as auliya', they are but auliya' to one another. And if any amongst you takes them as auliya', then surely he is one of them. Verily, Allaah guides not those people who are the zaalims. | 5:51 |

Allaah ﷻ is not in need of anyone or anything. If a people fails to live by the demands of deen, then He will bring another people who will strive for His sake:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

O you who believe! Whoever from among you turns back from his deen, Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allaah, and never afraid of the blame of the blamers. That is the Grace of Allaah which He bestows on whom He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower. | 5:54 |

Just as Allaah sent messengers, He also created adversaries for them. Allaah then uses believers to obliterate all falsehood:

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ
إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ

*Al-Wala' wa'l-Bara' is loving and hating for the sake of Allaah.

> **And thus We have appointed for every prophet enemies - shaitaans among mankind and jinns, inspiring one another with adorned speech in delusion (or by way of deception).** | 6:112 |

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾

> **Those who believe, fight in the cause of Allaah, and those who disbelieve, fight in the cause of taghut. So fight you against the friends of the shaitaan; Ever feeble indeed is the plot of shaitaan.** | 4:76 |

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۖ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

Rasulullah ﷺ said:

> *The strongest bond of faith is loyalty for the sake of Allaah opposition for His sake, love for the sake of Allaah and enmity for His sake* [16]

> *Verily, Allaah would say on the Day of Resurrection:* ***Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine*** [8, 12, 17].

Narrated by 'Umar ibn al-Khattab ﷺ [10]:

> Rasulullah ﷺ said: *There are people from the servants of Allaah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allaah, the Most High.*
>
> They (the people) asked: Tell us, O Rasulullah, who are they?
>
> He replied: *They are people who love one another for the spirit of Allaah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allaah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.*
>
> He then recited the following Qur'anic verse:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

> **Behold! Verily for the friends of Allaah there is no fear, nor shall they grieve.** | 10:62 |

Weakness in this quality is sign of weak eeman. When the heart is attached to the enemies of Allaah, faith become very weak and the principles of faith recede, but if one devotes one's loyalty towards Allaah, then one will befriend and support the believing slaves of Allaah and hate and oppose His enemies, and then faith will be revived [34].

This concept should not be confused with any apparent harshness that may occur even between brothers for the sake of the deen of Allaah. For example, in hadeeth criticism, against people of bid'ah, someone of authority towards someone responsible for collective welfare [a → 185].

3.1.5 Justice and Equity

Allaah ﷻ commands justice in all affairs:

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ

Verily, Allaah enjoins *'adl* * b-188 and *ihsan* ◇ c→ 192. | 16:90 |

Justice must be applied in both speech and action, without any form of discrimination, oppression or tyranny. Allaah loves those who uphold justice:

وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ۝٩

And be equitable. Verily! Allaah loves those who are equitable. | 49:9 |

وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ

And whenever you give your word ٨ , say the truth even if a near relative is concerned. | 6:152 |

Rasulullah ﷺ said:

> *Behold! the Dispensers of Justice will be seated on the pulpits of light beside Allaah, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of Justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do* [8].

Rasulullah ﷺ also said:

> *Seven people will be shaded by Allaah under His shade on the day when there will be no shade except His. They are:*
> *(1) a just ruler;*
> *(2) a young man who has been brought up in the worship of Allaah,*
> *(3) a man whose heart is attached to the masjid;*
> *(4) two persons who love each other only for Allaah's sake and they meet and part in Allaah's cause only;*
> *(5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allaah;*
> *(6) a person who practices charity so secretly that his left hand does not know what his right hand has given* ▷.
> *(7) a person who remembers Allaah in seclusion and his eyes get flooded with tears* [6].

---

*'Adl literally means to make equal. Here it means justice and worshipping none but Allaah alone [1]. In another sense, 'Adl or justice means that man should do justice between his self and his Rabb. If so, it would mean that he should give preference to the right of Allaah ﷻ over the pleasure of his self and make the seeking of His pleasure far more urgent and prior than the pursuit of his own desires and obey His commands and to- tally abstain from what He has forbidden [5].

◇Ihsan means being patient in performing your duties to Allaah, totally for Allaah's sake and in accordance with the Sunnah of the Prophet in a perfect manner [1]. It is also said to mean being kind and benevolent - giving others more than their real due [5].

٨i.e. judge between men or give evidence, etc [1].

▷i.e. nobody knows how much he has given in charity.

3.1.6 Modesty

A Muslim, being modest, remains alert to its negligence, since *haya'* * is part of eeman. Rasulullah ﷺ said:

> *…And haya' is a branch of faith* [6, 8].
>
> *Modesty is part of faith and faith leads to jannah. Obscenity is part of indecency and indecency leads to the Fire* [12].
>
> *Modesty does not bring anything except good* [6, 8].
>
> *Indecency disfigures everything and haya' enhances the charm of everything* [9].
>
> *From the words of the previous prophets that the people still find are: If you feel no shame, do as you wish* [6].

Modesty is the hallmark of this ummah. Rasulullah ﷺ said:

> *Every deen has an innate character. The character of Islaam is modesty* [17].

As part of modesty "lowering the gaze" is prescribed for both men and women:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ
اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾ وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ

> **Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allaah is All-Acquainted with what they do. And tell the believing women to lower their gaze, and protect their private parts…** | 24:30-1 |

Lower the gaze includes, what's behind closed doors, such as wealth, wives, children, worldly goods and so on [402]. The ulama "…consider anything from which we derive sexual pleasure prohibited to look at unless it is of our lawful spouse [378]." Under lowering the gaze comes shaking hands with person of opposite gender [378]. We must guard against sensory images whether on tv, billboard or internet. However, the first stray glance is excused.

Rasulullah ﷺ said,

> *Prescribed for the son of Adam is his portion of adultery which he must inevitably acquire. The adultery of the eyes is the glance. The adultery of the ears is listening. The adultery of the tongue is speech. The adultery of the hand is the grasp. The adultery of the foot is the step. The heart yearns and desires. The genitals either confirm this or deny it* [6, 8].

Ibn al-Qayyim ﷺ listed many benefits of lowering the gaze in *al-Jawaab al-Kaafi*. The one who lowers the gaze for the sake of Allaah, will taste the sweetness of eeman. Rasulullah ﷺ said:

> *Whosoever leaves something for the sake of Allaah then Allaah, the Mighty and Magnificent, will replace it with something better than it* [12, 13].Ⓢ

*Haya' - This term covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.

Narrated by Thabit ibn Qays ﷺ:

> A woman called Umm Khallad came to rasulullah ﷺ while she was veiled. She was searching for her son who had been killed (in the battle). Some of the sahaaba ﷺ said to her: You have come here asking for your son while veiling your face?
> She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty.
> Rasulullah ﷺ said: *You will get the reward of two martyrs for your son.*
> She asked: Why is that so, O Rasulullah?
> He replied: *Because the people of the Book have killed him* [17].

It is also certainly a requirement in keeping with Islamic *adab* [4] that euphemisms be used when explicit expressions are not necessary. For instance, saying "…sexual intercourse with a woman as "going unto", "lovemaking", "sleeping with", and so forth, and does not use explicit words such as copulate or the like; and similarly alludes to urinating and voiding excrement as "answering the call of nature", or "going to the bathroom," and does not simply say "defecate", "urinate", and so forth. The same is true of mentioning personal blemishes such as leprosy, halitosis, underarm odour, and the like, which one should refer to by polite words that indicate what is meant [61]."

There are times when modesty can be blameworthy; for instance, when it prevents someone from commanding right or forbidding evil. This case is similar to modesty in acquiring basic knowledge of the deen. This is why Aa'isha ﷺ praised the women of ansaar:

> How excellent are the women of the ansaar! Modesty does not prevent them from asking about things concerning their deen [6].

Modesty did not prevent sahaaba ﷺ from seeking explanation even when it concerned the ruler. Once 'Umar ﷺ was wearing two garments while delivering a sermon. One of the Muslims defied, "No listening, and no obedience, because you own two pieces of clothing, while we have only one." 'Umar ﷺ called in a loud voice, "O 'Abdullah bin 'Umar!" So his son responded, "Here I am father." He said I beseech you by Allaah, is not one of these garment given to me by you?" He said, "Yes, by Allaah!" So the man reciprocated, "Now, we can listen and can obey you, O 'Umar [42]."

3.1.7 Other Good Qualities

Besides what's given above, there are many more good behaviours promoted in Islaam. Even a cursory look at them will make this section too long. For the moment only a partial list is given below.

- Mercy
- Fear & Hope in Allaah - 2.3.4
- Justly Balanced
- Humbleness - 4.2.6
- Kindness & Generosity
- Gentleness
- Avoiding Dissension
- Steadfastness - 10.4
- Enjoining Good & Forbidding Evil - 4.3.2

[4] Adab - Courtesy, etiquette, manners.

Maintaining Relations - 4.1.6
Grateful
Trustworthy
Sense of Honour & Dignity
Self-sufficient
Visiting the Sick - 4.2.6
Tolerance - 4.3.7, 10.5.5, 10.5.12
Respect for Elders & the Ulama - 4.2.3
Truthfulness
Avoiding Doubtful
Content - 9.5.1
Repenting & Turning Back to Allaah
Hospitality to Guests - 4.2.5

There are many well-known books available, such as *Riyadu-Saaliheen* and *Adab-al-Mufrad* of Imaam Nawawi ﷺ and Imaam Bukhari ﷺ respectively, which deal with these topics in more detail.

3.1.8 Bad Qualities

Of the qualities which are detrimental to one's Islaam, some are deplored and other are forbidden. These qualities should be overcome in order to realise the higher purpose of life. Some of these are now discussed here.

Dhulm

A Muslim neither behaves unjustly nor is to be dealt unjustly - Allaah has prepared a painful punishment for the oppressor.

لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

Deal not unjustly, and you shall not be dealt with unjustly. | 2:279 |

وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

And whoever among you does wrong, We shall make him taste a great torment. | 25:19 |

Allaah ﷻ said in a hadeeth qudsi:

> ***O My servants, I hope taken it upon Myself to wrong no one; and have made oppression forbidden for you, so do not oppress one another*** [8].

Rasulullah ﷺ has warned:

> *Beware of the supplication of the oppressed, for there is no barrier between it and Allaah* [6, 8].

Dhulm is of three types [42]:

- Denying Allaah or associating partners with Him.
- Unjust treatment of others affecting their honour or anything else.
- Committing wrong to oneself by way of disobedience to Allaah.

Pride & Arrogance

Arrogance and pride prevent some people to fully follow the truth - because it opposes their personal opinions. It's a trait of shaitaan - Iblis used his logic to refuse to follow the command of Allaah. Allaah ﷻ informs rasulullah ﷺ about their condition:

إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ إِن فِى
صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ فَٱسْتَعِذْ بِٱللَّهِ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿٥٦﴾

Verily, those who dispute about the ayat of Allaah, without any authority having come to them, there is nothing else in their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allaah (from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer. | 40:56 |

Narrated on the authority of Abdullah ibn Mas'ud ﷺ:

> Rasulullah ﷺ observed: *He who has in his heart the weight of a mustard seed of pride shall not enter Jannah.*
> Someone said: Verily a person loves that his dress should be fine, and his shoes should be fine.
> He (the Prophet) remarked: *Verily, Allaah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people* [8].

Shirk al-Asghar & al-Khafi

Riya' * is hypocrisy and is a form of shirk al-Asghar. Allaah warns:

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ هُمْ
يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

So woe unto those performers of salaat (hypocrites), Who delay their salaat from their stated fixed times, Those who do good deeds only to be seen (of men), And refuse small kindnesses ◇. | 107:4-7 |

Narrated on the authority of Mahmud bin Labid ﷺ:

> Rasulullah ﷺ said: *The thing I fear most for you is the lesser shirk.*
> The sahaaba asked: "O Rasulullah! What is the lesser shirk?"
> He replied:
> *Showing-off, On the Day of Judgement, when rewarding people for their deed, Allaah the Exalted and Glorious will say to the hypocrites:*
>
> ***Go to those for the sake of whom you performed your good deeds; and see if you can get any reward from them*** [12, 16, 18].

*Riya' - Showing-off.
◇E.g. salt, sugar, water, etc.

Rasulullah ﷺ also warned us against shirk al-Khafi (inconspicuous shirk). He ﷺ said [ʌ]:

> *Ash-Shirk al-Khafi in the Muslim nation is more inconspicuous then the creeping of black ant on black rock in the pitch, darkness of the night. The least of this is you bughz (cursing, condemn, enmity or hatred) something from dhulm. Doesn't deen consist of loving and bughz? Allaah commands*:
>
> قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ
>
> **Say: If ye do love Allaah, Follow me: Allaah will love you.** | 3:31 |

Narrated from Abu Musa al-Ashari ﷺ [▷]:

> One day rasulullah ﷺ delivered a sermon saying: *O people fear shirk for it is more hidden/inconspicuous than the creeping of an ant.*
> Those whom Allaah wished asked: And how do we avoid it when it is more hidden than the creeping of an ant, O Rasulullah?
> He ﷺ replied: *Say*:
>
> Allahumma Innaa na'udhu bika an nushrika bika shay'an na'lamuh, wa nastaghfiruka limaa laa na'lamuh [*].

Besides

There are many other evil characteristics which Muslims should suppress. This list includes the following, some of which are discussed later on:

Envy	Greed and Miserliness
Lying, Cheating and Treachery	Suspicion and Spying
Inability and Laziness	Backbiting and Slander
Vain argumentation in deen	Insulting
Cowardice	

Again *Riyadu-Saaliheen* of Imaam Nawawi ﷺ is a good place to begin this journey.

3.2 Necessities

During the course of the day one performs many routine actions out of necessity. We should find from the ulama how to perform every action according to sunnah. The topics chosen here for mudhakira [ᵑ] simply because they affect everybody and everyday we spend great deal of time performing them. Of course, no attempt has been made to be exhaustive. The more we familiarise with hadeeth, by knowing the context and particulars, the more we insha-Allaah be able to emulate our beloved prophet ﷺ.

[ʌ] Hakim in his Saheeh; al-Bazzar in *Kashfu'l-Astar*; Abu Nu'aym in *al-Hilya*.
[▷] Ahmad; Tabari; *at-Targheeb wa't-Tarheeb*.
[*] O Allaah, we seek refuge in you from knowingly committing Shirk with you and we ask your forgiveness for what we do not know about.
[ᵑ] Mudhakira - Discussion.

Only a few narrations cited here to give us some indication of the attention that the sahaaba paid to even the smallest details of the prophet's sunnah. To the sahaaba ﷺ they were no 'trivial' or 'insignificant' matters. They practised sunnah, preserved them for their successors to meticulously recorded in the books of hadeeth for all to come till the Hour.

Such actions, if we are to do according to sunnah, then they will become a source of reminder of Allaah's great favour and mercy on us. These will be means for blessings for us; a source of forgiveness and getting close to Allaah.

All of Sunnah is important, nothing is small. When Umar ﷺ was on the throes of death a young man came to see him. Regarding this visit Amr bin Maimun ﷺ narrated:

> A young man came saying, "O chief of the believers! Receive the glad tidings from Allaah to you due to your company with rasulullah and your superiority in Islaam which you know. Then you became the ruler and you ruled with justice and finally you have been martyred."
> 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."
> When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me."
> (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord [6]."

3.2.1 Eating & Drinking

Allaah ﷻ says in the Qur'an:

وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟

> **And eat and drink but waste not by extravagance, certainly He (Allaah) likes not the extravagant.** | 7:31 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ

> **O you who believe! Eat from the good things which We have provided for you.** | 2:172 |

Rasulullah ﷺ said:

> *Eat, drink, dress and give in charity without extravagance or arrogance* [6].

We eat and drink to fulfil the commands of Allaah. Food & drink do not have any power to remove our hunger or quench our thirst. For example, a person who neglects salaat will experience extremes of thirst during *Sakarat al-Maut* * that no amount of water can quench. Similarly, when Ya'juj and Ma'juj will roam Jerusalem, 'Easa ﷺ will take his followers to the mountains and Allaah ﷻ will remove their hunger and thirst only through dhikr ◇.

*Sakarat al-Maut - Agony of death.
◇For details see page 685.

A Muslim eats only from those sanctioned by Allaah as halaal and avoids all that is haraam or doubtful. Of-course in exceptional circumstances what is sanctioned as halaal would vary. Things made halaal are the pure things, free from any filth or being noxious.

When the food concerned is meat, then it must be slaughtered in a manner allowed by the shari'ah, in the name of Allaah. As for processed food, then all the ingredients must be halaal including additives, flavourings and preservatives. The ingredients should come not only from right animals but it must satisfy conditions of slaughter. A number of these added ingredients are doubtful, and therefore due care should be taken. Also, note that cross-contamination can occur during food processing in factories where both halaal and haraam products are processed.

The food should be placed on a spread on the floor and not on a table. Narrated Anas ﷺ:

> To the best of my knowledge, the Prophet did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table [6].

One should eat while sitting on his knees or sit upon the left leg with the right thigh raised or squat. Rasulullah ﷺ said:

> *I do not eat while reclining. Instead, I am a servant, so I eat like a servant eats and I sit like a servant sits* [6].

One should wash both hands and use right hand to eat, with three fingers if possible. Rasulullah ﷺ said:

> *When one of you eats, he should mention Allaah's name (i.e. say* B'ismillah*); if he forgets* [1] *to mention Allaah's name at the beginning, he should say (when he remembers): Bismillah awwalahu wa aakhira* [10].

There are numerous other etiquettes related to eating. Some of them are related in the following hadeeths:

> *Eat your food together, for you will thereby be blessed in it* [10, 9].
>
> *Do not eat with your left hand for shaitaan eats with his left hand* [8].
>
> *The blessings descend from the middle of the food. So eat from the edges and do not eat from the middle* [9].
>
> *When one of you eats, he should not wipe his fingers until he licks them* [6].
>
> *If a morsel of food falls from any of you, he should take it and wipe it clean of any dirt and then eat it. He should not leave it for the shaitaan* [8].
>
> *A human does not fill any container worse than his stomach. It is enough for a human to have some morsels to strengthen his back. If he must eat more, then it should be one-third of his stomach for food, one-third for drink and one-third for breathing* [12].

Food and drink should go to the eldest in the gathering. Then it should go to the one on the right should be given first.

[1] Rasulullah ﷺ explained that shaitaan partakes in the food if the name of Allaah is not recited at the start of eating. However if one forgets in the beginning and then remembers and says the aforementioned du'a shaitaan is made to vomit out what he has eaten [8].

Narrated by Sahl bin Sad ﷺ:

> Rasulullah ﷺ was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy, "*May I give these (elderly) people first?*"
> The boy said, "By Allaah, O Rasulullah! I will not give up my share from you to somebody else."
> On that rasulullah ﷺ placed the cup in the hand of that boy [6].

Abu Hurayra ﷺ reported that:

> Rasulullah ﷺ never found fault with any food. If he liked it, he would eat it, but if he disliked it, he just left it [6].

We should end eating with praise and remembrance of the One who provided it all, Allaah ﷻ who is ar-Razzaaq. Rasulullah ﷺ taught us:

> *One who has eaten some food and then says:*
>
> Alhamdulillaahil-lazee ataamanaa haadha warazaqeenee min ghairi hawlin minnee wala quwwah *.
>
> *he will have his sins forgiven* [9].

3.2.2 Dressing

Clothing is a bounty from Allaah ﷻ, as He says:

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ

> **O Children of Adam! We have bestowed raiment upon you to cover yourselves and as an adornment.** | 7:26 |

وَجَعَلَ لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ

> **(And Allaah) has made for you garments to protect you from the heat, and coats of mail to protect you from your (mutual) violence.** | 16:81 |

Rasulullah ﷺ said:

> *Allaah likes the mark of His favour to be seen on His servant* ◇ [9].
>
> *Wear white clothing for it is purer and better. And shroud your deceased in it* [13, 12, 9].
>
> *Allaah curses the man who wears women's clothing and the women who wears man's clothing. He also curses the men who imitate women and the women who imitate men* [6].

One should begin from the right when putting on the garments. Aa'isha ﷺ said that:

> Rasulullah ﷺ loved to begin with the right in all his matters, in putting his shoes, in combing his hair and in purifying himself [8].

*All praise is for Allaah, who has given me this (food to eat) and provided me without any effort or power on my part.

◇The wealth bestowed by Allaah ﷻ should be apparent from the dress and life of the beneficiary [68].

It is forbidden to make pictures or images of animate beings, whether on clothing, walls or paper, and whether they are drawn, printed, engraved, etched, cast from moulds etc. If one has to make pictures, they should be of trees and other inanimate objects [35].

Narrated by Abu Sa'id al-Khudri ﷺ:

> When rasulullah ﷺ put on a new garment he mentioned it by name, turban or shirt, and would then say:
>
> Allaahumma lakal hamdu anta kasawtaneeh, as'aluka khayrhu, wa khara maa suni'a lahu, wa a'uwdhu bika min sharri, wa sharri maa suni'a lahu.
>
> *O Allaah, praise be to Thee! as Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made* [10].

Before undressing one should say: *Bismillah* ⁽ʌ⁾.

Du'a said upon seeing someone wearing new garment:

Tublee wa yukhlifullaahu ta'ala.
May you wear it out and may Allah give you another in its place [10].Ⓢ

Abli wa akhliq.
May you wear it until it disintegrates and falls apart ⁽▷⁾ [6].

Awrah

Clothing one's *awrah* ⁽*⁾ from the eyes of men as well as jinn and angels is obligatory, by scholarly consensus, even when alone, except when there is need to undress. Awrah vary between men and women. For men (including young boys, even if not yet of the age of discrimination) it consists of the area between the navel and knees. The awrah of a woman (even if a young girl) consists of the whole body except the face and hands [61]. Exposer to awrah of women invalidates their salaat.

The cloth should be loose and not attached to the skin. It should be opaque such that it prevents the colour of the skin from being perceptible [130]. Imaam Nawawi ﷺ notes in his *al-Majmu'*,

> A thin garment beneath which the blackness or whiteness of the skin may be seen is not sufficient, nor a garment of thick, gauze like fabric through which part of the nakedness appears [61].

The garment should conceal the awrah from view on all sides and above, though it need not do so from below.

Narrated Usaama ibn Zayd ﷺ:

> Rasulullah ﷺ gave me a gift of thick Coptic cloth he had received as a gift from Dahiah al-Kallbee, and so I gave it to my wife.
> Thereafter rasulullah ﷺ asked me: *Why didn't you wear the Coptic cloth?*

⁽ʌ⁾ At-Tirmidhi and others [131].
⁽▷⁾ That is for long, blessed time.
⁽*⁾ Awrah - The regions of the body which is mandatory to cover according to the shari'ah.

> I replied: I gave it to my wife.
> Rasulullah ﷺ then said: *Tell her to wear a thick gown under it for I fear that it may describe the size of her limbs* [12, 18, 14].

Muslims are enjoined not to resemble the disbelievers. This general ruling of the shari'ah covers dress as with many other things as manners, customs, religious practices and festivities, transactions, etc. 'Abdullah ibn 'Amr ibn al-'Aas ﷺ said:

> Rasulullah ﷺ saw me wearing two clothes dyed in saffron, whereupon he said: *These are the clothes (usually worn by) the non-believers, so do not wear them* [8].

Rasulullah ﷺ also stated:

> *Whoever resembles a people is one of them* [10].

Men

Rasulullah ﷺ said:

> *Wearing silk and gold have been forbidden for the males of my nation and permissible for the females* [9].

For men, the waist clothes must not go beyond the ankles. Rasulullah ﷺ said:

> *What is below the ankles of the waist-cloth is in the Hell-fire* [6].

Narrated by Abu Jurayy Jabir ibn Salim al-Hujaymi:

> I saw a man whose opinion was accepted by the people, and whatever he said they submitted to it. I asked: Who is he?
> They said: This is Rasulullah.
>
> I said: On you be peace, O Rasulullah, twice *.
> He said: *Do not say "On you be peace," for "On you be peace" is a greeting for the dead, but say "Peace be upon you ◇".*
>
> I asked: You are the Messenger of Allaah!
> He said: *I am the Messenger of Allaah Whom you call when a calamity befalls you and He removes it; when you suffer from drought and you call Him, He grows food for you; and when you are in a desolate land or in a desert and your she-camel strays and you call Him, He returns it to you.*
>
> I said: Give me some advice.
> He said: *Do not abuse anyone.* Jabir said that he did not abuse a freeman, or a slave, or a camel or a sheep thenceforth.
> He said: *Do not look down upon any good work, and when you speak to your brother, show him a cheerful face. This is a good work. Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit and Allaah does not like conceit. And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it* [10].

*'Alaikas salamu ya Rasulullah.
◇*As salamu 'alaika.*

Narrated by Abu Hurayra ﷺ,

> Once rasulullah ﷺ said a man who was praying with his *izar* [ʌ] hanging down (below the ankles), '*Go and do wudu'* [▷]'.
> He went and did wudu' and then came and he said again, '*Go and do wudu*'.
> The man said to him, 'Rasulullah, why did you command him to do wudu' and then ignore his doing it?'
> He said, '*He was praying with his izar hanging down. Allaah does not accept the prayer of a man who has it hanging down* [10].

It is forbidden to wear clothes dyed with red safflower dye, which men should not wear [35].
Narrated by Abdullah ibn Amr ibn al-'Aas ﷺ:

> We came down with rasulullah ﷺ from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye.
> He asked: *What is this garment over you?*
>
> I recognised what he disliked. I then came to my family who were burning their oven. I threw it in it and came to him the next day.
> He asked: *Abdullah, what have you done with the garment?*
> I informed him about it.
>
> He said: *Why did you not give it to one of your family to wear, for there is no harm in it for women* [10].

Narrated by Umm Salamah, Ummul Mu'minin ﷺ:

> The clothing which rasulullah ﷺ liked best was *kamis* [*] [10].

Women

The dress of women depends on the type of people she will be in the presence of irrespective of whether indoor or outdoor. The two groups of people are:

i : Muslim women, husband, *mahram* [ʁ], old male servants who lack vigour, or small children who have no sense of the shame of sex.

ii : Strange man and non-mahram relatives.

Being in the presence of the first group apart from the husband then she must not display more than whatever appears during house chores such as head, neck, elbows to the hands.

As for being in the presence of the second group entails the following conditions:

- The veiling of women and the covering of the face from strange men, is a command which is *wajib* [ɜ] [102]. Shaykh 'Uthaymeen ﷺ elucidated proofs from the Qur'an, the Sunnah and *qiyaas* [ϕ] [d⇀ 194].

[ʌ] Izar - Waist sheet, longi.
[▷] Wudu' - Ablution.
[*] Long, loose shirt.
[ʁ] Maharm - The men to whom a woman can never get married to. E.g. her brother, father, grandfather, uncle, father-in-law etc. Similarly, men also have mahram women.
[ɜ] Wajib - Compulsory.
[ϕ] Qiyaas - Correct analogy.

In the explanation to the ayat:

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. | 33:59 |

Ibn Kathir ﷺ said that: Here Allaah tells rasulullah ﷺ to command the believing women - especially his wives and daughters, because of their position of honour - to draw their *jilbaabs* * over their bodies, so that they will be distinct in their appearance from the women of the *jahiliyya* ◇and from slave women. The jilbab is an upper garment (*rida'*), worn over the khimar. This was the view of Ibn Mas'ud, 'Ubaydah, Qatadah, al-Hasan al-Basri, Sa'id ibn Jubayr, Ibrahim an-Nakha'i, 'Ata' al-Khurasani ﷺ and others.

It is reported in tafseer at-Tabari that when Muhammad bin Sirin ﷺ asked 'Ubaydah as-Salmani ﷺ about this ayat, 'Ubaydah ﷺ covered his face and head, with just one eye showing.

- The outer garment should not be attractive. When the jilbaab is colourful and decorative it becomes an ornament in itself which defeats the purpose. One should avoid for example bright colours and shiny materials. Allaah says:

وَقَرۡنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجۡنَ تَبَرُّجَ ٱلۡجَٰهِلِيَّةِ ٱلۡأُولَىٰۖ

And stay in your houses, and do not display yourselves like that of the times of ignorance. | 33:33 |

- Clothes should be unperfumed. Rasulullah ﷺ said:

Every eye is lustful and when a woman applies perfume and then goes about in an assembly, she is like such and such, i.e. an adulteress [9, 10].

3.2.3 Sleeping

Sleeping is a blessing for which a Muslim should give thanks to Allaah ﷻ. If it is done according to the sunnah, not only it becomes a means for revitalising the body, but it will be accounted as a worship, while reaping many other benefits. Allaah says in the Qur'an:

وَمِن رَّحۡمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ لِتَسۡكُنُواْ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ٧٣

It is out of His mercy that He has put for you night and day, that you may rest therein and [by day] you may seek of His bounty, and in order that you may be grateful. | 28:73 |

وَجَعَلۡنَا نَوۡمَكُمۡ سُبَاتٗا ٩

And We have made your sleep as a thing for rest. | 78:9 |

*Jilbaab - Over-garment.
◇Jahiliyya - Days of Ignorance.

Adab of sleeping

Sleeping early is preferred unless one is doing something important such as studying or entertaining guests. Narrated Abu Barzah ﷺ:

> Rasulullah disliked to sleep before the 'Isha' prayer and to talk after it [6, 8].

One should prepare for sleep with dhikr and recitation of the Qur'an. Once Ali ﷺ and Fatima ﷺ asked Rasulullah ﷺ for a servant to help them in the house. Narrated by Ali ﷺ:

> Fatima went to the Prophet complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Aa'isha. When the Prophet came, 'Aa'isha informed him about that.
>
> 'Ali added, "So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, '*Stay where you are.*' Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said,
>
> *Shall I not show you something that is better than what you have asked for? When you go to your beds, glorify Allaah (Subhaanallaah) 33 times, praise Him (Alhamdulillaah) 33 times, and extol His Greatness (Allaahu Akbar) 34 times. This is better for the two of you than a servant* [6, 8].

'Ali ﷺ added, "I have never failed to recite it ever since." Somebody asked, "Even on the night of the battle of Siffin?" He said, "No, even on the night of the battle of Siffin [6]."

Rasulullah ﷺ never used to sleep until he had recited the soorah as-Sajdah and soorah al-Mulk [9, 13]. Also narrated by Aa'isha ﷺ:

> Whenever the Prophet went to bed every night, he used to cup his hands together and blow [ʌ] over it after reciting soorah al-Ikhlas, soorah al-Falaq and soorah an-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times [6, 8].

One needs to make appropriate precaution against any danger before sleeping. Narrated by Jabir ibn Abdullah ﷺ:

> Rasulullah ﷺ forbade that a man should sleep on a roof that was not enclosed [9].

Narrated by Hudhaifa ﷺ [6]:

> When the Prophet went to bed at night, he would put his hand under his cheek and then say, "*Allaahumma bismika amutu wa ahya* [▷]," and when he got up, he would say, "*Al-Hamdu lil-lahi al-ladhi ahyana ba'da ma amatana, wa ilaihi an-nushur* [*]."

A Muslim should begin the sleep on his right side and if possible in a state of wudu'. Rasulullah ﷺ told al-Bara' bin 'Azib ﷺ:

> *When you come to your bed, make wudu', the same as the wudu' for prayer. Then lie down on your right side* [6, 8].

[ʌ] A form of spitting comprising mainly of air with little spittle [131].
[▷] O Allaah, In your Name, do I die and live.
[*] Praise is to Allaah who gave us life after our death. And to Him is the resurrection.

In other hadeeths rasulullah ﷺ said:

> *Do not keep the fire burning in your houses when you go to bed* [6].
>
> *When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: 'Bismika Rabbi wada'tu janbi, wa bika arfa'uhu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi 'ibadakas-salihin* [r] [6, 8].'
>
> *When you are about to sleep recite ayat-ul-kursi till the end of the verse for there will remain over you a protection from Allaah and no devil will draw near to you until morning* [6].
>
> *Whoever recites the last two verses of soorah Baqarah at night, those two verses shall be sufficient for him* [3] [6, 8].

Sleeping on ones stomach is not loved by Allaah. Rasulullah ﷺ has said:

> *It is the way of lying down (sleeping) of the People of the Fire* [11].
>
> *It is the way of lying down that is disliked by Allaah* [9, 10].

Rasulullah ﷺ further said:

> *Shaitaan puts three knots at the back of the head of any of you if he is asleep. On every knot he reads and exhales the following words, 'The night is long, so stay asleep.' When one wakes up and remembers Allaah, one knot is undone; and when one performs wudu', the second knot is undone, and when one prays the third knot is undone and one gets up energetic with a good heart in the morning; otherwise one gets up lazy and with a mischievous heart* [6].

3.3 Earning and Spending

Allaah ﷻ made the next world a place of mercy, reward and retribution and this world a place of troubles, efforts, and respite. Earning is not the objective of life but rather a means of livelihood for the temporary existence here. Reported by 'Abdullah bin 'Umar رضي الله عنه:

> Rasulullah took hold of my shoulder and said, '*Be in this world as if you were a stranger or a traveller*' [6].

When someone goes on a journey, he only carries that which is essential for the journey. Also during this period he does not occupy himself with anything that distracts him from reaching his destination. When he is not heedless of his destination, he will carry a burden that is light and be patient on whatever reaches him or not during the journey.

Allaah ﷻ made the day for seeking His bounties. He says:

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ﴿١١﴾

And made the night as a covering, And made the day for livelihood. | 78:10-11 |

[r] With Your Name, my Rabb, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves.

[3] i.e. protect him from all that can cause him harm [131].

Just as Allaah commands us to seek His bounty, He also informs us about how our sustenance reaches us and its degree is already apportioned by Him:

نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَوٰةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ

It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. | 43:32 |

In gaining wealth we must not think low of the poor as Allaah gives and takes from whom He wishes. Narrated by Mus'ab bin Sad ﷺ:

> Once Sad (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet said, "*You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you* [6]."

So how does one seek His bounty? Shaykh-ul-Islaam Ibn Taymiyyah ﷺ explains [139]:

> …to seek help from Allaah and to entreat to Him in the matter of livelihood and others is a major principle. Further, it is important in seeking a livelihood that one should acquire wealth with generosity of heart so that he may be blessed in it, and without greediness. Neither should he make wealth the primary aim; rather, he should regard wealth much as he regards the toilet, which he has need of but it has no place in his heart, and he only resorts to it when necessary.
>
> A marfoo' hadeeth, related by Tirmidhi and others, is, "*He who gets up in the morning with this world his greatest concern, Allaah disperses his gains and puts its loss in front of him, and only that of the world comes to him which is written for him. And he who gets up in the morning with the aakhira his greatest concern, Allaah gathers for him his works and creates richness in his heart due to them, and the world comes to him subserviently.*"
>
> One of the salaf said: Each of you is in need of the world but you are in more need of your portion in the aakhira. Therefore, if you are in search of your portion in the aakhira first and foremost (and you should be so), then achieve your portion of the world in passing, such that it is taken care of as it comes. Allaah Exalted says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Verily, Allaah is the All-Provider, Owner of Power, the Most Strong. | 51:56-8 |

> With regard to the best skill, or specifying one skill over another, be it handicraft or trade, building or agricultural, etc., this varies among people, and I know of no all-embracing answer, except that when an opportunity presents itself to a person, then he should seek help in decision from Allaah through the Istikhaarah learnt from the Teacher of Goodness, because there is unlimited blessing in that, and then adopt whatever is easy for him. Thus he will not have to go to great hardship in another line, unless there is any Sharee'i objection to the initial possibility, in which case it is a different matter.

For those who are able to work, then seeking halaal means of *rizq* [ף] is compulsory. One must do that much of work that earns him sufficient for his own and his family's needs such that it stops him from relying on charity or begging of others. Rasulullah ﷺ has said:

> *It is better that a person should take a rope and bring a bundle of wood on his back to sell so that Allaah may preserve his honour, than that he should beg from people, (regardless of) whether they give to him or refuse him* [6, 8].

One exception to the above rule are the Seekers of ilm. An-Nawawi ﷺ holds that if someone is able to earn a suitable living and wants to occupy himself by studying some of the religious sciences but finds that his work will not allow him to do so, then he may be given zakaat since seeking knowledge is considered a collective duty (fard kifayah) [111]. He also said:

> As for one who is engaged in nawafil or for one who occupies himself in nawafil with no time to pursue his own livelihood, he may not receive zakaat. This is because the benefit of his worship is confined only to him, contrary to the one who seeks knowledge.

Earning a livelihood is a virtuous act provided one gives right of Allaah. Narrated Abu Hurayra ﷺ:

> *…If a man ties a horse for earning his livelihood and abstaining from asking others for help and he does not forget Allaah's right, i.e. pays its zakaat and gives it to be used in Allaah's cause, then that horse will be a means of protection for him. But if a man ties it out of pride and to show off and to excite others, then that horse will be a burden (of sins) for him…* [6].

Rasulullah ﷺ is reported as saying [8]:

> *Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part.*

Many prophets were skilled in some kind of profession. Rasulullah ﷺ was a shepherd and a trader. Ibn 'Abbas ﷺ said,

> David was a maker of coats of mail and shields, Adam was a farmer, Noah a carpenter, Idris a tailor, and Musa a shepherd [14].

Rasulullah ﷺ was asked what type of earning was best and he replied,

> *A man's work with his hand and every business transaction which is approved* [9, 12].

Earning a livelihood was never a primary concern of the salaf. Pleasing Allaah was their first concern and for which they spent most of their energy. Narrated Sa'd bin abi Waqqas ﷺ:

> I was the first man among the Arabs to throw an arrow for Allaah's Cause. We used to fight in Allaah's Cause while we had nothing to eat except the leaves of the Hubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep. Today the (people of the) tribe of Bani Asad teach me the laws of Islaam. If so, then I am lost, and all my efforts of that hard time had gone in vain [6].

[ף] Rizq - Provision.

Abdullah ibn al-Mughaffal ﷺ said:

> A man came to rasulullah ﷺ and said to him: 'I swear by Allaah that I love you.'
> Rasulullah ﷺ replied: "*Think about what you are saying.*"
> The man said again 'I swear by Allaah that I love you.'
> Rasulullah ﷺ said again: "*Think about what you are saying.*
> The man said for the third time: 'I swear by Allaah that I love you.'
> Thereupon, Rasulullah ﷺ said: "*If you love me, then prepare the protective tool to receive poverty, because poverty strikes those who love me faster than a river runs downhill* [9]."

Narrated by Anas ibn Malik ﷺ:

> A man of the ansaar came to rasulullah ﷺ and begged from him. He asked: *Have you nothing in your house?*
> He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water.
> He said: *Bring them to me.*
> He then brought these articles to him and he (the Prophet) took them in his hands and asked: *Who will buy these?*
> A man said: I shall buy them for one dirham. He said twice or thrice: *Who will offer more than one dirham?*
> A man said: I shall buy them for two dirhams.
> He gave these to him and took the two dirhams and, giving them to the ansaari, he said: *Buy food with one of them and hand it to your family, and buy an axe and bring it to me.*
> He then brought it to him. Rasulullah ﷺ fixed a handle on it with his own hands and said: *Go, gather firewood and sell it, and do not let me see you for a fortnight.*
> The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others.
> Rasulullah ﷺ then said: *This is better for you than that begging should come as a spot on your face on the Day of Judgement. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay* [10].

Kab ibn Ujrah ﷺ narrated:

> A man passed by rasulullah ﷺ and the sahaaba were amazed at his eagerness and vigour (for seeking his means of livelihood). They said: 'O Rasulullah! Might that this vitality be spend in Allaah's Cause.'
> Rasulullah ﷺ said: "*If he went out to earn what he supports his young children with, then he is in the Cause of Allaah. If he went out to support two elderly parents, then he is in the Cause of Allaah. If he went out to support himself and preserve his honour, then he is in the Cause of Allaah. If he went out for the purpose of showing-off and pride, then he is in the cause of Shaitaan* [16]."

On a different occasion, rasulullah ﷺ said:

> *Whoever is stricken with poverty and turns to people for help, his needs will never be met, but whoever is stricken with poverty and turns to Allaah, Allaah will send him provision sooner or later* [9, 10]. Ⓢ

3.3.1 Halaal Earning

Seeking halaal means of earning is compulsory. Rasulullah ﷺ has said:

> *Seeking halaal means of livelihood is a fardh after the completion of other fardhs* [16, 18].
>
> *O people! Fear Allaah and be fair in seeking livelihood. No one will die until he has received in full his livelihood. If there is delay in receiving livelihood then too fear Allaah and be fair in your efforts, take the lawful livelihood and shun is unlawful* *.
>
> *Even if one of you feels that he is experiencing delay in receipt livelihood, he must not seek it through disobedience of Allaah. That is because the favours of Allaah and His benevolence cannot be had through being disobedient to Him* ◇.

One should seek specific *fatwa* ⅄ from ulama whom he can trust. If it falls in the grey area, its best to ignore it or leave it as soon as possible. And Allaah is Al-Powerful in providing something which is better in return. Rasulullah ﷺ said:

> *Leave alone what puts you in doubt and turn toward what does not put you in doubt* [12, 9, 13, 14, 15].
>
> *You never give up anything out of fear of Allaah, but Allaah will give you something better than that* [12].

Ibn 'Abbas ﷺ reported [111],

> Once, when I recited the verses of the Qur'an,
>
> يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا
>
> **O you people! Eat of what is on earth, lawful and good…** | 2:168 |
>
> in the presence of rasulullah ﷺ, Sa'd ibn abi Waqqas got up and said, 'O Rasulullah! Ask Allaah to make me one whose supplication is heard.'
>
> At this rasulullah ﷺ said, '*O Sa'd, consume lawful things and your supplications will be heard, and by Him in Whose hands is the soul of Muhammad, when a man puts into his stomach a morsel of what is forbidden his prayers are not accepted for forty days, and a servant of Allaah whose body is nourished by usury or by what is forbidden becomes more deserving of the hellfire*.

Rasulullah ﷺ also said:

> *O people, Allaah is Good and He, therefore, accepts only that which is good. And Allaah commanded the believers as He commanded the messengers by saying,*
>
> **O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do,** | 23:51 |
>
> and He said:
>
> **O those who believe, eat of the good things that We gave you.** | 2:172 |

*Ibn Majah, *Targheeb* [68].
◇Haakim, *Targheeb* [68].
⅄ Fatwa - An Islamic ruling on an issue.

Rasulullah ﷺ then made mention of a person who travels widely, his hair dishevelled, and covered with dust.

> *He lifts his hands and makes supplication, 'O Lord, O Lord,' but his diet is unlawful, his drink is unlawful, and his clothes are unlawful, and his nourishment is unlawful. How then can his supplication be accepted?* [8, 12]

3.3.2 Immoral Earning

Of all the means available for earning, there are some which are forbidden. These are the type of work which cause oppression and injustice to others and result in corruption and deceit. Some of these could be haraam in themselves or it is so to prevent other haraam actions. Among the haraam means of earning are: dealings with interest, gambling, insurance, fraud, business malpractices, sexual degradation, haraam foods, bribery.

Abu Said al-Khudri ﷺ narrated that some ansaars asked for (something) from rasulullah ﷺ and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them till all that was with him finished. And then he said:

> *If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allaah will make him contented, and whoever tries to make himself self-sufficient, Allaah will make him self-sufficient. And whoever remains patient, Allaah will make him patient. Nobody can be given a blessing better and greater than patience* [6].

Narrated Jabir bin 'Abdullah ﷺ:

> I heard rasulullah, in the year of the Conquest of Makkah, saying, "*Allaah and His Messenger made illegal the trade of alcohol, dead animals, pigs and idols.*"
> The people asked, "O Rasulullah! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?"
> He said, "*No, it is illegal.*"
> Rasulullah further said, "*May Allaah curse the Jews, for Allaah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price*" [6].

Abu Mas'ud al-Ansaari ﷺ narrated that rasulullah ﷺ forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer [6]. Narrated 'Aun bin Abu Juhaifa ﷺ:

> I saw my father buying a slave whose profession was cupping, and ordered that his instruments be broken. I asked him the reason for doing so.
> He replied, "Rasulullah prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of riba, and the maker of pictures [6]."

Rasulullah ﷺ said:

> *Allaah says,* ***"I will be against three persons on the Day of Resurrection:***
> ***One who makes a covenant in My Name, but he proves treacherous.***
> ***One who sells a free person (as a slave) and eats the price,***
> ***And one who employs a labourer and gets the full work done by him but does not pay him his wages*** [6]."

> *The upper hand is better than the lower hand* [▷]. *One should start giving first to his dependants. And the best object of charity is that which is given by a wealthy person (from whatever is left after expenses.) And whoever abstains from asking others for some financial help, Allaah will give him and save him from asking others, Allaah will make him self-sufficient* [6].
>
> *By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it; rather than to ask a person for something and that person may give him or not* [6].

Those who earn by breaking the commands of Allaah ﷻ are cursed. Haraam livelihood brings wrath of Allaah and calamities to the people in general. Rasulullah ﷺ said:

> *If you deal in usury, calling it by other names, and hang onto the tails of cows, being satisfied with cultivation and ceasing to perform jihaad, Allaah will inflict a disgrace upon you which will not be removed until you return to your religion* [10].
>
> *Fornication will not appear among any people without their being punished by famine, and bribery will not appear among any people without their being punished by terror* [9, 12].

Allaahumma aslih li deeni alladhi huwa aismatu amri, wa aslih li dunyaaya allati fiha maaaashi, wa aslih li aakhirati allati ilayha maaaadi, wajaal al-hayaata ziyaadatan li fi kulli khayr, waal-mawta raahatan li min kulli sharr[*].

3.3.3 Trading and Riba

Earning through trading has many virtues provided it is done as legislated in Qur'an and Sunnah. Many of the sahaaba ﷺ were businessmen and throughout history Muslims have been renowned for it. Allaah said in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ
أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ

> **O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent.** | 4:29 |

وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ

> **Allaah has permitted trading and forbidden riba** [e → 197]. | 2:275 |

وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ
أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٨٥

> **And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.** | 11:85 |

[▷] ie., he who gives charity is better than him who takes it.

[*] O Allaah, correct my religious commitment which is the foundation of my life, and correct my worldly affairs in which is my livelihood, and grant me good in the aakhira to which is my return. Make my life a means of accumulating good, and make death a respite for me from all evil [8].

Trading involves a contract between two sides and the goods which are traded. A contract is a legal agreement for which both the buyer and seller are obliged to honour. Allaah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ

O you who believe! Fulfil (your) obligations. | 5:1 |

وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾

And fulfil (every) covenant. Lo! of the covenant it will be asked. | 17:34 |

When rasulullah ﷺ was asked what type of earning was the best, he answered:

> *The work of a man's own hand, and every pious sale* [14].Ⓢ

There are many hadeeths of the rasulullah ﷺ which inform us of the virtues of trading:

> *The truthful and honest merchant will be with the messengers, siddeeqs and shaheeds* [ת].
>
> *Allaah's mercy be on him who is lenient in his buying, selling, and in demanding back his money* [6].
>
> *He who takes back a thing sold has his sins pardoned on the Day of Judgement* [10, 11].

Before one starts a business he must learn the relevant shari'ah rules of trading. It was reported that 'Umar ؓ used to visit the markets. He even instructed a few inexperienced tradesmen, after whipping them, by saying:

> Nobody shall carry on business in our markets who has got no knowledge of business [137].

Etiquettes and regulations of business are many. It is a huge topic covering important issues regarding *'aqd* *, payment and bartering, cancellation, partnership, renting, wages, debt and liability, public welfare etc. One must consult ulama whom he can trust for their knowledge and piety. For a useful read, the reader can look at the following books available in English:

- Minhaj al-Muslim, Vol 2 [42],
- 'Umdat al-Salik [61] and
- Ihya Ulum ad-Din, Vol 2 [137]

3.3.4 Islamic Finance

Just as Islaam prohibited riba and encouraged fair trading, it also allowed numerous means of financing for investment in the real economy. The whole humanity has now reached a critical state, when interest based financing plagues almost all sector of the global economy. This resulted in among other evils, a net flow of wealth from the poor (people, businesses and countries) to the rich (moneylenders, banks and countries). The rich, thanks to interest based lending/financing and modern insurance at large, do not share any risks involved whereas the poor must take all risks and return pre-determined interest along with the principal.

ת Tirmidhi, Darimi, Dara Qutni, Ibn Majah.

* 'Aqd - Contract.

The evil of modern banking system goes beyond this in that they can profit from lending on interest money, which was never theirs or did not exist in the first place. When the borrower is the government and they are the best of borrowers in that they can raise taxes should it default, then the whole nation takes the burden of paying interest on debt. This is in spite of the fact that the government themselves could issue or simply print off press the money that they borrow from the banks.

In this atmosphere many "Islamic Banks" were founded upon fixed-return concept in disguise and begun business in doubtful products, where the risks/benefit/security inured by the bank is indistinguishable from their conventional counterparts. Although from inception Islamic Banks are supposed to be based on Profit Loss Sharing (PLS) principle using such modes of financing as *mudaraba* ◇ and *musharaka* ⅄. Yet almost "…all Islamic banks, investment companies, and investment funds offer trade and project finance on mark-up, commissioned manufacturing, or on leasing bases [148]."

The current practice of *murabaha* ▷ has faced strong criticism from various circles [147, 149]. Prof. Khurshid Ahmad says, "…murabaha and *bay'ah muaajjal* ⋆ are permitted in the shari'ah under certain conditions. Technically, it is not a form of financial mediation but a kind of business participation. The shari'ah assumes that the financier actually buys the goods and then sells them to the client. Unfortunately, the current practice of buy-back on mark-up is not in keeping with the conditions on which murabaha or bay'ah muaajjal are permitted. What is being done is a fictitious deal which ensures a predetermined profit to the bank without actually dealing in goods or sharing any real risk. This is against the letter and spirit of shari'ah injunctions [149]."

The root cause of the failure in developing a credible portfolio is not following conservative interpretations of the shari'ah and trying to use the word "bank" when it is incompatible with the meaning of PLS. This is why institutions based on PLS cannot satisfy legal requirements to use "bank" in non-Muslim countries such as UK or USA. Ideally, in a khilaafa, the people with money would have to choose between:
(1) Investing with a risk and
(2) Suffering devaluation of their money kept idle due to inflation.

For an Islamic financial institution to exist providing truly shari'ah compliant products, and be accepted by Muslims, then the following pre-requisites should be met:

- Love and sacrifice for the deen of Allaah from the part of stake-holders and the clients,
- Greater understanding of Islamic finance,
- Knowing what amounts to a forbidden transaction,
- Government support and co-operation, and
- Greater transparency.

◇ Mudaraba - A form of profit sharing.
⅄ Musharaka - Shared equity venture.
▷ Murabaha - Cost-plus financing.
⋆ Bay'ah Muaajjal - Sale with deferred payment.

Now, the basic Islamic financial instruments are discussed. Please note that each of these are subject to strict conditions, failure to meet them will invalidate any contact. Issues of disagreement exist for example in a contract based murabaha - what happens if and when client defaults!

Mudaraba

Profit-sharing agreement: The investor provides the capital for the entrepreneur to trade with, sharing profit on a pre-agreed ratio between them. In the event of a loss, it shall be borne solely by the investor and the entrepreneur will lose his effort and striving.

Related Imaam Malik ﷺ:

> Abdullah and Ubaydullah, the sons of 'Umar ibn al-Khattab went out with the army to Iraq. On the way home, they passed by Abu Musa al-Ashari who was the ameer of Basra. He greeted them and made them welcome, and told them that if there was anything he could do to help them, he would do it. Then he said, 'There is some of the property of Allaah which I want to send to the Ameer-ul-mu'mineen, so I will lend it to you, and you can buy wares from Iraq and sell them in Madeenah. Then give the principal to the Ameer-ul-mu'mineen, and you keep the profit.'
> They said that they would like to do it, and so he gave them the money and wrote to 'Umar ibn al-Khattab to take the money from them. When they came to sell they made a profit, and when they paid the principal to Umar he asked, 'Did he lend everyone in the army the like of what he lent you?'
> They said, 'No.'
> 'Umar ibn al-Khattab said, 'He made you the loan, because you are the sons of the Ameer-ul-mu'mineen, so pay the principal and the profit.'
> Abdullah was silent. Ubaydullah said, 'You do not need to do this, Ameer-ul-mu'mineen. Had the principal decreased or been destroyed, then we are responsible for that.'
> Umar said, 'Pay it.'
> Abdullah was silent, and Ubaydullah repeated it. A man who was sitting with 'Umar said, 'Ameer-ul-mu'mineen, better that you make it a qirad.'
> 'Umar said, 'I have made it qirad.'
> 'Umar then took the principal and half of the profit, and Abdullah and Ubaydullah, the sons of Umar ibn al-Khattab took half of the profit [17].

Musharaka

Equity participation: This is similar to joint ventures. All parties contribute to the capital (assets, expertise, etc.) to share in profit/loss according to a pre-agreed ratio. Rasulullah ﷺ said:

> *Allaah, Most High, says:*
> ***I make a third with two partners as long as one of them does not cheat the other, but when he cheats him, I depart from them*** [10].

Ijara

Renting: Through this contract the client buys the right to a service, asset or equipment for a fixed period of time for a pre-agreed fee. Allaah ﷻ mentions in the Qur'an:

إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ﴿٢٦﴾

Verily, the best one you can hire is the strong, the trustworthy. | 28:26 |

Narrated by Aa'isha ﵂:

> Rasulullah ﷺ and Abu Bakr hired a man from the tribe of Bani ad-Dail as an expert guide who was a mushrik, follower of the religion of the mushriks of Quraysh. The Prophet and Abu Bakr gave him their two riding camels and took a promise from him to bring their riding camels in the morning of the third day to the cave of Thaur [6].

The period of lease, terms and conditions should be agreed in advance. In the event of damages due to negligence, the lessor can claim compensation. The lessor is responsible for maintenance of the equipments. A sale price cannot be determined prior to expiry of the ijara agreement, should the lessee want to buy it. Abu Sa'id ﵁ reported that rasulullah ﷺ forbade hiring a worker until his wages were made clear to him [12].

As-Salam

Advanced payment made for deferred delivery is permissible, subject to conditions for its validity. Rasulullah ﷺ said:

> *Those who pay in advance for anything must do so for a specified item, a specified weight and for a specified time* [8].

Normally, for a valid contract goods must be in existence. The exception here applies to goods which are well-specified, and date and place of delivery is fixed.

3.3.5 Prohibited Transactions

Some prohibited business transactions are outlined below [42]:

Selling mechanise before possessing it: Rasulullah ﷺ said,

> *If you buy something, do not resell it until you possess it* [12, 16].

Selling what one does not posses: Narrated by Hakim ibn Hizam ﵁ that he asked rasulullah ﷺ, "Rasulullah, a man comes to me and wants me to sell him something which is not in my possession. Should I buy it for him from the market?" He replied:

> *Do not sell what you do not possess* [10].

Undercut a deal: This is during the option to cancel at the time agreement or during a stipulated option to cancel period [61]. Rasulullah ﷺ said,

> *You should not make sales (deals) against each other* [6, 8].

Bidding up merchandise: It is not permissible to bid up the price when one has real intention of buying. Likewise, it is not permissible for the seller to say, "I purchased it for such and such price" to deceive the buyer. Rasulullah ﷺ said,

> *And do not make artificial inflation by overbidding* [6, 8].

Selling prohibited and impure: It is not permissible to sell for example, intoxicants, pork, pictures, dead animals, idols and grapes for wine. Rasulullah ﷺ said,

> *Whoever hoards grapes in the vintage season till he sells them to Jews or Christians or to those who will make wine with them, has hastily thrown himself into the hell-fire with clear discernment* [6, 8].

Sale of deception: Merchandise should be available for inspection and testing. It is not permissible to sell for example fish in the water, wool that is on the back of sheep, fruit before it becomes ripe or grains before they harden. Rasulullah ﷺ said,

> *Do not buy fish in the water, for verily it is deceitful* [12].
>
> *If Allaah has prevented the fruit (from ripening), then what makes the wealth of your brother lawful for you?* [12].

Among other sales involving an element of deception (*gharar*) are:

- Goods which the seller may not be able to deliver.
- Selling contents of a sealed box.
- Without specifying the price such as selling at "going-rate."
- Making the contract conditional on a future event such as gambling.

Combine two transactions in one bargain: Several forms exist for such deals. For example: "I will sell you this for ten right now, or for fifteen if it is on delayed credit", "I will sell you this for such and such with the condition that you have to sell me so-and-so thing for such and such." Rasulullah ﷺ said,

> *If anyone makes two transactions combined in one bargain, he should have the lesser of the two or it will involve usury* [10].
>
> *The proviso of a loan combined with a sale is not allowable, nor two conditions relating to one transaction, nor the profit arising from something which is not in one's charge, nor selling what is not in your possession* [10].

Involving pledges given on security: Rasulullah ﷺ said,

> *The pledge given as security is not forfeited* [17].

Imaam Malik رحمه الله said:

> The explanation of that according to what we think - and Allaah knows best - is that a man gives a pledge to somebody in security for something. The pledge is superior to that for which he pawned it. The pledger says to the pawn-broker, 'I will bring you your due, after such-and-such a time. If not, the pledge is yours for what it was pawned for." …This transaction is not good and it is not halaal. This is what was forbidden. If the owner brings what he pledged it for after the period, it is his. I think that the time condition is void.

Selling a debt with a debt: Rasulullah ﷺ forbade selling a debt for a debt [18, 14]. An example is that a man owes you x amount of coffee beans purchased on credit, so you sell it (what is owed) to another man for y amount of money to be paid later on credit. A second example is that a man owes you a sheep to be given later on credit and after the fixed term he is unable to give it. Now if he takes the sheep on credit for a certain amount of money, basically extending the time with some money, then this would be selling a debt for a debt *.

The sale of credit: This is selling something on credit and then buy it back (from the person who bought it) for lower price than the original price. This is an exact case of riba an-Nasi'ah which is prohibited according to Qur'an, Sunnah and ijma'.
Example: Someone selling something for 10 on credit and buying it back for for 6, is similar to someone giving 6 on credit such that he receives 10 when the term ends.

Selling on behalf of a stranger: If a rural dweller brings some goods to sell in the city and he wants to sell in his own terms then it is forbidden to say, "Leave the goods with me and I will sell them for you later for a higher price." Rasulullah ﷺ said:

> *Do not go to meet the caravans on the way (to buy their goods without letting them know the market price); a town dweller should not sell the goods of a desert dweller on behalf of the latter.*

When Ibn 'Abbas ﷺ was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker [6]."

Selling before goods reach the market: This involves cheating the owners of the merchandise and the people of the town. Rasulullah ﷺ said:

> *You should not try to cancel the purchases of one another (to benefit thereof), and do not go ahead to meet the caravan (to buy) (but wait) till it reaches the market* [6].

Anas bin Malik ﷺ reported that rasulullah ﷺ forbade the sale of fruits until these are mellow. They said: What is meant by "mellow"? He said: *It implies that these became red*. He continued: *When Allaah hinders the growth of fruits, (then) what for the wealth of your brother would become permissible for you* [8]?

Trading after the final adhaan for *Jumu'ah* prayer: Allaah ﷻ said concerning this:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ

O you who believe! When the call is made for the salaat on the day of Friday, then come to the remembrance of Allaah and leave trade. | 62:9 |

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*Ibn Taymiyyah ﷺ divides sales into three groups according to the buyer's intentions [145]:

- that he purchases the goods in order to use or consume them such as food, drink and the like, in which case this is sale, which Allaah has permitted.
- that he purchases the goods in order to trade with them; then this is trade, which Allaah has permitted
- that the reason for purchasing the goods is neither the first nor the second, then the reason must be dirhams which he needs, and it was difficult for them to borrow, so he purchases the good on credit (with an increased dirhams) in order to sell it and takes its price. This, then, is *'inah* which is haraam according to the most eminent of the jurists.

3.3.6 Loans, Mortgages and Insurance

Among the most tempting of things in modern life is the offer of a
Loan: …to do that thing that you have been putting off …because its expensive …but now you can do it …already qualified for the offer …doesn't require a security
Mortgage: …now you can step on the property ladder …
Insurance: …for the peace of mind …

But at what cost? Is it tangible? More importantly, how does it affect one's deen?

Loans

The contract of debt should be written down. Allaah ﷻ commands in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَدَايَنتُم بِدَيۡنٍ إِلَىٰٓ أَجَلٖ مُّسَمّٗى فَٱكۡتُبُوهُۚ
وَلۡيَكۡتُب بَّيۡنَكُمۡ كَاتِبُۢ بِٱلۡعَدۡلِۚ وَلَا يَأۡبَ كَاتِبٌ أَن يَكۡتُبَ كَمَا عَلَّمَهُ
ٱللَّهُۚ فَلۡيَكۡتُبۡ وَلۡيُمۡلِلِ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ وَلۡيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا يَبۡخَسۡ
مِنۡهُ شَيۡـٔٗاۚ فَإِن كَانَ ٱلَّذِي عَلَيۡهِ ٱلۡحَقُّ سَفِيهًا أَوۡ ضَعِيفًا أَوۡ لَا يَسۡتَطِيعُ أَن
يُمِلَّ هُوَ فَلۡيُمۡلِلۡ وَلِيُّهُۥ بِٱلۡعَدۡلِۚ وَٱسۡتَشۡهِدُواْ شَهِيدَيۡنِ مِن رِّجَالِكُمۡۖ فَإِن
لَّمۡ يَكُونَا رَجُلَيۡنِ فَرَجُلٞ وَٱمۡرَأَتَانِ مِمَّن تَرۡضَوۡنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ
إِحۡدَىٰهُمَا فَتُذَكِّرَ إِحۡدَىٰهُمَا ٱلۡأُخۡرَىٰۚ وَلَا يَأۡبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُواْۚ وَلَا
تَسۡـَٔمُوٓاْ أَن تَكۡتُبُوهُ صَغِيرًا أَوۡ كَبِيرًا إِلَىٰٓ أَجَلِهِۦۚ ذَٰلِكُمۡ أَقۡسَطُ عِندَ ٱللَّهِ
وَأَقۡوَمُ لِلشَّهَٰدَةِ وَأَدۡنَىٰٓ أَلَّا تَرۡتَابُوٓاْ

> **O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allaah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allaah, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allaah; more solid as evidence, and more convenient to prevent doubts among yourselves.** | 2:282 |

By borrowing, a person can benefit from products and services before they earn them. He does so because he expects to gain in future to be able to repay on time. If he manages to return on time, then he owes a favour to the lender. If he fails to do that, then he would have to request the lender to increase his favour by giving him more time. If he agrees then

the burden of debt will hover over him, causing him further stress and anguish. If he does not agree then, he may have to sell some of his possessions or provide a service. At worst he can become bankrupt. When a case of bankruptcy was brought to 'Umar ibn al-Khattab ﷺ for settlement he warned:

> …Beware of debts! Their beginning is a worry and their end is destitution [17].

Debt should be repaid as soon as possible and gentleness should be observed in demanding repayments. Rasulullah ﷺ encouraged this in a long hadeeth f — 202 full of advice .

It is narrated that he ﷺ said:

> *Some among you are good payers, but make immoderate demands when a debt is owed to them, the one characteristic making up for the other. Some are bad payers, but make gentle demands when a debt is owed to them, the one characteristic making up for the other. But the best among you are those who are good payers when they owe a debt and make gentle demands when a debt is owed to them, and the worst among you are those who are bad payers when they owe a debt and make immoderate demands when a debt is owed to them.*

Rasulullah ﷺ owed a man who was demanding it very harshly. Abu Hurayra ﷺ reported:

> The sahaaba ﷺ wanted to harm him, but rasulullah ﷺ said to them, "*Leave him, as the creditor has the right to speak harshly.*" He then added, "*Buy (a camel) of the same age and give it to him.*"
> They said, "We cannot get except a camel of an older age than that of his."
> He said, "*Buy it and give it to him, as the best amongst you is he who pays back his debt in the most handsome way* [6]."

The debtor should make utmost effort to pay it back. Rasulullah ﷺ said:

> *A believer's soul is attached to his debt till it is paid* *
>
> *Procrastination in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree* [6].

It is best to settle such worldly dealings before death as only Allaah knows what form of loss it might bring on the Day of Judgement.

Rasulullah ﷺ said:

> *The soul of a deceased believer is held back on account of his debt till the debt is discharged* [12, 11, 9].
>
> *All the sins of a shaheed* ◇ *are forgiven except debt* [8].

Rasulullah ﷺ would not pray the funeral prayer of anyone who died with debt remaining. Narrated by Abu Hurayra ﷺ:

> Whenever a dead man in debt was brought to rasulullah, he would ask, "*Has he left anything to repay his debt?*" If he was informed that he had left something to repay his debts, he would offer his funeral prayer, otherwise he would tell the Muslims to offer their friend's funeral prayer.
> When Allaah made the prophet wealthy through conquests, he said, "*I am more*

*Shafi'i, Ahmad, Tirmidhi, Ibn Majah and Darimi transmitted it.
◇Shaheed - Martyr.

> *rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs* [6]."

A Muslim should not spend more than his means, always controlling his nafs, such that he does not get into debt. Rasulullah ﷺ used pray from the burden of debt. Narrated by Aa'isha ﵂:

> Rasulullah used to invoke Allaah in the prayer saying, "*O Allaah, I seek refuge with you from all sins, and from being in debt.*"
> Someone said, "O Rasulullah! (I see you) very often you seek refuge with Allaah from being in debt."
> He replied, "*If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises* [6]."

Perhaps, the only exception to this rule is when one borrows to fulfil demands of the deen. Rasulullah ﷺ borrowed money at various instances from others, including non-Muslims. Narrated by Abdullah al-Hawzani:

> I met Bilal, the Mu'adhdhin of rasulullah ﷺ at Aleppo, and said: Bilal, tell me, what was the financial position of the rasulullah ﷺ?
> He said: He had nothing. It was I who managed it on his behalf since the day Allaah made him rasulullah ﷺ until he died. When a Muslim man came to him and he found him naked, he ordered me (to clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him [10].

On the eve of the battle of Hunayn in the 8ʜ, rasulullah ﷺ borrowed thirty or forty thousand from Abdullah ibn Abu Rabi'ah. At the time of repayment he ﷺ told Abdullah:

> *May Allaah, the Most High bless your family and your property! The only reward for a loan is commendation and repayment* [9, 13, 12].

Lending in Islaam is totally different from lending say in a capitalist system [ʌ]. Muslims are strictly forbidden against riba, to the extent that one is advised not benefit from the shadow of the wall of the debtor's house! If the rule of Allaah is not established then people "buy now, but pay later" with interest. Take for instance, the credit cards which are promoted to appeal to the base desire so as to benefit from their inability to pay on time. The best customer for them is the one who delays the payment most - the interest will be highest. One must not utilise credit cards unless it is absolutely necessary. If one has to use these, then he/she should not wait till the due date to repay as its easy to forget and incur interest.

In contrast, a Muslim is encouraged to forgive debt to those unable to pay it back. Allaah commands the creditor to be patient with the debtor if he is having a hard time.

[ʌ] Loan sharks prey on vulnerable people to make money. Profiteering from lending is the biggest and most corrupt business in the world. Many profitable businesses and even countries go bankrupt when they fail to pay up interest. Worse, when the debtor struggles, it is enticed to take further loans to pay up interest on previous loans, or worst still - get public to pay up for both parties' greed and mistakes!! Many aspects of the modern capitalist system is further discussed in detail in Appendix B - page 1035.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

And if the debtor is in a hard time, then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. | 2:282 |

Forgiving debt earns great rewards from Allaah. Rasulullah ﷺ said:

> *Once a man died and was asked, 'What did you use to say (or do) (in your life time)?' He replied, 'I was a businessman and used to give time to the rich to repay his debt and (used to) deduct part of the debt of the poor.' So he was forgiven* [6].

Muslims are encouraged to lend to help others. Lending is preferred over charity as it protects one's honour. Rasulullah ﷺ said:

> *Whoever relieves his brother of a difficulty from the difficulties of this world, Allaah will relieve him of a difficulty from the difficulties of the Day of Resurrection* [8].

The salaf used to prefer giving loan over charity. It is narrated ▷ that Abu al-Darda ﷺ said:

> I prefer to lend two dinars, get them back, and lend them out again, to giving them away in charity,

and Ibn Mas'ud and Ibn 'Abbas ﷺ are reported to have said

> Two loans are better than one charitable payment.

Sometimes items/tools are borrowed so that the person can take benefit from it, and return it. Allaah criticised those who withhold such small kindness:

وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

And refuse al-Ma'un. |107:7 |

Ibn Mas'ud ﷺ explained *al-Ma'un* as: "It is what the people give to each other, like an axe, a pot, a bucket and similar items [3]." However, if the lender stipulates a guarantee as a condition for his gratious loan, the borrower is responsible for any damage [42]. Rasulullah ﷺ said:

> *The hand which takes is responsible till it renders back* [10, 9, 14].

Allaah ﷻ makes easy the repayment when the debtor borrows with sincereity and seeks the help of Allaah g→203. Abu Sa'id al-Khudri ﷺ reported,

> One day rasulullah ﷺ entered the masjid. He saw there a man from the Ansar called Abu Umamah. He asked, '*What is the matter with you that I see you sitting in the masjid when it is not the time of prayer.*'
> He replied, 'I am very much worried and in great debt, O Rasulullah!'
> Rasulullah said, '*Let me teach you words to say so that Allaah will remove your worries and settle your debt?*'
> He exclaimed, 'Of course, O, Rasulullah.'
> Rasulullah said, '*Say in morning and evening,*

▷ Al-Shyrazy in *al-Muhadhdh* and Ibn Qudamah in *al-Mughny*.

﴿ اَللَّهُمَّ اِنِّي اَعُوذُبِكَ مِنَ اَلْهَمِّ وَالْحَزَنِ . وَ اَعُوذُبِكَ مِنَ اَلْعَجْزِ وَ اَلْكَسَلِ . وَ اَعُوذُبِكَ مِنَ اَلْجُبْنِ وَ اَلْبُخْلِ . وَ اَعُوذُبِكَ مِنْ غَلَبَةِ اَلدَّيْنِ وَقَهْرِ اَلرِّجَالِ﴾

O Allaah, I seek refuge in You from all worry and grief. I seek refuge in You from incapacity and slackness. I seek refuge in You from cowardice and niggardliness, and I seek refuge in You from being overcome by debt and being subjected to men.
The man said, 'When I did that, Allaah removed all my worries and settled my debt [10]'.

Rasulullah ﷺ said:

Whoever takes the money of the people with the intention of repaying it, Allaah will repay it on his behalf, and whoever takes it in order to spoil it, then Allaah will spoil him [6].

Mortgages

One of the biggest fitnas a Muslim face in the western countries is the temptation of owning a home, car etc. when one does not have the means to pay for it upfront. The lenders are only too willing to plunge one in debt. As the mortgage noose tightens, the wo/man slaves away for years until it's over. Failure to keep up repayments may result in bankruptcy, or in the case of a house it is repossessed and negative equity *.

Plenty has been said regarding riba based transactions above ◇. And it is understood that there is nothing wrong with renting or buying houses from savings and *kard-e-hasana* ⅄ from friends and family. Assuming that one finds a halaal way to finance the house, then the issue is, how does such a commitment affect one's deen when the mortgage is many times one's salary.

When buying beyond one's means then are we underestimating the cost of the following:

- Stress of keeping up with the instalment in case of job-losses and negative equity.
- Possibility of worldly worries gaining priority over deeni concerns.
- Reduced mobility. Muslims should be ready to move to a more deeni neighbourhood should their neighbourhood become corrupt and crime-infested beyond any recovery.
- If lending is easy and more people are willing to plunge in this evil then prices will go up - compounding the problem further, priced out of market those who might have been able to buy halaal way.

Rasulullah ﷺ said,

A Muslim is rewarded for whatever he spends except for something that he spends on building [6].

*Negative equity occurs, usually during recession, when the value of an asset used to secure a loan is less than the outstanding balance on the loan.

◇See page 197 for a detailed discussion on riba. Bear in mind we did not speculate on the "WAR" which Allaah declared: What form can it take…What other evils will it lead to…How would that affect one's progeny…

⅄ Kard-e-Hasana - Interest-free loans.

Insurance

In an insurance contract the insurer undertakes to pay the insured a certain sum of money, depending on an uncertain future event, provided the insured pay a premium either in one go or in instalments. The period of undertaking may also be specified, upon which it matures. Insurance is sought for different reasons say for:

- Items against theft, loss, damage, floods etc.
- Persons against sickness, unemployment, death etc.
- Liability against cars, ships, public venues etc.

In some countries taking certain insurance is legally binding. In these cases Muslims are allowed to take only the minimal amount of cover necessary to avoid breaking the law of the land. They are allowed because they are forced to do so. But when it comes to benefiting from the the claim more than the amount they paid in premium, they should seek opinion of the ulama.

The reality today is that insurance is a big business. Operators make a lot of money without doing any real work. They take advantage of people's insecurity and lack of trust in Allaah who is the disposer of all our affairs. In its simplest form the process is no different than gambling by throwing a dice.

For illustration lets consider a business model based on throwing dice. Here the operator knows say the probability of getting six is $\frac{1}{6}$. Now, suppose sixty people pay one pound each to play this game and the operator gives prize to those managing the number six. In this case for the operator to make profit he should pay less than ten pound to each winner. The model becomes more accurate with larger number of participants. For smaller number of participants the operator would pay much lower prize to avoid any unexpected consequence. This is why insurance business favours larger operators.

The evil in this is that the operator enticed a lot of people to play this game to make a profit without doing any work by way of manufacturing/selling a product or providing a service, making very few winners and a lot of losers. In the analogous insurance operator, actuaries employ market research and statistical tools to engineer insurance products such that the operator always make money. They essentially play a game of uncertainty, where each participant is unsure of the outcome, but in a larger scale - sophisticated in applying the rules of the game, even involving lawyers, reinsurance, marketing and lobbying. Its no wonder they keep on finding new woes for the people and organisations to insure against.

Rockwell wrote on this in his essay [151]:

> …the business of insurance is the business of making money, not granting welfare. That requires collecting more in premiums than is paid out in settlements. To do that, firms must assess the risks inherent in every conceivable set of conditions.
> Most of us don't know the odds of falling off a train. That's not our job. But insurance companies do know, because that is their job. When a company grants insurance against some random event, they are betting that it is not going to

happen.
For example: What are the chances someone will be killed by an asteroid? Pretty low. If a company wants to insure against that, it will charge low premiums and make high pay-offs.
But what are the chances that a drug dealing gang member in the inner city is going to be gunned down? These days, pretty high. That means high premiums and low pay-offs, or, more likely, no insurance at all.
The risk inherent in most insured events falls somewhere between the impossible and the very likely. It's a tricky business assessing risk and staying ahead of the uncertainties with which life confronts us. It is best handled by hard-bitten capitalists.

The ulama are unanimous in their agreement of the haraam nature of insurance. The Main reasons for this are:

Gharar : This is deception through ambiguity, ignorance, speculation or uncertainty. At the time when the insurance is made:

- Neither knows the outcome, whether the insured will be compensated.
- Existence of compensation depends on outcome.
- The total exchange of money is not known as it will depend on premium to date.
- The time of receiving any compensation.

Maisir : Insurance is akin to gambling; the insured gains if the perils happen and vice-versa.

Riba : Any pre-determined payment above total contribution received by the insured upon maturity. Also insurance funds are invested based on interest transactions irrespective of whether the interest is usurious or not.

In practice, most of the money accrued does not go to those who pay the premiums [32, 150, 151, 152]. One can observe that "…when it comes to health, disability, property, liability and term life insurance, if your withdrawals equal your deposits, you have had, in at least some respects, a very unfortunate life. If you are fortunate, your insurance dollars go to pay other people's claims [153]". In other cases money goes to the legal industry; not to mention "no-win, no-fee" arrangements.

There are a large number of recent fatwas regarding insurance *. For example, on the issue of life/property insurance Shaykh 'Abd al-'Azeez ibn Baaz ﷺ said in *Fataawa Islamiyyah* [32]:

> Insurance on one's life and property is haraam according to the shari'ah and is not permitted, because it involves ambiguity and riba. Allaah has forbidden all riba-based transactions and all transactions that involve ambiguity, out of mercy towards this ummah and to protect it from that which may harm it. Allaah says:
>
> وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰاْ
>
> **Allaah has permitted trading and forbidden riba.** | 2:275 |

*Dr. Mohd. Maasum Billah summarised some of them in www.islamic-insurance.com.

> and it was narrated in a saheeh hadeeth that rasulullah ﷺ forbade transactions involving ambiguity. And Allaah is the Source of strength.

Muslims begun to experiment with alternative methods of insuring without breaching the principles of transactions in the shari'ah known as *takaful*. It is known through a variety of terms: "shared-responsibility, joint-guarantee, mutual security, joint indemnity, mutual assurance or surety and cooperative assurance [154]." But is it different?

Ulama are not united. Opinions vary between lenient, from an 'alim who is concerned to facilitate ease, to strict, from an 'alim who is concerned to protect one's deen for greater benefit in the hereafter. As if this was not enough: the differences in practical implementation diverge from theory even more. Dr. Sulaiman ath-Thniyyan explains the difference in theory [150]:

> One main difference between modern commercial insurance and cooperative, takaful, insurance is that in conventional insurance, losses are estimated in advance and are not shared by its members. In takaful, losses are not estimated in advance and are shared by the members when they happen. In other words, individual members are the insurers as well as the insured.
>
> It is a collective, community-based organization designed to eliminate the burden of individual losses by mutually sharing the risk. No risk is transferred from one to another and there is no exploitation, or enrichment of one person at the expense of another. If some of the money is invested for profit-making, all profits and losses are equally shared by the members.

Proponents of 'Islamic Insurance' contend that it has precedent in Muslim history and "…include the following:

- Merchants of Makkah formed funds to assist victims of natural disasters or hazards of trade journeys.
- Surety called *∂aman khatr al-tariq* was placed on traders against losses suffered during a journey due to hazards on trade routes.
- Assistance was provided to captives and the families of murder victims through a grouping known as *a'qila*.
- Contracts, called *'aqd muwalat*, were entered into for bringing about an end to mutual amity or revenge.
- Confederation were brought about by means of a *hilf*, or an agreements for mutual assistance among people [155]."

Whatever the status of these examples are it appears that it does require a leap of faith to go from these to takaful. For example, in the institution of *al-Diyah* (blood-wit) where al-aqila are the paternal relatives, money given not as charity/donation but as a negotiated settlement to avert retaliation. Also, there is no ambiguity involved in that; what is given is based on a passed event not a future event with a probability attached to it.

Of those who are not happy with available Islamic Insurance argue:

> It is a shame that some people are deceived by the ways in which the insurance companies make insurance attractive and confuse them by calling it a co-operative or a mutual support or Islamica, or other names which do not change the unjust nature of insurance in the slightest.
>
> The insurance companies claim that the 'ulama' have issued fatwas stating that so-called co-operative insurance is halaal, is a lie. The reason for this confusion is that some insurance companies approached the ulama with a deceitful set-up which has nothing to do with any kind of insurance, but they said that it was a kind of insurance which they called "co-operative insurance". They said that it was purely in the nature of a donation, and that it was a kind of the co-operation enjoined by Allaah in the ayat:
>
> **Help you one another in *birr* ◇ and taqwa …** | 5:2 |
>
> and that the aim was to co-operate in alleviating the overwhelming disasters that may befall people. But in fact what they called co-operative insurance was just like any other kind of insurance; the only difference was in the way in which it was set up, not in its essential nature. It was far from being any kind of simple donation or co-operation in righteousness and piety; in fact it is a kind of co-operation in sin and transgression. It was not aimed at helping to relieve the distress of calamities, but at depriving people of their wealth by unjust means, which is absolutely haraam, as are other kinds of insurance. Hence what they proposed to the 'ulama' is not even insurance at all.
>
> …I call on every Muslim who has pride in his religion and whose hopes are focused on Allaah and the Last Day to fear Allaah and to avoid all kinds of insurance, no matter how attractive their proponents make them, for they are undoubtedly forbidden. In this manner he will protect his religion and his wealth, and he will be blessed with security from the Owner of security, may He be exalted.
>
> May Allaah help me and you to have insight into matters of religion and to do that which is pleasing to the Lord of the Worlds [32].

So what do the ulama prescribe?

Shaykh Muhammad ibn Saalih Uthaymeen ﷺ said [32]:

> I wish that some of the Muslims or wise people would set up cooperative insurance institutions that are in accordance with Islamic shari'ah, the basic idea of which would be for people to cooperate in making payments to a specific account (that is not owned by any third party), so that if any one of them falls sick or has an accident, he will be compensated, with the consent of his partners. There would be nothing wrong with paying a salary to those who take care of this account, or with investing the money in another company according to a certain level of profit. And Allaah is the source of strength.

◇ Birr - Virtue, righteousness.

Sheikh Abu Bakr Jabir al-Jaza'iry ﷺ suggests [42]:

> There is no harm if people of a land from the righteous Muslim brothers form a savings box in which they all have invested shares according to their monthly income or according to what they agree to. Each share holder would participate in it with a specific share in which all are equal.
> The special fund would be exclusively for subscribers only. In case anyone of them has suffered any natural accidents such as fire, or stolen property, or physical injury, an amount should be granted to him in order to lighten his difficulty. The following matters should be considered:
>
> - The shareholder should intend the Face of Allaah when he subscribes in order to obtain the reward from Allaah.
> - Limiting the amounts that are granted to such victims, just as the shares of shareholders are limited so that it (the insurance) will be established upon complete equality.
> - There is no objection to increasing the assets of the fund by trading, building contracting and permissible industrial activities.

3.3.7 Spendthrift and Miser

When it comes to spending habits then two groups of people are blameworthy. They are those who spend wastefully or miserly. The mudhakira here is intended for us to develop an abhorrence for these traits. Muslims are to follow the middle course, avoiding the two extremes of attitudes. Allaah ﷻ describes the attributes of believers in the Qur'an:

وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes). | 25:67 |

Allaah enjoins moderation in living and condemns miserliness and forbids extravagance.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and insolvent. | 17:29 |

Spendthrift

Allaah ﷻ forbids extravagance:

وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

But do not squander in the manner of a spendthrift. | 17:26 |

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾

Verily, spendthrifts are brothers of the shaitaans. | 17:27 |

Ibn Mas'ud ﷺ said: "This refers spending extravagantly when it is not appropriate."

Qatadah ﷺ said: "Extravagance means spending money on sin in disobeying Allaah, and on wrongful and corrupt things." [3]

Allaah said:

وَلَا تُسْرِفُوٓاْ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿١٤١﴾

And waste not by extravagance. Verily, He likes not extravagant. | 6:141 |

It is said that this ayat was revealed concerning Thabit bin Qays bin Shamma, who after plucking all the fruits invited thus: "This day, every person who comes to me, I will feed him from it." He kept on feeding until the evening and ended up with no dates. Ibn Kathir ﷺ mentions that the apparent meaning is same as another ayat [3]:

وَكُلُواْ وَٱشْرَبُواْ وَلَا تُسْرِفُوٓاْ

And eat and drink but waste not by extravagance. | 7:31 |

Rasulullah ﷺ also said,

> *Allaah Ta'ala detests that you destroy wealth* [6, 8].
>
> *Eat, drink and clothe yourselves without extravagance or arrogance* [6, 11, 13].

However, one should not completely forget his heirs in distributing wealth in sadaqa. It is better to leave one's inheritors wealthy rather than poor. Narrated Sad ﷺ:

> The Prophet visited me during Hajjat ul-Wada' while I was suffering from a disease which brought me to the verge of death. I said, "O Rasulullah! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no-one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?"
> The Prophet said, "*No*,"
> I said, "Shall I give half of my property as alms?"
> He said, "*No*."
> I said, "1/3 of it?"
> He replied, "1/3, *and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people; and whatever you spend for Allaah's sake, you will get reward for it even for the morsel of food which you put in your wives mouth…* [6]."

Miser

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord *, then you would surely hold back for fear of (being exhausted), and man is ever miserly!" | 17:100 |

*Meaning wealth, money, provision, etc.

Miserliness or fear of poverty is a description befitting only the disbelievers. Withholding oneself from giving charity and spending in the way of Allaah only affects himself. Allaah is not in need of any of that.

وَمَن يَبۡخَلۡ فَإِنَّمَا يَبۡخَلُ عَن نَّفۡسِهِۦۚ

And whoever is niggardly, it is only at the expense of his own-self. | 47:38 |

Once, rasulullah ﷺ carried out a division of property, and 'Umar ﷺ said: "By Allaah, others are more deserving than these." So rasulullah ﷺ said: "*They gave me the choice, either they would ask me in an improper and outrageous manner, or they would call me miserly, and I am not a miser* [8]." Shaykh Ibn Taymiyyah ﷺ explained the hadeeth thus [140]:

> The prophet here is saying: They have asked me in a way which is not proper, so that if I give them, that is fine, but if I do not, they will say "He is miserly." Thus, they gave me the choice between two evils, and left me no other choice: improper asking, or being called miserly. Being called a miser is more serious of an evil, so I repel the greater evil by giving them.

Miserliness begins with stinginess and rasulullah ﷺ warned us of its serious consequences.

> *Beware of stinginess, for those who came before you were destroyed because of stinginess. It commanded them to be miserly, so they were miserly; it commanded them to cut family ties, so they cut them; and it commanded them to be immoral, so they were immoral* [10].

Among other hadeeths regarding miserliness are:

> *Two qualities will never be joined in a believer: miserliness and bad manners* [7, 9]

> *This wealth is (like) green and sweet, and whoever takes it without greed, Allaah will bless it for him, but whoever takes it with greed, Allaah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower hand* [6].

> *The parable of a miser and the alms-giver, is like two persons who have two iron cloaks on them from their breasts to their collar bones, and when the alms-giver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). And when the miser wants to spend, it sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide* [6, 8].

Rasulullah ﷺ used to seek refuge from miserliness through du'a:

> *O Allaah! I seek refuge with You from worry & grief, from incapacity & laziness, from cowardice & miserliness, from being heavily in debt and from being overpowered by men* [6].

3.3.8 Spending in the Way of Allaah

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ

> **O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession.** | 2:254 |

No matter what we posses, small or big; and each and every one of these blessing is from Allaah, one day we will have to part with it. If we don't spend it then we are merely its custodians. And if we spend it for the sake of other than Allaah, then that will render the benefit, pleasure or gratitude gained thereby temporary. Truly, whatever we invest with Allaah seeking only His Face will be everlasting. He sets this beautiful parable:

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ
فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

> **The likeness of those who spend their wealth in the Way of Allaah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allaah gives manifold increase to whom He pleases. And Allaah is All-Sufficient for His creatures' needs, All-Knower.** | 2:261 |

Narrated by Anas ibn Malik ﷺ:

> Abu Talha had the greatest amount of property in palm-trees among the ansar in Madeenah. The dearest of his properties to him was Bir-Ha'e which was in front of the masjid. Rasulullah ﷺ used to go into it and drink from the pleasant water which was in it." When the ayat
>
> لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ
>
> **By no means shall you attain piety, unless you spend (in Allaah's cause) of that which you love.** | 3:92 |
>
> was sent down, Abu Talha went to rasulullah ﷺ, and said, "Rasulullah! Allaah, the Blessed, the Exalted, has said, '**You will not obtain until you expend of what you love.**' The property which I love the best is Bir-Ha'e. It is sadaqa for Allaah. I hope for its good and for it to be stored up with Allaah. Place it wherever you wish, Rasulullah."
> Rasulullah ﷺ said, "*Well done! That is property which profits! That is property which profits. I have heard what you have said about it and I think that you should give it to your relatives.*"
> Abu Talha said, "I will do it, Rasulullah!" Abu Talha therefore divided it among his relatives and the children of his paternal uncle [17].

Allaah multiplies whatever we spend for His sake. Sadaqa draws forgiveness from Him, provides security from sickness, calamity and promises of success in the hereafter:

ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُم بِٱلَّيۡلِ وَٱلنَّهَارِ سِرّٗا وَعَلَانِيَةٗ فَلَهُمۡ
أَجۡرُهُمۡ عِندَ رَبِّهِمۡ وَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ٢٧٤

> **Those who spend their wealth (in Allaah's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.** | 2:274 |

Rasulullah ﷺ said:

> *Sadaqa extinguishes sin as water extinguishes fire* [12, 9, 11].

What is exhorted here is over and above the compulsory zakaat, failure to do that warrants punishment:

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

> **And those who hoard up gold and silver *, and spend it not in the Way of Allaah, - announce unto them a painful torment.** | 9:34 |

Spending in the way of Allaah covers many things, from spending in jihaad, hajj, da'wah, charity etc. And charity covers whole hosts of things. It includes helping the orphan, the needy, destitute, wayfarer; spending on family, relatives, friends, guests etc.; from smiling at a brother to even spending time with wife. Rasulullah ﷺ said:

> *To smile in the company of your brother is charity. To command to do good deeds and to prevent others from doing evil is charity. To guide a person in a place where he can not get astray is charity. To remove troublesome things like thorns and bones from the road is charity. To pour water from your jug into the jug of your brother is charity. To guide a person with defective vision is charity for you* [6].

Charity does not decrease one's wealth. Allaah ﷻ promises:

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ
أَجْرٌ كَرِيمٌ ﴿١٨﴾

> **Verily, those who give sadaqa, men and women, and lend to Allaah a goodly loan, it shall be increased manifold, and theirs shall be a noble reward.** | 57:18 |

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ
يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

> **Who is he that will lend to Allaah a goodly loan so that He may multiply it to him many times? And it is Allaah that decreases or increases (your provisions), and unto Him you shall return.** | 2:245 |

Rasulullah ﷺ said:

> *Charity does not in any way decrease the wealth and the servant who forgives, Allaah adds to his respect; and the one who shows humility, Allaah elevates him in the estimation (of the people)* [8].

Sadaqa should be given discretely unless the intention is to encourage others to follow suit. One of seven types of people Allaah will shade on the day when there will be no shade except His is "*…a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity* [6]." It should not be followed by reminders to the beneficiary.

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*al-Kanz: the money, the zakaat of which has not been paid [1].

Allaah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُبْطِلُوا۟ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ
مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا
كَسَبُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ﴿٢٦٤﴾

> **O you who believe! Do not render in vain your sadaqa by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allaah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allaah does not guide the disbelieving people.** | 2:264 |

The source of sadaqa must be halaal. Rasulullah ﷺ said:

> *If one gives in charity what equals one date-fruit from the honestly earned money and Allaah accepts only the honestly earned money Allaah takes it in His Right (hand). And then, enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain* [6].

Rasulullah ﷺ also said:

> *Do not show lethargy or negligence in giving alms and charity till your last breath* [6, 8].
>
> *Every day two angels come down from Heaven, one of them says, 'O Allaah! Compensate every person who spends in Your cause,' the other says, 'O Allaah! Destroy every miser'* [6].
>
> *Spend in charity and do not keep count for then Allaah will also keep count in giving you provision* [6, 8].

Chapter Notes

[a] al-Wala' wa'l-Bara'

The people who come under the principle of al-Wala' (love, support, help, follow, etc.) wal-Bara' (despise, desert, keep innocent of, etc.) may be divided into a number of categories. For example:

Those who deserve love solely: The prophets, siddeeqs, martyrs, *saalihs**. Foremost among them is rasulullah ﷺ, then from the believers are the Mothers of the Believers (wives of rasulullah ﷺ),

*Saalih - Righteous.

members of rasulullah ﷺ 's family and friends, the Rightly Guided Khalifaas and the Ten ◇; then the muhajirs and the ansaar and those who fought with them in the battle of Badr; those present at the *Bay'ah al-Ridwaan* ٨ and rest of the sahaaba ﷺ.

Abu Idris al-Khawlani said [17]: I entered the mosque of Damascus and there was a young man with white teeth there with some other people. When they disagreed about something, they referred it to him and followed his opinion. I inquired about him and it was said, 'That is Mu'adh ibn Jabal.' The following day, I went early and I found that he had come earlier than me and I found him praying. I waited for him until he finished his prayer and then I approached him from the front. I greeted him and then said, 'By Allaah, I love you for the sake of Allaah.'
He said, 'By Allaah?'
I said, 'By Allaah.'
He said, 'By Allaah?'
I said, 'By Allaah.'
He took hold of the upper part of my cloak and pulled me to him. He said, 'Rejoice! I heard rasulullah ﷺ say, "*Allaah Almighty says, 'My love is mandatory for those who love one another in Me and sit together for My sake and who visit one another for My sake and who give generously to to one another for My sake.*" ' '

Those who deserve both loved and hate and the same time: These are Muslim who sin (sins which are less than kufr and shirk) at times, and so should be hated for it. They are loved for their eeman. We should practice "enjoining good and forbidding evil" with regard to them and the basic principle in it is gentleness and kindness. But when dealing with brothers if evil cannot be averted, except with a type of roughness, then there is no problem utilising it. "…Do you not see that Allaah permitted fighting in that, and rudeness is not worse than fighting. So Allaah the Glorified said,

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ

And if two groups from the believers fight, then reconcile between them. So if one of them oppresses the other, then fight the one that commits oppression until it returns to the Command of Allaah. |49:9|

So the believer must be much more severe in the harshness towards his brother, than the enemies of his brother; do you not see that Musa ﷺ was gentle with Fir'awn, and harsh upon his own brother, Harun ﷺ, to the extent that Allaah the Exalted related about him,

وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ

And he took his brother by the head, and pulled him towards him… |7:150|

…Rasulullah ﷺ was much more severe with the ulama from his sahaaba ﷺ, than he was with other than them. Take as an example his statement to Mu'adh, when he lengthened the salaat with the people, *'Are you a person who causes fitnah, O Waadh?* [6]' And this comes along with his ﷺ gentleness to the bedouin who urinated in the mosque, as is reported in Saheeh Bukhari and others [76]."

◇They are the ones for whom the glad tidings for Jannah was given before their death:

1. Abu Bakr as-Siddeeq (D 13H)
2. Umar bin al-Khattab al-Farooq (D 23H)
3. Uthman bin Affan Ghani (D 35H)
4. Ali bin Abi Talib (D 40H)
5. Talha bin Ubaidullah (D 36H)
6. Zubair bin al-Awwaam (D 36H)
7. Abdur-Rahman bin Awf (D 31H)
8. Sa'd bin Abi Waqqas (D 55H)
9. Saeed bin Zaid (D 51H)
10. Abu Ubaidah bin al-Jarrah (D 18H).

٨About 1400 sahaaba ﷺ took oath to rasulullah ﷺ in 6H under the Hudaybiyah tree. This occurred when rumour reached rasulullah ﷺ that 'Uthman ﷺ was executed by the pagans of Quraysh when he went to them as an ambassador to call them to Islaam and to inform them that the rasulullah ﷺ is coming to Makkah with the intention of performing Hajj and not with the intention of fight.

Ulama of past and present have shown harshness in particular with respect to the people of innovation due to its seriousness being more than individuals sinning. Imaam Ibnul Qayyim al-Jawiyyah ﷺ said [76],

> And the scholars of the salaf were severe in refuting the innovation and correcting its people in all sections of the earth. And they warned against their fitnah with a harsh warning. And they would reach a state that they had not reached in opposing the evils and the oppression and the enemies.

Those towards whom love or friendship is forbidden: These are Kuffaar, the Pagans, the Hypocrites, the Apostates and the Backsliders. Allaah ﷻ told rasulullah ﷺ:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

> **You will not find a people who believe in Allaah and the Last Day having affection for those who oppose Allaah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred.** | 58:22 |

The prohibition of loving the kuffar does not mean that the interaction that is involved in trading and having commerce with them is prohibited. Rasulullah ﷺ hired Ibn Ariqat al-Laythi as a guide during the hijrah and he was not a Muslim. He ﷺ borrowed money from a Jew [132].

Those who may be treated with kindness and consideration without having love for them: These are those kuffar who do not fight the Muslims for their deen. Allaah says:

لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝٨

> **Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allaah loves those who deal with equity.** | 60:8 |

As for disbelieving parents, Allaah says:

وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

> **But if they strive with you to make you you associate with Me that of which you have no knowledge, do not obey them, but behave with them in the world kindly, and follow the path of him who turns back to Me in repentance.** | 31:15 |

Visits and equal treatment in this worldly life is different from love and friendship. Fair dealings and good treatment encourages the disbeliever to become a Muslim, so these generosity would really aid da'wah [132].

Narrated by Abu Dharr ﷺ:

> Rasulullah ﷺ came out to us and said, "*Do you know which action is dearest to Allaah Most High?*" When one man had suggested prayer and zakaat, and another, jihaad, Rasulullah ﷺ said, "*The action dearest to Allaah Most High is love for Allaah's sake and hatred for Allaah's sake* [12, 9] ▷."

Rasulullah ﷺ also said:

> *The fastening pin for the button hole of faith is loving for the sake of Allaah and hating for the sake of Allaah* *.Ⓢ

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▷ Abu Dawud transmitted the second part.

* Collected by Ahmad, Ibn abi Shaibah, al-Bayhaqi and at-Tabarani in his Mu'jam al-Kabir.

b

Justice

In response to the question "**Is there a mention of the equality of women in the Qur'an?**" Shaykh Muhammed Salih al-Munajjid ﷾ replied (ref: 1105) [32]:

Praise be to Allaah.

Firstly

This word equality which many thinkers in both the east and the west advocate in various fields of life is a word which is based on deviation and a lack of understanding, especially when the speaker attributes this idea of equality to the Qur'an and to Islaam. One of the things that people misunderstand is when they say that "Islaam is the religion of equality". What they should say is that Islaam is the religion of justice.

Shaykh Ibn Uthaymeen ﷾ said (in his *Sharh al-Aqeedah al-Waasitah*):

> Here we should note that there are some people who speak of equality instead of justice, and this is a mistake. We should not say equality, because equality implies no differentiation between the two. Because of this unjust call for equality, they started to ask, 'what is the difference between male and female?' So they made males and females the same, and then the communists said, 'What difference is there between ruler and subject? No one has any authority over anyone else, not even fathers and sons; the father has no authority over his son,' and so on.
>
> But if we say justice, which means giving each one that to which he or she is entitled, this misunderstanding no longer applies, and the word used is correct. Hence it does not say in the Qur'an that Allaah enjoins equality, rather it says:
>
> إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ
>
> **Verily, Allaah enjoins justice.** | 16:90 |
>
> وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ
>
> **and that when you judge between men, you judge with justice.** | 4:58 |
>
> Those who say that Islaam is the religion of equality are lying against Islaam. Rather Islaam is the religion of justice which means treating equally those who are equal and differentiating between those who are different.
>
> No one who knows the religion of Islaam would say that it is the religion of equality. Rather what shows you that this principle is false is the fact that most of what is mentioned in the Qur'an denies equality, as in the following verses.
>
> قُلۡ هَلۡ يَسۡتَوِي ٱلَّذِينَ يَعۡلَمُونَ وَٱلَّذِينَ لَا يَعۡلَمُونَۗ
>
> **Say: Are those who know equal to those who know not?** | 39:9 |
>
> قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُ أَمۡ هَلۡ تَسۡتَوِي ٱلظُّلُمَٰتُ وَٱلنُّورُۗ
>
> **Say: Is the blind equal to the one who sees? Or darkness equal to light?** | 13:16 |
>
> لَا يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ وَقَٰتَلَۚ
>
> **Not equal among you are those who spent and fought before the conquest (of Makkah and those who did so later).** | 57:10 |

لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ

Not equal are those believers who sit (at home) - barring the disabled - and those who strive hard and fight in the cause of Allaah with their wealth and lives. |4:95|

Not one single letter in the Qur'an enjoins equality, rather it enjoins justice. You will also find that the word justice is acceptable to people, for I feel that if I am better than this man in terms of knowledge, or wealth, or piety, or in doing good, I would not like for him to be equal to me…

Based on this, Islaam does not regard men and women as equal in matters where regarding them as equal would result in injustice to one of them, because equality that is inappropriate is a severe form of injustice.

The Qur'an commands women to wear clothes that are different from those worn by men, because of the differences in the ways each sex is tempted by the other. The temptation posed by men is less than the temptation posed by women, so the clothes that women should wear are different than the clothes that men wear. It makes no sense to tell women to expose the parts of the body that men are allowed to expose, because of the differences in the temptation posed by a woman's body and a man's body as we shall explain.

Secondly

There are matters in which men and women are treated differently in the shari'ah, such as:

[1.] Qiwaamah (being in charge of the household). Allaah says:

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ

Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend from their means. |4:34|

Ibn Kathir ﷺ explained this ayat thus [3]:

Allaah says '**Men are the protectors and maintainers of women**' meaning that the man is in charge of the woman, i.e., he is the leader and head of the household, the one who disciplines her if she goes astray.

'**because Allaah has made one of them to excel the other**' i.e., because men are superior to women and are better than women. Hence, Prophethood was given only to men, as was the position of khalifa.

Rasulullah ﷺ said,

No people shall ever prosper who appoint a woman as their ruler [6] *.

The same applies to the position of *qaadi* ◇, etc.

'**and because they spend (to support them) from their means**' refers to the *mahr* ⅄ and the spending on women's maintenance that Allaah has enjoined upon men in His Book and in the Sunnah of His Prophet ﷺ. So it is appropriate that he should be in charge of her, as Allaah says,

*Rasulullah ﷺ made this comment when he heard that the people of Persia had appointed the daughter of Chosroes as their queen. Ibn Hazm ﷺ said, in *Al-Faṣl fi'l-Milal wa'l-Nihal*, in this context: There is no dispute that it is not permissible for a woman (to be khalifa).

◇Qaadi - Judge.

⅄Mahr - Mandatory gift by the groom.

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

But men have a degree (of responsibility) over them. | 2:228 |

> …'Ali ibn Abi Talhah said, narrating from Ibn 'Abbas ﷺ: '**Men are the protectors and maintainers of women**' means that men are the leaders of women and they should obey them in areas where Allaah has enjoined obedience. Obedience may mean treating his family kindly and protecting his wealth.

[2.] Testimony or bearing witness. The Qur'an states that the testimony of one man is equivalent to the testimony of two women. Allaah says:

وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ
وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ
إِحْدَىٰهُمَا ٱلْأُخْرَىٰ

And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. | 2:282 |

Ibn Kathir ﷺ said [3]:

> Two women are to take the place of one man because women are lacking in reason, as Muslim narrated in his saheeh from Abu Hurayra ﷺ that rasulullah ﷺ said: "*O women, give in charity and seek forgiveness a great deal, for I have seen that you form the majority of the people of Hell.*"
>
> A wise woman among them said, "Why is it, O Rasulullah, that we are the majority of the people of Hell?"
>
> He said, "*Because you curse too much, and you are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you.*"
>
> The woman asked: "O Rasulullah, what is wrong with our common sense and our religion?"
>
> He said: "*Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to that of one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer salaat and in the month of Ramadan you do not observe fast, that is a failing in religion.*"

There may be some women who are wiser than some men, but this is not the usual rule and such women are not in the majority. The shari'ah is based on what is general and most common.

The fact that women are lacking in reason does not mean that they are crazy, rather their reason is often overtaken by their emotions, and this happens to women more often than it happens to men. No one would deny this except one who is arrogant.

[3.] A woman inherits half of what a man inherits. Allaah says:

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ

Allaah commands you as regards your children (inheritance): to the male, a portion equal to that of two females. | 4:11 |

Al-Qurtubi ﷺ wrote in his tafseer:

> Because Allaah knows better than they do what is in their best interests, He made the division of inheritance based on differentiation, because He knows what is in their best interests.

For example, a man is obliged to spend more than a woman, so it is appropriate that he should have a larger share of inheritance than a woman.

[4.] Clothing: A woman's awrah includes her entire body. The least that can be said is that she should not uncover anything except her face and hands, and it was said that she should not even uncover that. Allaah says:

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ٥٩

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-Forgiving, Most Merciful. | 33:59 |

The awrah of a man is the area from the navel to the knees. It was said to Abdullah ibn Jafar ibn Abi Taalib [14], "Tell us what you heard from rasulullah ﷺ and what you saw of him, and do not tell us about anyone else, even if he was trustworthy." He said, "I heard rasulullah ﷺ say, '*The area between the navel and the knee is awrah.*'"

Other examples include the following, which is not a comprehensive list. There are other differences between the sexes, including the following:

- A man can marry four women, but a woman can only have one husband.
- A man has the right to issue a divorce and it is valid if he does so, but a woman does not have the right to issue a divorce ▷.
- A man may marry a woman from among the People of the Book (Jews and Christians), but a Muslim woman may not marry anyone but a Muslim.
- A man may travel without his wife or any of his mahrams, but a woman may not travel unless she is accompanied by a mahram.
- Salaat in the mosque is obligatory for men, but not for women; a woman's salaat in her house is more beloved to Allaah.
- A woman may wear silk and gold, but a man must not wear them.

Everything that we have mentioned is based on the difference between men and women, because the male is not like the female.Allaah ﷻ says:

وَلَيۡسَ ٱلذَّكَرُ كَٱلۡأُنثَىٰۖ

And the male is not like the female. | 3:36 |

The male is different from the female in many ways, in his strength, in his body, in his toughness and roughness, whereas women are soft and gentle.

And men are different in intellectual terms, for men are known for their strength of understanding and their memory as compared to women. Women are weaker than men in memory and forget more than men do. This is well known, for most of the reputable scholars in the world are men. There are some women who are more intelligent and have better memories than some men, but this does not cancel out the general rule. Most cases are as we have described above. With regard to emotions, men speak of them when they get angry or when they are happy, but women are affected by the slightest emotional effects, so their tears flow at the slightest emotional provocation. Jihaad is obligatory for men, but jihaad in the sense of fighting is not obligatory for women. This is the mercy of Allaah towards them, and consideration for their nature. In conclusion we may say that the rulings for men are not like the rulings for women.

▷Women can instigate divorce - see page 228.

Thirdly

Islaam regards men and women as equally obliged with regard to many acts of worship and interactions with others. For example, women do wudu' just as men do, they do ghusl as men do, they pray as men do, and they fast as men do, except when they are menstruating or bleeding following childbirth. Women pay zakaat as men pay zakaat, and they do Hajj as men do, except for a few differences in the rulings. It is permissible and acceptable to buy from a woman, and if a woman gives charity, that is permissible. It is permissible for a woman to set free the slaves that she owns, and there are many other similar cases because women are the twin halves of men, as it says in the hadeeth:

It was narrated that Aa'isha ﵂ said [9, 12]:

> Rasulullah ﷺ was asked about a man who finds some wetness (on his clothes) but did not have an erotic dream, and he said, "*He should do ghusl.*"
>
> He was asked about a man who had an erotic dream but did not find any wetness, and he said, "*He does not have to do ghusl.*"
> Umm Salamah ﵂ said, "O Rasulullah, if a woman sees that, does she have to do ghusl?"
> He said, "*Yes, for women are the twin halves of men.*"

Conclusion

Women are like men in some aspects and they differ from them in others. Most of the rulings of Islaam apply to men and women equally. In cases where a distinction is made between the sexes, the Muslim regards that as a mercy from Allaah and a sign of His knowledge of His creation, but the arrogant kaafir sees it as oppression and injustice, so he stubbornly insists on claiming that men and women are the same. So let him tell us how a man can carry a foetus and breastfeed it? He stubbornly ignores the weakness of women and how they bleed during their monthly period, and he stubbornly beat his head against the rock of reality. But the Muslim is still at peace with his faith, surrendering to the command of Allaah.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾

> **Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware.** | 67:14 |

And Allaah knows best.

144←

c

Ihsaan

Ihsaan is not merely to do an act in the best possible manner - rather it is part of one's creed and Islaam, since the deen of Islaam is founded upon three matters: Eeman, Islaam and Ihsaan [42]. These three terms were explained by rasulullah ﷺ to Jibrael ﵇. Allaah used ihsaan in other places in the Qur'an as well:

وَأَحْسِنُوٓا۟ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٩٥﴾

> **And practice ihsaan. Truly, Allaah loves the doers of ihsaan.** | 2:195 |

وَقُولُوا۟ لِلنَّاسِ حُسْنًا

> **And speak good to people.** | 2:83 |

وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَٰنُكُمْ

And do good to parents, kinsfolk, orphans, miskins *, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. [4:36]

Rasulullah ﷺ said:

> *Verily Allaah has prescribed ihsaan towards everything. Therefore, when you kill, kill in the best manner. When you slaughter, slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal* [8].

As for worship, the meaning of ihsaan is also given by rasulullah ﷺ:

> *Ihsaan is that you worship Allaah as if you are seeing Him; and if not, He is certainly seeing you* [6].

With regards to doing ihsaan in dealings, Shaykh Abu Bakr Jabir al-Jaza'iry ﷺ explained [42]:

> …With regard to parents, it is done by being kind to them and obeying them, helping them in good, preventing harm from them, supplicating and seeking forgiveness for them, fulfilling their agreements, and honouring their friends.
>
> With regard to relatives, ihsaan includes being kind and merciful with them, being forgiving and lenient with them, doing what pleases them, avoiding what they dislike, not speaking or behaving in a disgraceful manner with them.
>
> With regard to orphans, ihsaan includes protecting their wealth, maintaining their rights, educating and instructing them and keeping them away from what would harm them, not being forceful with them, being cheerful with them, etc.
>
> With regard to the poor, ihsaan includes curbing their hunger, clothing them, without degrading them or treating them in a bad manner that would displease them.
>
> With regard to the wayfarer, ihsaan includes helping him fulfil his needs, removing his hunger and thirst, looking out for his wealth, maintaining his honour, giving him correct directions, and showing him the way if he is lost.
>
> With regard to workers, ihsaan includes paying him his wages before his sweat has dried, not forcing him to do unnecessary jobs, or jobs he is not responsible for or not capable of performing. Preserving his honour and respecting him as a person. If he is a servant who works in the home, then he should be fed with the food of the people of the home, and clothed with the same kind of clothes they wear.
>
> With regard to people in general, ihsaan includes speaking to them in a kind manner, dealing with them well, and addressing them well after commanding them with good and forbidding them from evil. It includes providing guidance to those who have strayed, teaching those who are ignorant, being fair with them, recognizing their rights, preventing harm from them and not doing anything that would harm them or constitute a crime against them.
>
> With regard to animals, ihsaan includes feeding them when they are hungry, tending to them when they are ill, not overburdening them, showing kindness to them for their work, and letting them rest when they are tired.
>
> With regard to work, ihsaan includes being dedicated and professional in one's work, and doing one's work without cheating, as rasulullah ﷺ said:
>
> *He who cheats us is not one of us* [8].

144←

*There is much discussion among the jurists about the definitions of the poor and needy, but the general opinion is that "faqir" is a person who does not have anything and "miskin" is someone who owns something, but it is not sufficient for his/her needs.

d

Hijab

The proofs for veiling the face from non-mahram are quite involved. This mudhakira will include some of the evidences cited by Shaykh 'Uthaymeen ﷺ.

Allaah ﷻ says in the Qur'an:

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ
أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ
أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ
مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ
ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

> **And tell the believing women to lower their gaze, and guard their private parts, and not to show off their adornment except only that which is apparent [4] , and to draw their veils all over *jayubibinna* (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women, or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allaah to forgive you all, O believers, that you may be successful.** | 24:31 |

Aa'isha ﷺ stated:

> May Allaah have mercy on the women of muhajirs. When Allaah revealed "**And tell the believing women to draw their veils all over their bosoms…**" they tore apart their thick woollen garments and wore them as head coverings.

The ayat indicates the command to protect the private parts and by necessity includes all those aspects which leads to this protection. Revealing the face leads to staring, to pondering, to achieving pleasure. Rasulullah ﷺ said:

> *…The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it* [6].

Since covering the face leads to protection of the private parts, then this action of covering the face falls under the command of Allaah. The face is the centre of beauty and so when one is said to be beautiful, one understands the beauty of the face. Consequently, when it is compulsory to cover the chest, then the compulsion of covering the face is of a greater extent as it is source of temptation.

In the above ayat "…when a woman has been prevented from striking her feet walking in such a way which shows her hidden beauty, then what can be said about the uncovering of the face? …Which is the graver temptation for a man: listening to the anklets of a woman whilst he is ignorant of who she

[4] Like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.

is, how beautiful she is, young or old, ugly or beautiful; or looking at an unveiled, beautiful, young, tender, bright face which tempts one towards evil and staring at her?"

Regarding the outer garment Allaah says in the context of elderly women:

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن
يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ
وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to modestly refrain (from that) is better for them. And Allaah is All-Hearer, All-Knower. |24:60|

Here, "**discard their (outer) clothing**" does not mean they must become naked. The elderly women are permitted to discard those clothes which cover the body completely. Consequently, the command to don those garments which cover the body completely remain valid for young women.

In the following ayat the use of jilbaab is made clear, be it a coat or a cloak to draw around the body.

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن
جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies [3]. That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allaah is Ever Oft-forgiving, Most Merciful. |33:59|

Ibn Abbas ﷺ said:

> Allaah has commanded the believing women that when they, because of necessity, emerge from their homes, they should cover their faces including the head, with the jilbaab and they should only reveal one eye [102].

Umm Salamah ﷺ also stated:

> When the ayat was revealed "**Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies**" the women of the Ansaar went out as if they had crows on their heads due to their garments.

Abu Ubaidah Salmani ﷺ has mentioned that the women used to don their cloaks over their heads in such a manner that only the eyes were revealed in order to see the road [102].

Commenting on the ayat

لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ
أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۚ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٥٥﴾

It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allaah. Verily, Allaah is Ever All-Witness over everything. |33:55|

[3] i.e.screen themselves completely except the eyes or one eye to see the way.

Ibn Kathir ﷺ says: When Allaah commands women to observe *hijab* [ף] in front of men to whom they are not related, He explains who are the relatives before whom they do not need to observe hijab. This is like the exceptions stated in soorah an-Noor [3].

Wearing the jilbaab was the norm for the women at the time of sahaaba ﷺ. Umm Atiyya ﷺ said:

> We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Id festivals. These menstruating women were to keep away from their *muṣalla* [*]. A woman asked, "O Rasulullah! What about one who does not have a jilbaab?"
> He said, "*Let her share the jilbaab of her companion* [6, 8]."

Rasulullah ﷺ did not permit them to go a place which the shari'ah commands. Then what about the places where the shari'ah does not command them to go, to such places as shopping centres where there is open intermingling of sexes?

It is narrated in al-Saheehayn that Aa'isha ﷺ said:

> Rasulullah ﷺ used to pray fajr and the believing women would attend the prayer with him, wrapped in their veils, then they would go back to their homes and no one would recognize them because of the darkness.
> (She further said:) If rasulullah ﷺ saw from the women what we have seen, he would have prevented them from coming to the mosques as the Children of Israel prevented their women [6, 8].

and her view was also concurred with that of Ibn Mas'ud ﷺ [102]. This proves in the first instance, the fact that the women of the sahaaba ﷺ who were the best of generations and the most honourable before Allaah fully veiled. Secondly one can easily see what these two esteemed scholars among the sahaaba would have said for our time around 1400 years past their days.

It is narrated that Ibn 'Umar ﷺ [9] said:

> Rasulullah ﷺ said: "*Whoever lets his garment drag out of pride, Allaah will not look at him on the Day of Resurrection.*"
> Umm Salamah said, "What should women do with their hems?"
> He said, "*Let it hang down a handspan.*"
> She said, "What if that shows her feet?"
> He said, "*Let it hang down a cubit, but no more than that.*

Given this hadeeth with the fact that the face is a bigger source of temptation than feet, is it possible that the shari'ah would permit showing hands and face? The compulsion of the concealing of the faces from non-mahram is also clear from the statement of Aa'isha ﷺ regarding *ihram* [◇]:

> The riders used to pass by us when we were with rasulullah ﷺ in ihram. When they came near us we would lower our jilbaabs from our heads over our faces, and when they had passed by we would uncover our faces [10].

The words "When they came near us we would lower our jilbaabs from our heads over our faces" indicate that it is obligatory to cover the face, because what is prescribed in ihram is to uncover it. If there was no strong reason to prevent uncovering it, it would be obligatory to leave it uncovered even when the riders were passing by. In other words, women are obliged to uncover their faces during ihram according to the majority of scholars, and nothing can override something that is obligatory except something else that is also obligatory [32].

Shaykh al-Uthaymeen ﷺ gave other proofs from analogy which interested readers can follow up from his book. He also explained the arguments of those who permit the uncovering of faces and hands but

[ף] Hijab - Veil that covers the head and chest.
[*] Musalla - An area, room or rug used for salaat.
[◇] Ihram - The ceremonial state of making hajj or the hajj garments themselves.

pointed out many deficiencies of their evidences that they bring from hadeeths. He further included the fatwa of Ibn Taymiyyah ﷺ which reconciles the differences:

> Allaah has created two types of beauty; the inner and outer. It was permissible for women to show their beauty to strangers. However this was before the ayat of hijab was revealed; when women used to roam about without cloaks, men used to see their faces and hands. In this period it was permissible for men to look at women just as it was permissible for women to reveal their faces and hands because this was before the revelation of the ayat of hijab. However when the ayat stating:
> **O Nabi, say to you wives, your daughters and the believing women that they should suspend cloaks over themselves**…
> the intermingling of sexes was prohibited.

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e

Riba

The prohibited riba or increase in things is of two types:

- *Riba Fadhl* [ا] and
- *Riba Nasi'ah*.

Riba al-Fadhl: This occurs when one type of item is exchanged for the same type of item but taking lower quantity of the superior quality. There are six basic items that involve riba. Rasulullah ﷺ is reported to have said:

> *Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand* [8].

The renowned scholars among the sahaaba ﷺ and their successors and the imaams made an analogy from these six basic items to anything that agrees with them in meaning and cause like the rest of the grains, oils, honey and meats [42]. Sa'eed ibn al-Musayyib ﷺ (D 94H) said:

> There is no riba except in what is measured or weighed, from that which is eaten or drank.

Narrated by Abu Sa'eed al-Khudri ﷺ [6, 8]:

> Once Bilal ﷺ brought Barni (i.e. a kind of dates) to the Prophet and the Prophet asked him, "*From where have you brought these?*"
> Bilal replied, "I had some inferior type of dates and exchanged two *sa'* [ب] of it for one sa' of Barni dates in order to give it to the Prophet to eat."
> Thereupon the Prophet said, "*Beware! Beware! This is definitely riba! This is definitely riba! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money.*"

Riba an-Nasi'ah: This arises when something is exchanged for a term for a pre-agreed increase in that thing at the outset. The thing can be money or items such as wheat and dates. A type of riba was known before Islaam known as *Riba-al-Jahiliya* falls into this category. In this, a man owes another a debt on delayed payment and when the fixed term is over the lender gives the debtor the option of either to pay or delay for a certain period for an increased amount of payment.

Ulama are unanimously agree that every loan which draws any kind of benefit to the lender is a type of riba and therefore is haraam [32].

[ا] Also known as *Riba-al-Bai*.

[ب] Sa' - A unit of measure for capacity equivalent to three litres.

Ibn Qudaamah ﷺ said in *al-Mughni*:

> Every loan in which it is stipulated that something extra be given (when paying back) is haraam, with no dispute. Ibn al-Mundhir ﷺ said: They are unanimously agreed that if the lender stipulates that the borrower should give something extra or give him a gift, and he gives the loan on that basis, then taking the extra amount is riba. It was narrated from Ubayy ibn Kab, Ibn Abbaas and Ibn Masood ﷺ that they forbade loans that bring benefits.

Shaykh Ibn Uthaymeen ﷺ said in *al-Sharh al-Mumti'*:

> The basic principle concerning loans is that they are an act of kindness towards the borrower, but if conditions are introduced it becomes a kind of business deal, and if it is a kind of business deal then it involves riba al-fadl and riba al-naseeah. So for example if someone borrows one hundred thousand from me and I stipulate that I will live in his house for a month, then it is as if I sold him one hundred thousand in return for something extra, which is my living in the house for a month. This is riba naseeah because it is a delay in handing over what has been borrowed, and it is riba al-fadl because it involves giving something extra.

Attention should be paid to what a contract really involves in spite of what it is called. Rasulullah ﷺ told us that some people among his ummah would drink khamr (alcohol) and call it by another name. Nothing is hidden from Allaah, and He has punished the one who makes haraam things halaal by means of trickery * with a swift punishment, as happened in the story of the Sabbath-breakers [32]:

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن
نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ
وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ﴿٤٧﴾

O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allaah is always executed. | 4:47 |

وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ ۘ إِذْ يَعْدُونَ فِى
ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ
لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٣﴾

And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allaah's Command . | 7:163 |

Just as dealing in riba is haraam then "…cooperating in riba even if the one who helps does not gain anything from that and making it easy for people in any way, shape or form, is haraam according to shari'ah.

*Talking of trickery, then mention of *contractum trinius* is a must. "The contractum trinius was a legal trick used by European merchants in the Middle Ages to allow borrowing at usury, something that the Church fiercely opposed. It was a combination of three separate contracts, each of which was deemed permissible by the Church, but which together yielded a fixed rate of return from the outset. For example, Person A might invest 100 in Person B for one year. A would then sell back to B the right to any profit over and above say 30, for a fee of 15 to be paid by B. Finally, A would insure himself against any loss of wealth by means of a third contract agreed with B at a cost to A of 5. The result of these three simultaneously agreed contracts was an interest payment of 10 on a loan of 100 made by A to B [147]."

Allaah says:

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ

Help you one another in birr and taqwa; but do not help one another in sin and transgression. | 5:2 |

It was reported that Ali ibn Abi Taalib ﷺ said:

> Rasulullah ﷺ cursed ten people: the one who consumes riba, the one who pays riba, the one who writes it down, the two who witness it, the one who makes it lawful, the one for whom it is made lawful, the one who withholds sadaqa, the one who does tattoos and the one for whom tattooing is done [8, 9].

Also narrated by Jaabir ﷺ:

> Rasulullah ﷺ cursed the one who consumes riba, the one who pays it, the one who writes it down and the two who witness it. He said, "*They are all the same* [8]."

Further, as given in *Fataawaa al-Lajnah al-Daaimah*, dealing in riba is absolutely haraam irrespective of whether it is among Muslims or between Muslims and kaafirs, whether they are harbiyeen [f] or not [32].

Evil and Retribution of taking Riba:

Rasulullah ﷺ said,

> *Even though usury be much it leads in the end to penury* [9, 11, 18, 12].
>
> *A dirham which a man consumes as riba knowingly is worse before Allaah than thirty-six acts of zina* [j] [12, 16].
>
> *There are seventy-two types of riba, the least of which is like a man committing incest with his mother* [16].

Allaah ﷻ destroys riba, either by removing this wealth from being utilised, or by depriving them of the blessing, and thus from its benefit [3]. He says:

وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾

And that which you give in riba, in order that it may increase from other people's property, has no increase with Allaah, but that which you give in zakaat seeking Allaah's Countenance then those, they shall have manifold increase. | 30:39 |

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا۟ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ

Allaah will destroy riba and will give increase for sadaqat. | 2:276 |

Dealing in riba is a major sin against which Allaah has issued a stern warning. He says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ

O you who believe! Be afraid of Allaah and give up what remains (due to you) from riba (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allaah and His Messenger ﷺ but if you repent, you shall have your capital sums. | 2:278-9 |

[f] Those living in daar al-harb.
[j] Zina - Fornication or adultery.

Ibn Abbas ﷺ explained that "**then take notice of war**" means, "Be sure of a war from Allaah and His Messenger [3]." Dealing in riba is plain injustice, but Allaah desires to establish justice through this deen:

وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

…If you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly. | 2:279 |

Rasulullah ﷺ said, "*Avoid the seven great destructive sins.*
The people enquire, "O Rasulullah! What are they?"
He ﷺ replied,

To join others in worship along with Allaah,
to practice sorcery,
to kill the life which Allaah has forbidden except for a just cause,
to eat up riba *,
to eat up an orphan's wealth,
to give back to the enemy and fleeing from the battlefield at the time of fighting, and
to accuse women ◇*, who never even think of anything touching chastity and are good believers* [6, 8].

Allaah forgives the one who dealt in riba in the past but refrains from indulging in it as soon as they acquire the knowledge of its prohibition. But those who return to it after this then the proof is established against them and deserve punishment. He says:

فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧٥﴾

So whosoever receives an admonition from his Lord and stops eating riba shall not be punished for the past; his case is for Allaah (to judge); but whoever returns [to riba], such are the dwellers of the Fire - they will abide therein. | 2:275 |

Recent Fatwas ⅄

Regarding depositing money in Banks, Shaykh Abd al-Azeez ibn Baaz ﷺ said in his *Fataawa Ibn Baaz* [32]:

> With regard to depositing money in bank accounts that pay interest monthly or annually, this is a kind of riba that is forbidden according to consensus of the ulama. With regard to depositing it without interest, it is better not to do that except in cases of necessity if the bank deals with interest, because depositing money with the bank, even if no interest is paid, helps the bank to engage in its riba-based transactions, so there is the fear that the one who does this may come under the heading of those who help others in sin and transgression, even if he does not intend to do so.

Islamic Research Council of al-Azhar in 1965CE, which included representatives and delegates from thirty-five Muslim states:

> Interest on all kinds of loans is forbidden riba, regardless of the type of loan, because the texts of the Qur'an and Sunnah, when taken together, definitively forbid all types.

*There is no difference between these two terms: usury and interest; the idea propagated by some Muslim "modernists" that riba means excessive interest rates, and that moderate interest is therefore permissible, is totally without foundation and is in contradiction with the Qur'an, the Sunnah and the confirmed practices of the sahaaba ﷺ who were the best people after rasulullah ﷺ in understanding the Sunnah and who used to avoid even those permissible transactions that in any way resembled riba [146].

◇Unless one brings four witnesses to support their allegation they will receive eighty lashes. To this day there is no other legal system which protects women from such abuse!

⅄Source: www.islam-qa.com

Islamic Fiqh Council belonging to the Organization of the Islamic Conference, in 1985CE:

> Interest on loans in return for deferral of repayment when the borrower is unable to pay them when they are due, and interest on loans from the outset, are both forms of forbidden riba.

Islamic Fiqh Council belonging to the Muslim World League in 1986CE:

> All wealth that comes by means of riba-based loans is wealth that is haraam according to the shari'ah. It is not permissible for the Muslims to make use of it, whether he deposited the money for himself or for anyone of his dependants, for any of their affairs. He has to dispose of it by giving it to charitable projects that will benefit the Muslims, such as schools, hospitals, etc. This does not come under the heading of charity, rather it comes under the heading of cleansing wealth of haraam elements.

With regards to Muslims in countries where there is very little, if any, chance of participating in non-interest based transactions even for basic needs, Shaykh Munajjid ﷾ offers the following advice:

> Al-hamdu-lillaah. Every Muslim has to implement the shari'ah, with all possible means, in all affairs, being social, economical, etc., in accordance with the ayat:
>
> **Say: My prayer, my sacrifice, my life and my death are for Allaah.** | 6:162 |
>
> On certain occasions Muslims may be ruled by a non-Islamic system, which makes it very difficult for them to practice their deen. Their example may be similar to that prophesied by rasulullah ﷺ:
>
> *There will come a day where a Muslim holding fast to his deen is like he who is gripping a hot coal* [9].Ⓢ
>
> When a Muslim is faced with such a situation, he should hold fast to the teachings of the Qur'an, keep himself within a good Muslim community, and strive his best to implement Islaam, asking Allaah's forgiveness for things he could not implement. Allaah, the Merciful, has stated that:
>
> **Allaah does not require from a soul more than what it can bear.** | 2:286 |
>
> When the situation becomes too difficult and over-bearing, a Muslim enters in a state of "adversity" or "*dharoora* ▷" where unlawful things (*al-mahdhooraat*) become permissible. This is a great rule in Islaam which reflects its mercy and appreciation to its followers. However, this issue is very sensitive as many Muslims, out of their ignorance, mistreat this rule. For example they neglect the corollary which says:
> "The state of necessity should be dealt with in proportion to its measure."
> Therefore it is very important to mention the constraints and conditions under which the rule of necessity is applicable.
>
> Some of these are:
>
> - That the level of harm associated with the unlawful action be less than that caused by the state of dharoora.
> - That the permissible degree or amount of the unlawful action he is allowed to commit be just enough to get him out of the state of dharoora.
> - That there is no other alternative in facing the state of dharoora other than committing the unlawful act.
> - That the duration of the concession be restricted to the duration of its cause.
> - That the dharoora is actually existing and not only anticipated or expected.
> - When someone is faced by dharoora and all its conditions and constraints are observed then the unlawful thing becomes lawful to him.
>
> Here are few practical examples to illustrate the above:
>
> - It is permissible for the Muslim to eat from the dead animal if he finds nothing halaal to eat, and he will die if he doesn't eat.
> - It is permissible for a Muslim to utter the words of kufr when he is under a painful torturing that he cannot bear.

▷ Dharoora - Necessity.

- It is permissible to deposit the money at the banks to save them from being lost or stolen, although that is considered to be helping the banks in their haraam interest transactions.
- It is permissible to enrol in car insurance (considering that most of the forms of car insurance are not acceptable in Islaam) if he is in bad need to have a car and he is not allowed to drive one without insurance.
- It is permissible to complain to the "civil courts" (although they may not be implementing the shari'ah) to obtain one's rights if they is no other means to do so, provided one has the sound belief that there is no judgement except that of Allaah.

Since the question inquires about transactions in particular, it is worth noting the following:

- It is never permissible to ask for riba nor to accept it under any circumstances. Such unlawful action is not permissible under any need.
- Minimizing the risk, or having more convenience are not valid excuses to enter into unlawful contracts, like those involving riba.
- Improving the income or promoting the profits are also not valid excuses to adopt unlawful ways of earning. Let's remember that a little blessed halaal earning is better than many folds of haraam earning.

Finally, we have to say that it is the duty of Muslims everywhere to strive to find lawful alternatives to alleviate the state of dharoora and save themselves from the need to adopt unlawful ways.

We ask Allaah to give us of His bounties what keeps us sufficed and satisfied, and not to make us in need of anyone other than Him. Ameen.

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The Long Lecture

Narrated by Abu Sa'eed al-Khudri ﷺ [9]:

> Rasulullah ﷺ stood up among us to deliver an address after the afternoon prayer, and he did not leave out anything that would happen up to the Day of Resurrection without mentioning it. Some remembered and some forgot his words. In the course of his address he said,
>
> *The world is sweet and verdant and Allaah is putting you as successors in it, so consider how you act. Be on you guard against the world, and be on your guard against women.*
>
> He mentioned that everyone who had betrayed a trust would have a banner on the Day of Resurrection to the extent of his betrayal in the world, and that no betrayal was greater than that of the ruler of the common people, whose banner would be fixed onto his posterior. And he said,
>
> *Let not respect for men prevent any of you from speaking the truth when he knows it.*

One version says:

> *From changing a disreputable thing if he sees it.*

Abu Sa'eed ﷺ then wept and said:

> We have seen it, but respect for men has prevented us from speaking about it.
>
> Rasulullah ﷺ then said,
>
> *The descendants of Adam have been created in various categories. Some are born believers and live and die believers; some are born infidels and live and die infidels; some are born believers and live as believers, but die infidels; some are born infidels and live as infidels, but die believers.*
>
> It is said that he mentioned anger, saying,

Some are swift to anger and swift to cool down, the one characteristic making up for the other; some are slow to anger and slow to cool down, the one characteristic making up for the other; but the best of you are those who are slow to anger and swift to cool down, and the worst of you are those who are swift to anger and slow to cool down.

He continued,

Beware of anger, for it is a live coal on the heart of the descendant of Adam. Do you not notice the swelling of the veins of his neck and the redness of his eyes? So when anyone experiences anything of that nature he should lie down and cleave to the earth.

Rasulullah ﷺ mentioned debts saying, *Some among you are good payers, but make immoderate demands when a debt is owed to them, the one characteristic making up for the other. Some are bad payers, but make gentle demands when a debt is owed to them, the one characteristic making up for the other. But the best among you are those who are good payers when they owe a debt and make gentle demands when a debt is owed to them, and the worst among you are those who are bad payers when they owe a debt and make immoderate demands when a debt is owed to them.*

Then when the sun was shining over the tops of the palm trees and the extremities of the walls he said,

No more of the world remains in relation to what has passed than there remains of this day in relation to what has passed.

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g Allaah is Sufficient as a Witness

Abu Hurayra ﷺ narrated a story told by rasulullah ﷺ [6]:

An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allaah is sufficient as a witness.'
The second said, 'I want a surety.'
The former replied, 'Allaah is sufficient as a surety.'
The second said, 'You are right,' and lent him the money for a certain period.

The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then sealed the hole tightly. He took the piece of wood to the sea and said: 'O Allaah! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allaah's guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allaah was sufficient as a witness, and he accepted You as a witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.'

Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allaah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.'
The lender asked, 'Have you sent something to me?'
The debtor replied, 'I have told you I could not get a boat other than the one I have come by.'
The lender said, 'Allaah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.'

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4

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Socially Active Life

Following from previous chapter the mudhakira is now extended to various aspects of social life. A Muslim cannot be successful by isolating himself from the rest of the society. He has responsibilities towards the wider society and at the same time he is depended on it. Allaah ﷻ says:

وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم

There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. | 6:38 |

This manner of social interaction is the plan of Allaah and even in this, the life of rasulullah ﷺ and his sahaaba ﷺ is our model.

4.1 Family

Allaah ﷻ has made family a place of refuge, stability and growth. Family is the most basic unit which constitutes a community or a nation. This is also where the next generation is nurtured and bonds of blood relations are infused. When the family is solid, it can serve and support others. On the other hand when the family is shaky then the society is bound to degenerate.

A family is formed when a man marries a woman to live as husband and wife for the rest of their lives. A man is also allowed to remain married with upto four women at any one time [a] → 315. Through marriage they maintain their chastity, support each other in times of good and bad and raise children upon the deen. Allaah has made marriage a way of joining/strengthening distant families. It's a sure way to increase ones provisions. Spending on ones family is sadaqa and pious children can be a means to reward even after death. Allaah ﷻ says regarding man's family relations:

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will. | 25:54 |

4.1.1 Marriage

Allaah ﷻ enjoined marriage upon those who are able and among the singles:

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ

And marry those among you who are single *. | 24:32 |

Ibn Masud ﷺ said: "Seek the richness through marriage, for Allaah says:

إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ

If they be poor, Allaah will enrich them out of His Bounty." ◇ | 24:32 |

Just as marriage is encouraged for those who can afford, restrain and patience is recommended for those who do not have the financial means. Allaah says:

وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ

And let those who find not the financial means for marriage keep themselves chaste, until Allaah enriches them of His Bounty. | 24:33 |

Al-Ayama is the plural of *Ayyim* which is used to describe a woman who has no husband or a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all [3].

◇Recorded by Ibn Jarir in at-Tabari [3].

Rasulullah ﷺ said:

> *O young men! Whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him* [6, 8].

Marriage is a sunnah of many of the prophets of Allaah including our prophet Muhammad ﷺ. Narrated Anas bin Malik رضي الله عنه [6]:

> A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped, and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever."
>
> Rasulullah came to them and said, "*Are you the same people who said so-and-so? By Allaah, I am more submissive to Allaah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me.*"

One should get married as soon as possible. Rasulullah ﷺ said:

> *From among all the conditions which you have to fulfil, the conditions which make it legal for you to have sexual relations have the greatest right to be fulfilled* [6].

To get married is to take on board a great responsibility. But whatever spent on family is not wasted; its accounted as sadaqa for him. Rasulullah ﷺ said:

> *All of you are shepherds. Each of you is responsible for his flock. An ameer is a shepherd. A man is a shepherd in respect of his family. The woman is a shepherd in respect of her husband's house and children. All of you are shepherds and each of you is responsible for his flock* [6, 8].
>
> *When a Muslim spends something on his family intending to receive Allaah's reward it is regarded as sadaqa for him* [6].

Evils of Creating Obstacles

It is related by S'ad ibn Abi Waqqas رضي الله عنه:

> Rasulullah ﷺ objected to 'Uthman ibn Maz'un living in celibacy. If he had given him permission (to do so), we (others) would have had ourselves castrated [6, 8].

Dr. Yusuf al-Qaradawi explains [156],

> From this statement some scholars have inferred that marriage is obligatory for the Muslim who is able to support a wife and that the avoidance of it is not permissible, while other scholars add the further condition for its obligatoriness that he should be afraid of falling into sin. In fact, it is not befitting that a Muslim should refrain from marriage out of fear of poverty or of not being able to meet his obligations. He should make every possible attempt to find employment,

seeking help from Allaah, for He has promised to help those who marry in order to protect their chastity and purity.

Says Allaah Ta'ala:

And marry those among you who are single and the virtuous ones among your slaves, male or female. If they are in poverty, Allaah will enrich them out of His bounty. | 24:32 |

In addition, rasulullah ﷺ is reported to have said:

There are three whom it is right for Allaah to help: the slave whose master has agreed to let him buy his freedom when he wishes to pay the sum, the one who marries desiring to live a chaste life, and the one who fights in Allaah's path [9, 13, 11].

Despite this many among the Muslims have set conditions to marriage based on their whims without any foundation in the shari'ah. One such condition, already mentioned above, is fear of poverty. Indeed "fear of poverty" is indicative of man's weakness in eeman. Another of such false excuses is education. One does not have to complete his studies in order to get married. Guardians can help by facilitating man to organise his family according to sunnah, since the way of sunnah is easy and does not burden a soul more than it's necessary.

The situation becomes quite unreasonable when guardians oppose marrying women because of education, especially when opportunity knocks. Yet others do not allow marriage simply because the man is not from their close relatives or clan. Do they not see the benefit of marriage and danger of not marrying early especially when living in the midst of immoral societies? When guardians display such ignorance and prioritise wrongly, shouldn't this responsibility go to others *. In this regard, rasulullah ﷺ said:

If there comes to you one whose religious commitment and attitude pleases you, then marry [your female relative who is under your care] to him, for if you do not do that, there will be tribulation on earth and much corruption [9] ◇.

Only Allaah knows the true nature of this threat to those who rebel against His laws. Some do precisely that by desiring to be independent of their husband in a marriage by seeking extended education prior to marriage. This emanates from lack of knowledge about their deen. Even if the women becomes the only "bread-winner" for the family while fulfilling all the conditions for earning, it does not change the husband-wife relationship at all. When Muslims follow their desires and take themselves far from deen, only then do they head towards broken families and corruption becomes rife in the society.

One should also bear in mind the fact that, age adversely affects women's ability to bear children and that they would compete with younger women for looks. Then you also have some oppressive parents who would rather usurp their daughter's salary. Such tendencies are completely against the way of the Muslims. Rasulullah ﷺ said:

Three matters should not be delayed: salaat when its time comes, burial when the funeral has arrived, and the marriage of a single woman when a man of equal status has proposed [9].

*More on this follows later.
◇Similar also in Nasa'i and Ibn Majah.

When we will realise that only following the deen will bring peace, honour and success then dealing with such conflicting situations will be easy. Unlike other societies, and centuries before feminism became fashionable, Muslim women could access education freely and many reached the status of ulama without marriage becoming an obstacle to it. If there is anything wrong now, then perhaps it is the way current system is set-up. We should remove any artificial barriers in our educational system such that anyone and everyone can benefit from it, regardless of age, sex or marital status. And until that becomes a reality, we should sacrifice less important for the more important.

Right to Choose

There is nothing wrong with guardians recommending or even arranging a marriage with full consent from both parties. This may turn out to be a good thing as they are more experienced in life and might know well the cultures of the respective families better. But no matter how much they think they know their son or daughter, there would remain a generation gap especially when they differ in outlook. The situation becomes repugnant when the guardians effectively impose their choice upon them. Also guardians should not reject a choice of the man or woman unless it has a sound basis from the deen.

Concerning a girl's marriage, a parents or guardian is not permitted to override her objections or ignore her wishes [156]. It is reported by Ibn 'Abbas ﷺ that once a virgin grown-up girl came to rasulullah ﷺ and complained that her father had given her in marriage to a person whom she disliked. So he ﷺ allowed her to exercise her choice [10]. Similarly Khansa bint Khidam al-Ansariya ﷺ reported that her father gave her in marriage and she had been previously married. She disapproved of that, and went to rasulullah ﷺ, and he revoked the marriage [6, 17].

Rasulullah ﷺ said,

> *A woman who has been previously married has more right concerning her person than her guardian, and a virgin's consent must be asked about herself, her consent being her silence* [6, 8].

Choosing a Wife

The advice of rasulullah ﷺ in choosing a wife is clear from the following hadeeths:

> *A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser* [6].
>
> *Marry one who is loving and fertile, for I will be proud before the other prophets of your great numbers on the Day of Resurrection* *.
>
> *I advise you to marry virgins, for their wombs are more fresh, their mouths are more sweet and they are more content with little* ◇ [11, 72].Ⓢ

*Ahmad. Saheeh al-Irwaa.

◇According to another report: "*…and they are less likely to deceive*."

Though beauty is important it should not be the first criteria as it changes with age and it can be a source of fitna or arrogance. Similarly, worldly status is dynamic and does not itself bring good qualities in a wife - qualities which would have enormous bearing on the early development of the children and their demeanour. When one looks at piety, then that in itself defines the purpose of this union. Rasulullah ﷺ praised righteous wife thus:

> *This world is all temporary conveniences, and the greatest joy in this life is a righteous wife* [8].

> *After fear of Allaah a believer gains nothing better for himself than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he adjures her to do something, and is sincere towards him regarding her person and his property if he is absent* [9, 11].

Just as friends affect a person, a wife would also affect her husband, if anything, more. A pious wife would encourage the whole family to progress in deen. On the other hand a wife lacking in deen would dwell on trivia. Allaah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

Oh you who believe, fear Allaah and be with the truthful. | 9:119 |

ٱلزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ
وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾

> **The adulterer marries not but an adulteress or a mushrikah and the adulteress none marries her except an adulterer or a muskrik. Such a thing is forbidden to the believers.** | 24.3 |

Rasulullah ﷺ said:

> *A righteous wife to help you with your worldly and religious affairs is the best treasure anyone could have* [18, 75].

It was narrated that Thawban ﷺ said:

> When the ayat concerning silver and gold was revealed, they said. 'What kind of wealth should we acquire?
> 'Umar said: 'I will tell you about that.'
> So he rode on his camel and caught up with rasulullah ﷺ, and I followed him.
> He sad: '0 Rasulullah ﷺ! what kind of wealth should we acquire?'
> He said: '*Let one of you acquire a thankful heart, a tongue that remembers Allaah and a believing wife who will help him with regard to aakhira* [9, 11, 12]."Ⓗ

In choosing a spouse, some scholars emphasise suitability concerning lineage, religiousness and profession [61]. Others include in consideration culture for compatibility reasons. It should be noted that for couples of higher piety the above factors will be less important.

It is allowed to marry women of the "People Of The Book" in Muslim countries. However, opinions of ulama differ from *makrooh* ⅄ to haraam regarding such a marriage in a non-

⅄ Makrooh - Detestable.

Muslim country. Apart from mahram, a Muslim is also forbidden from marrying [61]:

- A woman and her sister or her father's sister or her mother's sister as co-wives.
- Temporary Marriage (*Mut'ah*) for the purpose of re-marriage of two divorcees or for any other reason.
- A Zoroastrian woman; an idol worshipper; an apostate from Islaam (*murtad*).

Proposal

One should see the woman before proposing. Rasulullah ﷺ explained its benefit to the sahaaba ﷺ. Narrated by Mugheera bin Shu'bah ﷺ about a proposal he made to a woman:

> Rasulullah ﷺ asked me whether I had looked at her. When I replied that I had not, he said, "*Then look at her, for it may produce love between you.*"
> I went to her parents and informed them of the Prophet's advice. They seemed to disapprove of the idea. Their daughter heard the conversation from her room and said, "If the Prophet has told you to look at me, then look."
> I looked at her, and subsequently married her ▷.

Sunnah way is to look at her face and hands. It is permitted to do so even if she does not give explicit permission. In exceptional circumstances, if one is unable to see her, he can appoint a reliable woman to describe her to him [61]. Narrated by Sahl bin Sad ﷺ:

> While we were sitting in the company of the Prophet a woman came to him and presented herself (for marriage) to him. The Prophet looked at her, lowering his eyes and raising them, but did not give a reply… [6].

Both sides should gather reasonable information, verify facts and check sources to avoid any corruption. Shaykh Ahmad ibn Naqib al-Misri ﷺ wrote:

> When a person seeks one's advice about marrying into a certain family, …it is obligatory for one to tell the person asking what one knows about the other by way advising him. If one can accomplish this by merely saying, …"Marrying into the family is not in your interests," "Do not do it," and similar expressions, then one may not elaborate on the individual's shortcomings. But if it cannot be accomplished without explicitly mentioning the individual, one may do so [61].

It is very important that in seeking a spouse, one should seek help of Allaah earnestly. This is simply because of our limitation in knowledge. Rasulullah ﷺ trained sahaaba ﷺ to pray salaat al-Istikhara in order to reach a suitable decision. After this, insha-Allaah, Allaah would bring about a situation either to remove what is evil or bring that which is good. Also enjoin patience in this matter:

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ

And seek help in patience and salaat. | 2:45 |

▷ Ahmad, Tirmidhi, Ibn Majah, Ibn Hibban, Darimi.

If a woman proposes to marry a suitor (e.g. by saying to her guardian as "Marry me to him"), the guardian ought to marry her. In such circumstances should the guardian refuse without any objection from the shari'ah a qaadi can act as a guardian [61].

One must avoid prohibited types of proposals. For example, it is forbidden to propose to a woman when she is already betrothed to another Muslim brother. Rasulullah ﷺ said:

> *Do not ask for a woman in marriage when another Muslim has already done so* [17].

Imaam Malik ﷺ explains that the time concerned in this hadeeth is when "…a man has asked for a woman in marriage, and she has inclined to him and they have agreed on a mahr, which she has suggested and with which they are mutually satisfied [17]."

4.1.2 Wedding 'Aqd

Marriage is a solemn contract through which a man and a woman are made halaal * for each other before Allaah ﷻ. It is a trust for which they are accountable before Allaah on the day of Judgement. It is reminded in *Khutbah al-Haajah* ◇, which is said at the beginning of the 'aqd:

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. | 4.1 |

It is sunnah:

- to intend by one's marriage to fulfil the sunnah and protect one's religion, since one is only rewarded for it if one intends some form of obedience to Allaah, such as remaining chaste or having a pious son;
- for the 'aqd to be solemnised in a masjid; and on Friday, at the first of the day, and in the month of Shawwal [61].

The integral parts of an 'aqd (apart from the groom and the bride) are:

■ **Consent** - Though it is sunnah to write it down [61], it's essential to have *ijab* (vocal offer) *qubul* (acceptance). Narrated by Aa'isha ﷺ :

> I asked the Prophet, "O Rasulullah! Should the women be asked for their consent to their marriage?"

*The relationship of an engaged man with his fiancée is the same as a man as relationship with any unrelated woman: he is not allowed to enjoy any kind of physical relationship with her whatsoever; not even looking, kissing, being alone with her, travelling with her until the 'aqd with her has been completed [32, 157].

◇*Khutbah al-Haajah* is a sunnah, not waajib (obligatory) and can be said by any Muslim [32].

He said, "*Yes.*"
I said, "A virgin, if asked, feels shy and keeps quiet."
He said, "*Her silence means her consent* [6, 8]."

- **Two Witnesses** - They must be mature, sane, upright, sound of hearing and eyesight. Rasulullah ﷺ said:

  There is no marriage except with a walee [1] *and trustworthy witnesses* [18, 75].

- **Bride's Walee** - The walee should be a male, legally responsible (*mukallaf*), Muslim, upright, and of sound judgement. Rasulullah ﷺ said:

  There is no nikah [2] *except with a walee* [12, 10, 9].

- **Mahr** - Mandatory gift by groom: The most complete and best contract would clearly state the mahr. If its not mentioned then the woman would receive what similar woman to her receive or whatever agreed later [157]. Allaah says:

  وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ﴿٤﴾

  And give to the women their mahr with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm. | 4:4 |

The Issue of Mahr, Dowry and 'Bride-Price'

The mahr "is valid as long as it is something of value, either material or non-material" [157]. Narrated by Sahl bin Sa'd ﷺ [6]:

A woman presented herself to the Prophet (for marriage). A man said to him, "O Rasulullah! (If you are not in need of her) marry her to me."
The Prophet said, "*What have you got?*"
The man said, "I have nothing."
The Prophet said, "*Go and search for something even if it were an iron ring.*"
The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my waist sheet (*izar*), and half of it is for her."
He had no *rida'* (upper garment). The Prophet said, "*What will she do with your waist sheet? If you wear it, she will have nothing over her; and if she wears it, you will have nothing over you.*"
So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "*How much of the Qur'an do you know (by heart)?*"
The man replied, "I know such soorah and such soorah (by heart)," naming the soorahs.
The Prophet said, "*I have married her to you for what you know of the Qur'an.*"

[1] Walee - Guardian. The order of male relatives of the bride who may be her guardian is her: (1) father; (2) father's father and on up; (3) brother; (4) brother's son; (5) father's brother; (6) her father's brother's son and so on; (7) and then the qaadi [61].
[2] Nikah - Marriage

The possibility of non-material mahr is also clear example of Umm Sulaim ﷺ who accepted Abu Talha ﷺ's embracing of Islaam as her mahr [6, 8, 13]. Therefore mahr can be a payment of something immediate or deferred or it could be use or benefit of something.

Mahr is given as a gesture of honour and esteem towards the betrothed. A Muslim should be careful that this meaning remains that way, since some people take it to show-off or extravagance. Huge mahrs only raises the burden of getting married and takes away the ease and simplicity that a Muslim marriage is supposed to characterise - in the fact it strengthens the shaitaan against young Muslims, the society fails to address their needs properly and drives them to haraam. Thus those who ask for huge mahr are contributing to the corruption in our communities.

Rasulullah ﷺ said:

> *The best dower is the easiest* [14].
>
> *From the blessings related to a woman are the facilitating of her proposal, the facilitating of her dower and the facilitating of her womb* [12].
>
> *The best woman is the one whose mahr is the easiest to pay* *.

Ali ﷺ who did not have much wealth sold his armour to give the money as mahr to Fatima ﷺ. Shaykh ibn Taymiyyah ﷺ writes on this issue in his *Majmoo Fataawaa*:

> Only a fool and ignoramus could lead himself to requiring a dower for his daughters that is larger than the dower of the daughters of rasulullah ﷺ, who were the best of Allaah's creation in their nobility and they were the most virtuous of all women in the world. The same is true [for the one who demands more than] the dowers of the mothers of the believers [the Prophet's wives]. Such is the case for one who has the means and ability to pay more. As for the poor person, he must not agree to a dower that he is not able to pay without undergoing hardship.

There has often been confusion between mahr, dowry (*Jahaz*) and 'Bride-Price' ◇. The custom of dowry is alien to Islaam. This is something prevalent in "…Hindu culture in which daughters were not given any share in the family property, but were given payments, part of which might be in the form of household goods, as a measure of compensation [159]." The 'Bride-Price' is another alien custom when money, goods etc. are given with the bride in order to either attract a good husband, or appease a demand from the groom's side.

Rasulullah ﷺ was very modest in giving gifts to Fatima ﷺ in her marriage - a sheet, a leather water-bag, and a pillow stuffed with grass and fibre. This does not make it a recommended sunnah because he ﷺ saw to the marriages of his other three daughters and there is no record of his giving anything with them [159]. Rasulullah ﷺ said:

> *That marriage is most blessed which is the least burdensome* [18].
>
> *The most blessed marriage is one in which the marriage partners place the least burden on each other* ⸸.

---

*Al-Haythami, Kitab an-Nikah.

◇The meaning of these words and "dower" and "dowry" within quotes are to be understood from the context.

⸸Al-Haythami, Kitab an-Nikah.

Wedding Feast

The groom should invite guests, friends, neighbours, relatives, bride as relatives in his *waleema* [▷]. It is a strongly recommended sunnah. If he is able, then the sunnah is to slaughter sheep or goat, one or more. However, anything readily available is permissible to serve. Though the time for waleema does not expire, some ulama recommend it after consummating. Narrated Anas ﷺ:

> When 'Abdur-Rahman bin 'Auf came to us, Rasulullah made a bond of fraternity between him and Sa'd bin ar-Rabi' who was a rich man, Sa'd said, "The ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. *'Idda*) of divorce."
> 'Abdur Rahman said, "May Allaah bless you your family for you."
>
> (But 'Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to Rasulullah bearing the traces of yellow scent over his clothes.
> Rasulullah asked him, "*What is this scent?*"
> He replied, "I have married a woman from the ansaar."
> Rasulullah asked, "*How much mahr have you given?*"
> He said, "A date-stone weight of gold or a golden date-stone."
> Rasulullah said, "*Arrange a marriage banquet even with a sheep* [6]."

Rasulullah ﷺ himself offered wedding feasts. Narrated Anas ﷺ:

> The Prophet halted to consummate his marriage with Safiyya. I invited the Muslims to his wedding banquet. He ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets. Anas added: The Prophet consummated his marriage with Safiyya (during a journey) whereupon sweet dish (*Hais*) was served on a leather dining sheet [6].

The wedding feast could be a way of making the marriage known. One should say the following supplication for the newly-wed:

بَارَكَ اللّٰهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

> May Allaah bless for you (your spouse) and bless you, and may He unite both of you in goodness.'

The husband should try to invite the pious but no distinction to be made between the rich and the poor. It is obligatory to attend waleema upon whoever invited regardless of whether he is fasting or not. Eating is not obligatory but recommended. One can break a voluntary fast if it weighs on the host. However, it is not permissible to accept invitation to a wedding which has haraam things unless one is sure that by going there he can prevent the haraam deeds taking place.

Waleema is a deeni deed - if we do it according to sunnah, then it will bring many blessings in the community. Thus, we should try our best, with wisdom and good counselling, to weed

[▷] Waleema - Wedding feast.

out any haraam activities. Among the many prohibited things which take place in waleema nowadays are:

- Inviting rich to the exclusion of the poor;
- Free-mixing of men and women;
- Music and dance. Women can entertain with poetry or decent songs among themselves. They can use *ðaff* (a certain kind of drum);
- Company of immoral people;
- Photography, pictures of living beings, statues etc.

To many Muslims, the excessive expenditure during weddings has become an impediment to marriage. Making distinction between extravagance which is blameworthy and necessity has become more important than ever before. Shaitaan wishes people to spend lavishly, even get in debt and suffer in married life.

Consummating Marriage

The recommended acts when one wants to consummate his marriage are: offering her something to drink or eat something sweet, supplicate for her, pray two raka'as with her. Narrated by Asma bint Yazeed ibn al-Sakan ﷺ:

> I prepared Aa'isha as a bride when she married rasulullah ﷺ. I came to him and invited him to see her (uncover her face). So he came and sat beside her, and a large cup of milk was brought to him. Rasulullah ﷺ drank some, then offered it to her, but she lowered her head and felt shy. I rebuked her and said: 'Take it from the hand of rasulullah ﷺ.' So she took it and drank a little, then rasulullah ﷺ said to her, '*Give some to your companion (meaning himself)* [12].

Rasulullah ﷺ said:

> *If one of you marries a woman or buys a servant, he should take her by her forelock, mention Allaah's name [saying, 'Bismillaah'] and pray for blessings by saying* *:
>
> اَللّٰهُمَّ اِنِّي اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ
>
> O Allaah, I ask You for her goodness and the goodness which You have created in her, and I seek refuge with You from her evil and the evil which You have created in her.'

It is a practice of the salaf to pray two raka'as with their newly wed wives. 'Abdullah ibn Mas'ud ﷺ advised a man who said, 'I have married a young virgin girl, but I am afraid that she may hate me':

> Love comes from Allaah and hatred comes from the shaitaan, who wants to make you hate what Allaah has made permissible. When she comes to you, tell her to pray two raka'as behind you ᵻ.

*Imaam Bukhari in *Khalaq Afaal al-Ibaad*, Abu Dawud, Ibn Majah, al-Mustadrak.
ᵻIbn Abi Shaybah. See *Aadaab al-Zafaaf* by al-Albaani.

4.1.3 Relation Between Spouses

Allaah ﷻ has created love and affection between spouses such that they can find comfort with each other and enjoy their company. There is no other relationship in which two people can live such an intimate life. To live life is to complement the spouse, so as to enrich and support in deen and prevent transgression. Allaah says:

وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ
بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And of His signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. | 30:21 |

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ
لِبَاسٌ لَّهُنَّ ۗ

It is made lawful for you to have sexual relations with your wives on the night of preceding fasting. They are *libaas* * , for you and you are the same for them. | 2:187 |

In this they both must give due rights of each other in mercy and kindness. Allaah says:

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ

And fear Allaah through Whom you demand (your mutual rights). | 4:1 |

وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ

And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable. | 2:228 |

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ

O you who believe! Fulfil (your) obligations. | 5:1 |

Rasulullah ﷺ said:

> *The best amongst you is the one who pays the rights of others generously* [6].

He ﷺ further said in his farewell address on the eve of his last hajj:

> *…Listen! You have your rights upon your wives and they have their rights upon you. Your right is that they shall not allow anyone you dislike, to trample your bed and do not permit those whom you dislike to enter your home. Their right is that you should treat them well in the matter of food and clothing* [9].

* Libaas - Clothing, body cover, or screen, or Sakan, i.e. you enjoy the pleasure of living with her - as in ayat | 7:189 |, Tafseer at-Tabari.

Confidentiality between spouses is of paramount importance. Allaah warns about the seriousness of this by way of an incidence which involved the mothers of believers:

وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ
بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ
ٱلْخَبِيرُ ﴿٣﴾ إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ
هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ
رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ
عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ﴿٥﴾

And (remember) when the Prophet ﷺ confided a matter to one of his wives (Hafsah), then she told it (to Aa'isha). And Allaah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the Well-Acquainted has told me." If you two turn in repentance to Allaah, your hearts are indeed so inclined; but if you cooperate against him, then verily, Allaah is his mawla, and Jibrael, and the righteous of the believers; – and furthermore, the angels are his helpers. It may be if he divorced you (all) that his Lord would give him instead of you, wives better than you, – submitting, believers, obedient, repentant, worshipping, given to fasting (or travelling), previously married and virgins. |66:3-5|

Husband: Obligations and Adabs

The husband is responsible for maintaining the family and thus bears all costs involving such matters as food, clothing, education and shelter. The wife does not have to spend any money even if she has a regular income or wealthy. Allaah ﷻ clarifies this in the Qur'an:

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ
أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ

Men are the protectors and maintainers of women, because Allaah has made one of them to excel the other, and because they spend (to support them) from their means. |4:34|

The wives are to be treated with dignity and kindness. How each one feels is reflected on the other - their honour, dignity and well-being is shared - they are one unit. Allaah ﷻ says:

وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ ۚ

And live with them honourably. |4:19|

Rasulullah ﷺ said:

> *The believers who show the most perfect faith are those who have the best disposition and the best of you are those who are best to their wives.* [9].

Once Mu'awiya ibn Haida ﷺ enquired from rasulullah ﷺ, "O Rasulullah, what rights do our wives have over us?" Rasulullah ﷺ replied:

> *That you should feed them as you feed yourselves, clothe them as you clothe yourselves, never invoke ugliness upon them* [◇] *, never strike them in the face, and in boycotting the marital bed, do not go outside of the house to sleep. How (could you do these) after you have entered into one another, so do only that which is allowed with regard to her* [12]. Ⓢ

Spending on wife and family is sadaqa provided it is spend with the intention of fulfilling the command of Allaah. Rasulullah ﷺ said:

> *Whatever you spend on yourself, your children, your wife, and your servant is charity on your part* [8, 10, 13].
>
> *You will be rewarded for whatever you spend on your family desiring by it the Face of Allaah, even for the morsel you put in your wife's mouth* [6, 8].

The husband should save quality time for the wife. He should take care of her *islah* [ﻸ] and make it easy for her to acquire ilm and progress in deen. He should take adequate safeguards against evils entering home. Narrated al-Aswad:

> I asked Aa'isha what did the Prophet use to do at home.
> She replied. "He used to keep himself busy serving his family and when it was time for salaat, he would get up for salaat [6]."

Devotion to Allaah, in the form of nawafil ibadah, does not mean neglecting marital obligations - and sahaaba ﷺ were alert to that. Abu Juhaifa ﷺ narrated an incident which clearly illustrates this [6]:

> The Prophet established a bond of brotherhood between Salman [b→ 319] and Abu ad-Darda'. Salman paid a visit to Abu ad-Darda and found Umm ad-Darda' dressed in shabby clothes and asked her why she was in that state.
> She replied, "Your brother, Abu ad-Darda is not interested in the luxuries of this world."
>
> In the meantime Abu ad-Darda came and prepared a meal for him, and said to him, "(Please) eat for I am fasting."
> Salman said, "I am not going to eat, unless you eat." So Abu ad-Darda' ate.
>
> When it was night, Abu ad-Darda' got up (for the night prayer). Salman said, "Sleep," and he slept.
> Again Abu ad-Darda' got up, and Salman said, "Sleep."
>
> When it was the last part of the night, Salman said to him, "Get up now."
> So both of them offered their prayers and Salman said to Abu ad-Darda', "Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you."
>
> Later on Abu ad-Darda' visited the Prophet and mentioned that to him. The Prophet, said, "*Salman has spoken the truth.*"

◇ Referring to the custom of the Arabs when they are angry they say "May Allaah make your face ugly [81]."
ﻸ Islah - Reform, rectify.

Of the advice rasulullah ﷺ gave to husbands when demanding their rights are:

> *Fear Allaah in respect of women* [8, 11].
>
> *The woman is like a rib; if you try to straighten her, she will break. So if you want to get benefit from her, do so while she still has some crookedness* [6].

Wife: Obligations and Adabs

فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ

> **Therefore the righteous women are devoutly obedient, and guard in the husband's absence what Allaah orders them to guard.** | 4:34 |

It is obligatory on the wife to protect her chastity, their honour and dignity and not divulge secrets. She is entrusted to bring up the children and look after his property in his absence. Rasulullah ﷺ said:

> *The wife is the guardian over the house of her husband and his children* [6, 8].

The wife plays a key role in the house determining whether it remains as a place of peace and tranquillity. Rasulullah ﷺ said in a hadeeth that one of the elements of happiness is "*a righteous wife, who when you see her you feel pleased, and when you are away, you feel that you can trust her with regard to herself and your property*" and one of the elements of misery is "*a bad wife who when you see her, you feel upset, she keeps attacking you verbally, and when you are away, you do not feel that you can trust her with regard to herself and your property* [14, 75, 36]."

Its obligatory to obey one's husband so long he does not ask her to do any acts of disobedience to Allaah:

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا

> **But if they return to obedience, seek no means against them.** | 4:34 |

She is to remain in the house and not go out without his permission. Allaah says:

وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ

> **And stay in your houses, and do not display yourselves like that of the times of ignorance.** | 33:33 |

A husband may permit her to go to learn about deen, to visit her female friends, attend to masjid in the locality. To go outside the locality she must be accompanied by her husband or a mahram [61]. Rasulullah ﷺ said:

> *If the wife of anyone of you asks permission to go to the masjid, he should not forbid her* [6].
>
> *It is not permissible for a woman who believes in Allaah and the Last Day to travel for one day and night except with a mahram* [6].

Narrated by Aa'isha ﵂ [6, 8]:

> Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory to observe the veil. She was a huge lady, and everybody who knew her before could recognize her. So 'Umar bin al-Khattab saw her

> and said, "O Sauda! By Allaah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out."
> Sauda returned while Rasulullah was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, "O Rasulullah! I went out to answer the call of nature and 'Umar said to me so-and-so."
> Then Allaah inspired him and when the state of inspiration was over and the bone was still in his hand as he had not put in down, he said (to Sauda), "*You (women) have been allowed to go out for your needs.*"

She should not permit anyone to the house if that is displeasing to her husband. Rasulullah ﷺ said:

> *And your right upon them is that they do not allow anyone whom you dislike to sit on your cushion* [8].

Al-Nawawi ﷺ explained in his *Sharh Saheeh Muslim* [157] that, "…permission should not be given to anyone to enter your houses and sit on your furnishings whom he dislikes. This is regardless if the one given permission is a non-related man, a woman or one of the wife's relatives. The prohibition extends to all of them."

A husband has full right to enjoy his wife and she should not refuse except in the case when compliance will result in manifest harm to her. He can take her to travel with him also. Rasulullah ﷺ said:

> *If a man invites his wife to sleep with him and she refuses to come to him, then the angels send their curses on her till morning* [6].

So important is the issue that rasulullah ﷺ said:

> *It is not lawful for a lady to fast (nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward* [6].

The wife should serve her husband. This is obligatory and this was the understanding and practice of the sahaaba ﷺ and the salaf. Narrated by Asma bint Abu Bakr ﷺ [6]:

> When az-Zubair married me, he had no real property or any slave or anything else except a camel which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our ansaari neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date stones on my head from Zubair's land given to him by Rasulullah and this land was about two miles (two third Farsakh) from my house.
>
> One day, while I was coming with the date stones on my head, I met Rasulullah along with some ansaari people. He called me and then, (directing his camel to kneel down) said, "Ikh! Ikh!" so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *ghira* *, as he was one of those people who had the greatest sense of

*Ghira - Self-respect. It is a feeling of fury when one's honour and prestige is threatened.

> ghira. Rasulullah noticed that I felt shy, so he proceeded. I came to az-Zubair and said, "I met Rasulullah while I was carrying a load of date stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of ghira."
> On that az-Zubair said, "By Allaah, your carrying the date stones (and in such a state) is more shameful to me than your riding with him."
> (I continued serving in this way) till Abu Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free.

Ibn al-Qayyim ﷺ refuted those who consider actions of Fatima and Asma ﷺ as voluntary and acts of goodness: "…by noting that Fatima was complaining about the effects of her acts of serving her husband. Rasulullah ﷺ did not tell Ali, 'She does not have to serve you, but you must do it.' Rasulullah ﷺ was never partial toward anyone in his judgements. When he saw Asma and the fodder was upon her head and al-Zubair was with her [meaning her husband], he ﷺ did not say to him, 'She does not have to serve you and you are committing wrong toward her.' In fact, he approved of the service they were doing and he approved of what the other sahaaba were doing with respect to their wives serving them, although he knew that some of them were displeased with that while others were pleased. This is matter concerning which there is no doubt [157]."

One should be grateful, especially towards her husband. Rasulullah ﷺ said:

> *I was shown the hellfire and that the majority of its dwellers were women who were ungrateful.*
> It was asked, "Do they disbelieve in Allaah?" (or ungrateful to Allaah?)
> He replied, "*They are ungrateful to their husbands and are ungrateful for the favours and the good done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you* [6].

The reward for a righteous wife is enormous and everlasting. Rasulullah ﷺ said:

> *Any woman who dies when her husband is pleased with her will enter paradise* [9].

> *No woman annoyed her husband in this world without his wife among the large-eyed maidens saying, "You must not annoy him. Allaah curse you! He is only a passing guest with you and is about to leave you to come to us* [9, 11].

Man is the Head of the Household

Ibn Kathir ﷺ explains the saying of Allaah:

اَلرِّجَالُ قَوَّامُونَ عَلَى اَلنِّسَآءِ

Men are the protectors and maintainers of women. |4:34|

"meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

بِمَا فَضَّلَ اَللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ

Because Allaah has made one of them to excel the other… |4:34|

meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important position of leadership. Rasulullah ﷺ said,

> *People who appoint a woman to be their leader, will never achieve success* [6].

…Such is the case with appointing women as judges or on other positions of leadership [3]," Further, rasulullah ﷺ said:

> *If I were to command anyone to prostrate to anyone other than Allaah, I would have commanded women to prostrate to their husbands. By the One in Whose hand is the soul of Muhammad, no woman can fulfil her duty towards Allaah until she fulfils her duty towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she should not refuse* [11] *.

The above qualities of man along with mahr and other "…expenditures and various expanses that Allaah ordained in His Book and Sunnah of His Messenger for men to spend on women …it is suitable that he is appointed her maintainer, just as Allaah said [3],

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

But men have a degree (of responsibility) over them. | 2:228 |

This responsibility is to be discharged with consideration, gentleness and with justice before Allaah ◇. Anyone trying to exploit this position will go against the Sunnah, will face hardship and discontent thereby endangering happiness. Rasulullah ﷺ said:

> *Those who are in their judgements just to their families, and just to whatever they govern, will be in Allaah's presence on the Day of Resurrection sitting on podiums of light on the right of the Throne* [8].

Sexual Relationship

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ

Your wives are a tilth for you, so go to your tilth ⅄, when or how you will, and send ▷ before you for your ownselves. | 2:223 |

Spouses are to have sexual intercourse anyway they like provided she is not menstruating and avoid anus in any case.

Rasulullah ﷺ said:

> *Approach her from the front or back, but avoid the anus* [13, 9].

*Portion of it reported by others including Abu Dawud, al-Hakim, and at-Tirmidhi.

◇All three Abrahamic religions share an unshakeable belief in the importance of marriage and family life. …The Judeo-Christian tradition, unlike Islaam, virtually extends the leadership of the husband into ownership of his wife [160].

⅄Have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus [doing so is a major sin].

▷Good deeds, or ask Allaah to bestow upon you pious offspring.

The Jews of Madeenah unnecessarily restricted relations with women in menses and postures of sexual intercourse and it had influenced some women of ansaar. It is narrated by Anas ibn Malik ﷺ:

> Among the Jews, when women menstruated, they did not dine with them, nor did they live with them in their houses. So when sahaaba ﷺ asked regarding this matter, Allaah revealed:
>
> وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ
> وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ
>
> **They ask you concerning menstruation. Say: that is a harm, therefore keep away from women during menses and go not unto them till they have purified…** | 2:222 |
>
> Rasulullah ﷺ said: *Do everything except intercourse*.
> The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it … [8, 10].

Narrated by Aa'isha ﷺ:

> The Prophet and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an waist sheet (*izar*) and used to fondle me. While in *i'tikaf* *, he used to bring his head near me and I would wash it while I used to be in my periods (menses) [6].

One is rewarded, if intimacy with the spouse is done with the intention of protecting oneself from sinning or for giving sadaqa. Narrated by Abu Dharr ﷺ,

> Some of the people from among the companions of rasulullah ﷺ said to him: O Rasulullah, the rich have taken away (all the) reward. They observe prayer as we do, they keep the fasts as we keep them, and they give sadaqa from their surplus riches. Upon this he ﷺ said:
> *Has Allaah not prescribed for you (a course) by following which you can (also) do sadaqa? In every tasbih [ʰ] there is a sadaqa, every takbir [ᵌ] is a sadaqa, every tahmid [ᵛ] is a sadaqa, every tahlil [°] is sadaqa, enjoining of good is a sadaqa, forbidding of that which is evil is a sadaqa, and in man's sexual intercourse (with his wife) there is a sadaqa.*
> They said: O Rasulullah, is there reward for him who satisfies his sexual passion among us?
> He said: *Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward* [8, 12].

To prepare for intimate acts the spouses should clean and beautify themselves for each other. It is important to arouse through indulgence in various "permissible" forms of foreplay such as talking, caressing, kissing, and so on. They should be aware of the shaitaan's plotting and supplicate to Allaah.

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*I'tikaf - To stay in a particular place for purpose of worshipping Allaah.

ʰDeclaration of the glorification of Allaah (i.e. saying ﴿سُبْحَانَ اللهِ﴾).

ᵌSaying ﴿اللهُ أَكْبَرُ﴾ (Allaah is the Greatest).

ᵛSaying ﴿ٱلْحَمْدُ لِلَّهِ﴾ (Praise be to Allaah).

°Declaration that He is One, ﴿لَا إِلَهَ إِلَّا اللهُ﴾.

Rasulullah ﷺ said:

> *If anyone of you, when intending to have a sexual intercourse with his wife, says:*
>
> بِسْمِ اللهِ اَللَّهُمَّ جَنِّبْنَا اَلشَّيْطَانَ، وَجَنِّبِ اَلشَّيْطَانَ مَا رَزَقْتَنَا.
>
> In the Name of Allaah. O Allaah, keep shaitaan away from us, and keep him away from what you grant us.
>
> *and if the couple are destined to have a child, then shaitaan will never be able to harm that child* [6].

Both have right over this and therefore they should try to make time and mentally prepare for it. Each of them should try to satisfy the other, else it may lead to friction and resentment. Extreme care is necessary during pregnancy. Also, for successive intercourses, wudu' is recommended and is known from hadeeth. Finally, ghusl is compulsory when it all finishes. Until ghusl (or *tayammum* * when water is not available) is done one is in a state of *janaba* ◇ and at this time various actions are disliked and some prohibitions apply such as not doing salaat and *tawaaf* ⅄ [43].

One should rest a short while before ghusl. It is allowed for *junub* to sleep. Rasulullah ﷺ used to do wudu' or tayammum before going to sleep if he was in janaba and wanted to sleep [43]. However, it is recommended to end janaba as soon as possible since in such a state angels do not accompany him. Rasulullah ﷺ said:

> *There are three individuals whom the angels do not approach; a junub, a drunk person, and a man who wears khaluq* ▷ [6].

Family Planning

A Muslim is encouraged to have as many children as possible. Rasulullah ﷺ said,

> *Marry a woman who is loving and can bear you many children, because I will display your outnumbering of other nations* [10, 13].

Azl * was practised at the time of rasulullah ﷺ and he did not prevent them. When a group of sahaaba رضي الله عنهم asked about azl, he ﷺ replied,

> *It is better for you not to do so, for if any soul is predestined to exist, it will exist* [6].

Sometimes rasulullah ﷺ accepted excuses given for azl and other times did not. Narrated by Sa'd ibn Abu Waqqas رضي الله عنه:

> A man came to rasulullah ﷺ and said: I do azl with my wife.
> Rasulullah ﷺ asked: *Why do you do that?*
> He replied: I pity her child (that she nurses).
> Rasulullah ﷺ then said: *If that were harmful it would harm the Persians and the Romans* [8].

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*Tayammum - Dry purification with clean earth or sand instead of wudu' or ghusl.
◇Janaba - Major state of impurity, requiring ghusl.
⅄Tawaaf - The act of walking around the Ka'bah seven times in an anti-clockwise direction.
▷*Khaluq* is a women's perfume, mixed yellowish/reddish perfume made from saffron and other perfumes [43].
*Azl - Coitus interruptus or early withdrawal.

A husband needs the permission of his wife to perform azl. She has the right to have children as well as pleasure. Even if one's wife agrees, it should be avoided as much as possible since it defeats one of the purposes of marriage, which is procreation.

Castration or any other form of permanent contraception is absolutely haraam[r]. Temporary birth control to delay pregnancy is allowed provided all the following conditions are met:

- The method does not adversely affect the body (requires advice of trustworthy Muslim physicians).
- Both give their consent. Shaykh al-Uthaymeen ﷺ said, "As for birth control methods …that prevent it temporarily. The example for this would be a woman who had frequent pregnancies that overburden her, so she wished to organise her pregnancy to once every two years or something like that. This is permissible with the condition that her husband permits it, and that it does not cause her any harm …" [43]
- The reason for it should be acceptable from Shari'ah point.
  Shaykh al-Albani ﷺ said [43], "…if the incentive is poverty and material accounting, similar to that of the disbelievers who say, for example, 'I and my wife are two. We have two children. And the fifth is our dog.' They calculate how much expense each of them needs and, based on their income, they conclude that they cannot support any more. This is not permissible in Islaam. This arises from the jahili logic to which Allaah ﷻ refers by saying:

  وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

  And kill not your children for fear of poverty. We provide for them and for you." | 2:228 |

  Similarly, Shaykh Ibn Baz ﷺ said in *Fatawa al-Mar'ah* [43] that, "…if the pills are to be used so that the woman would devote her time for employment, entertainment, or other reasons that concern the women today, then this is not permissible."

Abortion of embryo of any age is prohibited. This prohibition is emphasised after blowing of the soul at the age of 120 days. Abortion is only permissible if the pregnancy is most likely to cause death to the mother [43].

Resolving Differences

A Muslim should look at the strengths of his wife rather than focusing only on weaknesses. For a lasting relationship mutual tolerance is essential. We must remember that Allaah is fully aware of what we are doing and recognise that humans are naturally imperfect:

فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

If you dislike them, it may be that you dislike a thing and Allaah brings through it a great deal of good. | 4:19 |

[r] Even for animals [43].

The prophetic advice is that one should never try to straighten them; he should live with her with the crookedness in her. Rasulullah ﷺ said:

> *A believing man should not have any malice against a believing woman. He may dislike one characteristic in her, but may find another in her which is pleasing* [8].

If she really turns rebellious then the husband should seek to discipline her. Allaah says:

وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ
وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ
عَلِيًّا كَبِيرًا ﴿٣٤﴾

> **As to those women on whose part you see ill conduct, admonish them, (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allaah is Ever Most High, Most Great.** | 4:34 |

This ayat gives a systematic procedure of disciplining a wife. Ibn 'Abbas ﷺ and others said that this ayah refers to beating that in non-violent [3]. Dr. Yusuf al-Qaradawi explained, "Rather this 'beating' should be of the kind which rasulullah ﷺ once, when angry with his servant, mentioned to him, saying, *If it were not for the fear of retaliation on the Day of Resurrection, I would have used this miswak* [3] *to beat you* [9]."

It is not permissible to hit her if he thinks that would not bring her back to the right path or injure her or cause blood to flow or hit her on the face [61]. Once a number of women visited the family of rasulullah ﷺ to complain against their husbands. So rasulullah ﷺ said:

> *Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you* [10]

Clearly "beating" serves as a token action, gives an explicit and unambiguous signal of wife's rebellion. Besides, husbands are not allowed to curse them. This is their final opportunity to think-through, separate between the core and subsidiary issues, show courage to forgive and forget and carry on. They can do these without even a third person knowing.

If they failed to reconcile their differences through these means then they should seek outside help, who might remove any ambiguity or poor communication. The arbitrators can consider the whole issue without arrogance or ill-feelings. They can advise the couple, remind of the favours and sacrifices each one made, the future of the children to bring home the enormity of this dispute. If they are sincere at resolving, insha-Allaah, He will make a way out for them. Allaah says:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ
إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

> **If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allaah will cause their reconciliation. Indeed Allaah is Ever Knower, Aware.** | 4:35 |

[3] Miswak - Twig of tree used to clean the teeth.
[9] Reported by Ibn Sa'd in his Tabaqat [156].

Divorce

If the arbitrators fail to resolve the dispute, then divorce may remain as the only settlement *. Divorce is detestable but allowed as a way out for the two who simply cannot live together at all. Living in that condition defeats the very purpose of marriage. Only husband can give *talaaq* ◇. Woman can seek divorce through qaadi and it can take two forms:

- **Faskh** : The marriage contract is revoked because of valid factors preventing its continuation, e.g. apostasy by the husband; incurable impotence, cruelty or desertion on her husband's part. Allaah says:

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا وَٱلصُّلْحُ خَيْرٌ

And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. | 4:128 |

- **Khul** : This is when a woman wants dissolution of marriage even though the husband has not driven her to do so. This is permitted with proper reasons, e.g. she fears any failure from her part to observe the limits imposed by Allaah; abhorrence to her husband. She would be required to pay an agreed amount to her husband up to the value of mahr she received. Allaah says:

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ

Then if you fear that they would not be able to keep the limits ordained by Allaah, then there is no sin on either of them if she gives back (the mahr or a part of it) for her khul. | 2:229 |

Rasulullah ﷺ warned the women who seek khul without proper reasons:

> *Any women who asks her husband for divorce without justification, then the scent of jannah will be forbidden for her* [16].

Ibn 'Abbas ﷺ narrated such a divorce taking place at the time of rasulullah ﷺ:

> The wife of Thabit bin Qais came to rasulullah ﷺ and said, "O Rasulullah! I do not blame Thabit for defects in his character or his deen, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)."
> On that rasulullah ﷺ said, "*Will you give back the garden which your husband has given you (as mahr)?*"
> She said, "Yes."
> Then rasulullah ﷺ said to Thabit, "*O Thabit! Accept your garden, and divorce her once* [6]."

*It is best then to settle the matter through arbitrators amicably while remembering all the favours received from the other, since going through court procedures and legal wrangling puts heavy burden on everybody, not to mention the children. There is a whole industry of legal professionals and social-service workers who sustain themselves through these issues, who give high hopes of "rights" and "advantages", but know nothing about "patience" or "life in the hereafter."

◇Talaaq - Divorce. Can also mean one count of divorce.

Everything associated with divorce is taken very seriously. The husband must know the details from the ulama as with knowledge insha-Allaah one can save from many regrets and miseries on the part of the divorcees and children and from divorce, its proceedings and aftermath; perhaps even from the necessity of *tahleel* [ʌ]. This topic is huge and covers such details as: intentions/state of mind [▷], circumstances, *idda* [⋆], consummation, payments, maintenance, menstruation and postnatal period, counts of talaaq, return (*raja'*), suckling and custody of children.

Talaaq Ahsan: Divorce can take many routes due to varying circumstances, even requiring independent ijtihad by qualified ulama. Due to lack of space, mudhakira here is limited to the most commendable method, i.e. *Talaaq Ahsan*. This proceeds as follows [⁋]:

- The husband pronounces one talaaq, e.g. "I divorce you", when she is neither pregnant nor enduring menses.
- He abstains from intercourse during idda, which is three months. During this period the marriage subsists, and she stays in his house.
- The husband can exercise his right of return (*raja'*) to revoke the first or second talaaq prior to the end of idda, even without her consent.
- If the idda expires without any change of heart, the divorce becomes irrevocable. He becomes just like any other man to her. For them to unite again would require a new marriage contract between them but not tahleel.

In total a man has three pronouncements of divorce because of the saying of Allaah:

اَلطَّلَقُ مَرَّتَانِ فَإِمۡسَاكُۢ بِمَعۡرُوفٍ أَوۡ تَسۡرِيحُۢ بِإِحۡسَٰنٖ

> **The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.** | 2:229 |

and when rasulullah ﷺ was asked about the third time he said, "*It is Allaah's having said*, '**or release her with kindness**' [61]."

Narrated by Abdullah bin 'Umar ﷺ that he had divorced his wife while she was menstruating during the lifetime of rasulullah ﷺ. 'Umar bin al-Khattab ﷺ asked rasulullah ﷺ about that. He ﷺ said [6],

> *Order him to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allaah has fixed for the women meant to be divorced.*

One can see that given time just one talaaq would be sufficient to divorce a wife. Al-Marghinani ﷺ said in *al-Hidayah* that this mode of divorce is called ahsan because: "…it

[ʌ] Tahleel - After divorcing with three pronouncements together the couple cannot reunite unless she lives in a legal marriage with another man and if that marriage ends in divorce. The husband would be sinful for tahleel.
[▷] Divorce does not take effect from one who is a child, insane or under duress.
[⋆] Idda - Waiting period.
[⁋] The marriage which has not been consummated becomes irrevocable at first talaaq.

was the usual practice of the sahaaba; husband retains the right to take his wife back, and she thus remains lawful for re-marriage to him [161]."

Talaaq Ahsan is different from those with three pronouncements [3] when a man forfeits his right of re-marriage to her without tahleel. Hasty divorce pronouncing is evil and sinful. It leaves no time for reconciliation and ignores such things as rage and effects of menses in the marriage. Tahleel [4] can act as a deterrent for such hasty divorces.

4.1.4 Parent Children Relationship

Allaah ﷻ described children as adornments of this world pleasing to the eyes. The parent-child relationship needs care and serious attention. Failure to discharge this responsibility properly will put parents, children and the society at large in trial.

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا

Wealth and children are the adornment of the life of this world. | 18:46 |

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ

Your wealth and your children are only a trial. | 64:15 |

Rasulullah ﷺ said:

> *Allaah has called them the 'dutiful' (al-Abrar) because they are dutiful (birr) to their parents and children. Just as you have a duty which you owe your parent, so you have a duty which you owe your child* [7].

Anas al-Juhani narrated from his father:

> Rasulullah ﷺ said, *Verily, on the Day of Resurrection, Allaah has slaves whom He will neither speak nor purify nor look at.*"
> He was asked: "Who are they, O Allaah's Messenger?"
> He said, *He who disowns and abandons his parents, he who disowns his children and he who was granted a favour by a people, but he denied their favour and disowned them* [12]."

Adab With Parents

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ
ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا
قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ
ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

[3] A minority of ulama consider divorcing with three talaaqs in one sitting as just one talaaq. They base it on the report of Ibn 'Abbas ﷺ about the practice at the time of rasulullah ﷺ, Abu Bakr and two years of 'Umar's khilaafa [8]; hadeeth regarding Rukanah ibn 'Abdu Yazid - the brother of al-Muttalib (related by Ahmad and Abu Ya'la) and verses | 2:229 | and | 65:1 | [3].

[4] If tahleel is simply used to go around the Law and not due to sincere desire, then "*the one who does tahleel, the one in whose favour it is done*" will be under the curse of rasulullah ﷺ [3].

> **And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."** | 17:23-4 |

A Muslim must fulfil the rights of his parents as an act obedience to Allaah. Children should show generosity to the parents and seek mercy from Allaah for them. Muslim must be grateful, especially towards Allaah and parents whose love and support we simply take for granted. The mother has been given more right to good behaviour from children. Narrated by Abu Hurayra ﷺ:

> A man came to Rasulullah and said, "O Rasulullah! Who is more entitled to be treated with the best companionship by me?"
> The Prophet said, "*Your mother.*"
> The man said. "Who is next?"
> The Prophet said, "*Your mother.*"
> The man further said, "Who is next?"
> The Prophet said, "*Your mother.*"
> The man asked for the fourth time, "Who is next?"
> The Prophet said, "*Your father.*" [6, 8].

Parents are a source of blessing for the children so long they are alive. Rasulullah ﷺ said:

> *Three supplications are answered without a doubt: the supplication of someone who is oppressed, the supplication of someone on a journey, and the supplication of parents for their children* [7, 10, 9, 11, 12].

Services to parents is especially important at old age and reward of which is nothing but jannah. Narrated by Abu Hurayra ﷺ:

> Rasulullah ﷺ said: "*May he be disgraced! May he be disgraced! May he be disgraced.*"
> It was said, "Who, O Rasulullah ﷺ "
> He said, "*The person whose parents, one or both of them, reach old age during his lifetime but he does not enter jannah (by rendering due services to them)* [8]."

Kindness to parents can be discharged many ways:

> Abu Ghassan ad-Dhabbi went out walking in front of his father in Madeenah and Abu Hurayra ﷺ caught up with him and asked him: "Who is that man walking behind you?"
> He said: "My father."
> Abu Hurayra ﷺ said: "You have missed correctness and contradicted the Sunnah. Do not walk in front of your father, only behind him or to his right and do not let any one separate between you and him (while walking). Do not take a bone that has meat on it, which your father looked at, for he might have wanted it. Do not look straight at you father, do not sit until he sits and do not sleep until he goes to sleep [16]."

Disobedience to parents is from among the major sins. Narrated by Abu Bakra ﷺ:

> Rasulullah ﷺ said thrice, "*Shall I not inform you of the biggest of the great sins?*"
> We said, "Yes, O Rasulullah"

He ﷺ replied, "*To join partners in worship with Allaah; to be undutiful to one's parents.*"
The Prophet sat up after he had been reclining and added, "*And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness*"
The Prophet kept on saying that warning till we thought that he would not stop [6, 8, 9].

Rasulullah ﷺ said:

The Lord is pleased with the pleasing of the parents, and the Lord is angry with him who angers the parents [7, 75].

Reviling and cursing is also from among the major sins. Narrated by Abdullah bin Amr ﷺ,

Rasulullah ﷺ said, "*Reviling one's parents is one of the great wrong actions.*"
They asked, "How could he revile them"
He ﷺ replied, "*He reviles a man who then in turn reviles his mother and father* [6, 8]."

It is important to maintain relations with parents who are not Muslim. It is narrated by Asma' bint Abi Bakr ﷺ that after the treaty of Hudaybiyah her mother who had not yet embraced Islaam visited her to restore their good relations. She consulted rasulullah ﷺ by asking, "O Rasulullah! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "*Yes, keep good relation with her.*"

Ibn 'Uyaina ﷺ said that on this occasion Allaah revealed [6, 8, 10]:

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن
تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ۝٨

Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allaah loves those who deal with equity. | 60:8 |

Children can show benevolence towards the parents even after their death. Narrated by Abu Usayd Malik ibn Rabi'ah as-Sa'idi ﷺ:

While we were with rasulullah ﷺ a man of Banu Salmah came to Him and said: O Rasulullah. Is there any kindness left that I can do to my parents after their death?
He replied: *Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends* [10].

Obedience to parents applies in everything, as long as it does not go against shari'ah. Rasulullah ﷺ said:

There is no obedience for created things in a matter of disobedience to Creator [8].

Sahaaba ﷺ left us with many examples showing firm observance of this principle. Related by Sa'd ibn abi Waqqas ﷺ [166]:

When my mother heard the news of my Islaam, she flew into a rage. She came up to me and said: "O Sa'd! What is this religion that you have embraced which

has taken you away from the religion of your mother and father? By Allaah, either you forsake your new religion or I would not eat or drink until I die. Your heart would be broken with grief for me and remorse would consume you on account of the deed which you have done and people would censure you forever more."

"Don't do (such a thing), my mother," I said, "for I would not give up my religion for anything." However, she went on with her threat. For days she neither ate nor drank. She became emaciated and weak. Hour after hour, I went to her asking whether I should bring her some food or something to drink but she persistently refused, insisting that she would neither eat nor drink until she died or I abandoned my religion.

I said to her: "O mother! In spite of my strong love for you, my love for Allaah and His Messenger is indeed stronger. By Allaah, if you had a thousand souls and one soul after another were to depart, I would not abandon this my religion for anything." When she saw that I was determined she relented unwillingly and ate and drank.

It was on this occasion of Sa'd's mother attempting to recant his faith, Allaah ﷻ revealed:

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ إِلَىَّ ٱلْمَصِيرُ ﴿١٤﴾ وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

And We have enjoined on man (care) for his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. | 31:14-5 |

Adab With Children

Children are a blessing and a trust from Allaah. Regarding the blessing of company of one's children, Allaah mentions how he restored Musa ﷺ to his mother:

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

So did We restore him to his mother, that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allaah is true. But most of them know not. | 28:13 |

Killing children for any reason is a major sin. Such is the case of the evil people who do so fearing poverty or to conform to evil customs or for the sake of birth control. An example of an evil social custom is what prevailed in Arabia * in the days of ignorance of burying daughters alive. Allaah says:

وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin. | 17:31 |

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! | 16:58 |

Narrated by Abdullah bin Mas'ud ﷺ [6, 8]:

> I asked, "O Rasulullah! Which is the biggest sin?"
> He ﷺ said, "*To set up rivals to Allaah by worshipping others though He alone has created you.*"
> I asked, "What is next?"
> He said ﷺ, "*To kill your child lest it should share your food.*"
> I asked, "What is next?"
> He ﷺ said, "*To commit adultery with the wife of your neighbour.*

Sunnah related to welcoming the newborn are:

- Adhaan recited near the ear soon after the birth.
- Perform *tahnik*, that is rubbing a small piece of date softened preferably by a pious person or something sweet on the palate of the newborn.
- Announce the good news of the birth to family and friends.
- Perform *'aqiqah* *, that is slaughtering sheep or goats on the seventh day (two animals for boys and one for girls). Meat may be eaten or distributed by the family, friends, relatives and other Muslims.
- Also on the seventh day, the head of the newborn should be shaven and a good name ◇ be given.
- Circumcision for the boys on the seventh day or soon as possible.

The child should be cared with love and affection. Primarily, while the mother suckles ⅄ and weans, the father is to bear the financial burden. They can however mutually decide

*The situation of infanticide and abortion is still carrying on in different parts of the world to this day!

*'Aqiqah - The ritual for welcoming a baby into the world.

◇Names can have a profound effect on the psyche. Recommended names are those that show servitude to Allaah (e.g. Abdullah); have good meaning; names of prophets ﷺ, sahaaba ﷺ and the salaf.

⅄ The superiority of breast milk is well established in terms of its composition and development of child-mother relationship. Allaah has made such an amazing arrangement of sustenance for the baby: hot milk on cold days and cold milk on hot days! The arrangement for Musa ﷺ was even more strictly guarded. Allaah says:

upon foster suckling or weaning after appropriate consultation. Allaah says,

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ

Mothers may suckle their children for two whole years, (that is) for those who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. | 2:233 |

Loving children is only too natural. A Muslim should show mercy to the young. Narrated by Anas bin Malik ﷺ:

> We went with rasulullah ﷺ to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Rasulullah ﷺ took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of rasulullah ﷺ started shedding tears. 'Abdur Rahman bin 'Auf said, "O Rasulullah, even you are weeping!"
> He said, "*O Ibn 'Auf, this is mercy.*" Then he wept more and said, "*The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation* [6]".

Narrated by Abu Hurayra ﷺ [6]:

> Rasulullah ﷺ kissed al-Hasan bin Ali while al-Aqra' bin Habis at-Tamim who was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them."
> Rasulullah ﷺ cast a look at him and said, "*Whoever is not merciful to others will not be treated mercifully.*".

Loving and caring for children is also rewarded by Allaah. Rasulullah ﷺ said:

> *What you feed yourself is sadaqa for you. What you feed your child is sadaqa for you. What you feed your wife is sadaqa is for you. What you feed your servant is sadaqa for you* [6, 12].

As for daughters, they can be a source for even greater rewards. Rasulullah ﷺ said:

> *He who brought up two girl properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he interlaced his fingers* ▷.

Narrated by Aa'isha ﷺ:

> A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to

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وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾

And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?" | 28:12 |

▷ For explaining the point of nearness between him and that person [8].

eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to rasulullah ﷺ. Thereupon he ﷺ said:
Verily Allaah has assured jannah for her, because of (this act) of her, or He has rescued her from jahannam [8].

Narrated by Musa ibn 'Ulay from his father:

Once rasulullah ﷺ said to Suraqa ibn Ju'sham, "*Shall I show you the greatest sadaqa?*"
He replied, "Yes, indeed, Rasulullah!"
He went on, "*To provide for your daughter when she is returned to you and you are her sole source of provision* [7, 11, 13, 12]."

One should seek protection for the children. For example:

- Rasulullah ﷺ used to commend al-Hasaan and al-Hussain to Allaah's protection, saying what Ibrahim عليه السلام used say in seeking refuge with Allaah for Ishmael and Ishaaq [6]:

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ ٱلتَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

I commend you two to the protection of Allaah's perfect words from every devil, vermin, and every evil eye.

- One can recite soorah Fatiha, Ayatul Kursi, last two verses of soorah Baqarah and the last three soorahs of the Qur'an.
- Rasulullah ﷺ said:

When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allaah, for shaitaan does not open a closed door [6, 8].

In dealing with children one must observe equity. Besides, preferential treatment may cause hatred and resentment. Some ulama * make an exception to this rule, permitting differentiation when shari'ah reasons exist; e.g. giving more to handicapped, withholding from who might spend in wicked things [156]. Rasulullah ﷺ enjoined justice in giving gifts to children. It is reported that an-Nu'man bin Bashir رضي الله عنه said while on the pulpit:

My father gave me a gift but 'Amra bint Rawaha (my mother) said that she would not agree to it unless he made rasulullah as a witness to it. So, my father went to rasulullah and said, 'I have given a gift to my son from 'Amra bint Rawaha, but she ordered me to make you as a witness to it, O Rasulullah!'
Rasulullah asked, '*Have you given (the like of it) to everyone of your sons?*'
He replied in the negative. Rasulullah said, '*Be afraid of Allaah, and be just to your children.*' My father then returned and took back his gift [6].

Love and care for the child must not make one lenient when the situation demands firm discipline. When Hasan رضي الله عنه put a sadaqa date in his mouth, rasulullah ﷺ said to him, "kakh, kakh" and then used his hand to take out the date!

*This view was favoured by Ahmad رحمه الله in *al-Insaaf*, Ibn Qudaamah رحمه الله in *al-Mughni* and Ibn Taymiyyah رحمه الله in *Majmoo al-Fataawa*. Shaykh Ibn Baaz رحمه الله stated that it is absolutely forbidden to show preference to some of one's children over others, and that it is obligatory to treat them all equally, males and females alike, in accordance with their shares of inheritance, unless they give permission and are adults of sound mind [32].

Allaah ﷻ forewarned us about the children:

إِنَّمَآ أَمۡوَٰلُكُمۡ وَأَوۡلَٰدُكُمۡ فِتۡنَةٞۚ

Your wealth and your children are only a trial. | 64:15 |

The children should be taught adab from a young age. It is obligatory to teach a young child the word of Allaah Mighty and Majestic [61]. Allaah says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ

O you who believe! Ward off from yourselves and your families a Fire whose fuel is men and stones. | 66:6 |

'Ali ibn Abi Talib ﷺ, Mujahid ﷺ and Qatada ﷺ said that it means [61]: "Teach them that with which they can save themselves from hell." Parents must make time is discharging this responsibility properly. If they work so hard to take care of children's material needs then what about their needs that will strengthen their relationship with Allaah, grow them in their deen and help them in hereafter which is everlasting? Children's upbringing continues until they are married off when they can either stay under father's guardianship or live on their own. Rasulullah ﷺ said:

> *A father bestows on his son nothing better than a good education/manners* [9, 18].
>
> *Command your children to pray when they become seven years old, and beat them (lightly) for it when they become ten years old; and arrange their beds (to sleep) separately* [10].

4.1.5 Family Home

وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنٗا

And Allaah has made for you in your homes an abode. | 16:80 |

The homes that we use for dwelling are a blessing from all the blessings that Allaah ﷻ has favoured on us. It provides us protection from the heat, cold, rain and wind as well as privacy and many of the amenities. Every bit of the home, be it of clay, stones, bricks, bamboo, steel, glass or whatever the home may be constructed from is from the creations of Allaah.

It is we who make such a home a place of peace and tranquillity; a place to do deeds pleasing to Allaah, a place of cultivation for the children in their formative years. It is the duty of the guardian to make it so. They must take necessary steps to protect it from any evil things or influences. Allaah reminds of torment inflicted upon those who corrupted their beliefs and actions by eventual taking away of this blessing:

هُوَ ٱلَّذِيٓ أَخۡرَجَ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن دِيَٰرِهِمۡ لِأَوَّلِ ٱلۡحَشۡرِۚ مَا
ظَنَنتُمۡ أَن يَخۡرُجُواْۖ وَظَنُّوٓاْ أَنَّهُم مَّانِعَتُهُمۡ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنۡ
حَيۡثُ لَمۡ يَحۡتَسِبُواْۖ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعۡبَ يُخۡرِبُونَ بُيُوتَهُم بِأَيۡدِيهِمۡ وَأَيۡدِي
ٱلۡمُؤۡمِنِينَ فَٱعۡتَبِرُواْ يَٰٓأُوْلِي ٱلۡأَبۡصَٰرِ ۝

> **He it is Who drove out the disbelievers among the people of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allaah! But Allaah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.** | 59:2 |

Once Uqbah ibn Aamir ﷺ enquired wherein salvation consisted. Rasulullah ﷺ replied:

> *Control your tongue, keep to your house, and weep over your sin* [12, 9].

Staying home is of tremendous benefit and safety in predominantly non-Muslim countries, where one "…is unable to change much of the evil around him. Then he will have a refuge which, when he enters it, will protect him from doing haraam things or looking at haraam things, and will protect his wife from wanton display and unveiling, and will protect his children from bad company [36]."

When Muslim home is built upon piety it will insha-Allaah produce pillars of society: those who will reform and guide, seek knowledge; righteous wives, caring mothers; those who will enjoin good and forbid evil. A Muslim should choose home in a good neighbourhood, close to masjid. They should try to live away from areas were immoral activities take place, e.g. music, dance, pub, swimming pool, cinema. Neighbours have rights over each other and they can affect each other. A good neighbour may be helpful whereas a bad neighbour can cause nuisance. Rasulullah ﷺ told us:

> *Four things contribute to happiness: a righteous wife, a spacious home, a righteous neighbour and a comfortable means of transport. And four things contribute to misery: A bad neighbour, a bad wife, a cramped home and a bad means of transport* *.

Hence, the type of neighbour should be considered in choosing a house too. Rasulullah ﷺ used seek refuge with Allaah from bad neighbours:

> *Allaahumma innee aaoodhu bika min jaar al-sooa fi daar il-muqaamah fa inna jaar al-baadiyah yatahawwil*
>
> O Allaah, I seek refuge with You from a bad neighbour in my permanent home, for the neighbour in the desert [i.e. on a journey] moves on [7, 75].

The house or apartment should have appropriate fences and curtains in windows and doors. The layout of interior is also important, as it should allow privacy for visiting non-mahrams.

Remembrance of Allaah

The quality of a Muslim house is that it should be alive with the dhikr of Allaah. When members are not occupied and far from remembrance of Allaah, only then shaitaan finds a way to involve them in music, gossip, backbiting and slander. The dhikr in the home can take many forms, e.g. salaat, tasbih, tilawaat of Qur'an, discussion of Islamic issues, reading Islamic books etc.

*Saheeh Ibn Hibban, Abu Naaeem in al-Hilyah, and Saheeh al-Jaamia.

Rasulullah ﷺ said:

> *The house in which remembrance of Allaah is made and the house in which Allaah is not remembered are like the living and the dead* [8].
>
> *Offer some of your prayers (nawafil) at home, and do not take your houses as graves* [6].
>
> *The best of prayer is a man's prayer in his house a apart from the prescribed prayers* [6].
>
> *The best prayer for women is [that offered] in the furthest part of their houses* [16, 75].
>
> *Recite soorah al-Baqarah in your houses, for the shaitaan does not enter a house in which soorah al-Baqarah is recited* [14, 75].

There should be a designated place at home for salaat etc. Sahaaba ﷺ were keen to pray nawafil salaat at home. 'Utbaan ibn Malik ﷺ - an ansaari who was present with rasulullah ﷺ in the battle of Badr, said:

> I used to lead my people at Bani Salim in the prayer and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their masjid. So I went to Rasulullah and said, "'I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and pray at a place so that I could take that place as a praying place."
> Rasulullah ﷺ said, "*I will do so.*
> So Rasulullah and Abu Bakr came to my house in the (next) morning after the sun had risen high. Rasulullah asked my permission to let him in and I admitted him. He did not sit before saying, "*Where do you want us to offer the prayer in your house?*"
> I pointed to the place where I wanted him to pray. So Rasulullah stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two raka'a, and finished them with *taslim* ◇, and we also performed taslim with him. I detained him for a meal called "Khazir" ⅄ which I had prepared for him… [6].

Helping the family is a virtuous action praised by rasulullah ﷺ:

> *May Allaah have mercy on a man who gets up at night and prays, then he wakes up his wife to pray, and if she refuses he throws water in her face* [12, 10, 75].

Narrated Aa'isha ﷺ [6, 8]:

> When the last ten days of Ramadan started, rasulullah ﷺ wake up his family and intensify his efforts.

Members should be encouraged to give to charities by spending openly in front of them. Adults should set examples in voluntary fasting e.g on Mondays and Thursdays; 13th, 14th and 15th of Hijri month; 9th and 10th of Muharram month. Sunnah du'as should be made in for example entering and leaving the house; before and after eating, sleeping; entering and leaving toilet. Siwaak should be used to brush teeth. Aa'isha ﷺ said [8]:

> When rasulullah ﷺ entered his house, the first thing he would do was use siwaak.

◇Taslim - Saying salaam to exit from the state of salaat.
⅄"Khazir" is a special type of dish prepared from barley flour and meat soup

Mashwara

It is very important for the man to conduct *mashwara* ▷ at home. Through this hearts will be united, help of Allaah will be graced. Naturally people are different and open discussion will bring forth anything that escapes one's mind. Most of all it is a sunnah of rasulullah ﷺ.

When the treaty of Hudaibiyah concluded, rasulullah ﷺ ordered those companions with sacrificial animals to slaughter them. But they were too depressed to respond. Seeing their reluctance even after three repeats he ﷺ returned to his tent and told his wife Umm Salamah ؓ about the attitude of his sahaaba ؓ. Umm Salama said,

> O Rasulullah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head.

So, rasulullah ﷺ went out and did not talk to anyone till he did that. Seeing that, the sahaaba ؓ got up, slaughtered their sacrifices, and started shaving the heads… [6].

Narrated Jabir ؓ:

> A woman said, "O Rasulullah! Shall I get something constructed for you to sit on as I have a slave who is a carpenter?"
> He replied, "*Yes, if you like.*"
> So she had that pulpit constructed [6].

Ta'lim at Home

The ayat setting the basic principle of islah and upbringing of one's family,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا

> **O you who believe! Save yourselves and your families from a Fire …** | 66:6 |

has been explained by the mufassirs, in so far as it pertains to the duties of the head of the household.

Ibn Abbas ؓ said:

> Work in the obedience of Allaah, avoid disobedience of Allaah and order your families to remember Allaah, then Allaah will save you from the Fire [3].

'Ali ؓ said:

> Teach them and discipline them [36].

Mujahid ؒ said:

> Have taqwa of Allaah and order your family to have taqwa of Him [3].

Qutaadah ؒ said:

> He should command them to obey Allaah, and forbid them to disobey Him, and direct them in accordance to commands of Allaah, and help them to do that [3].

▷ Mashwara - Consultation.

Dahhaak ﵀ and Muqaatil ﵀ said:

> It is the Muslim's duty to teach his family, including relatives and female slaves, what Allaah has enjoined upon them and what He has forbidden [3].

Al-Tabari ﵀ said [36]:

> We must teach our children and wives the deen and goodness, and whatever they need of good manners. If rasulullah ﷺ used to urge the teaching of female servants, who were slaves, what do you think about your children and wives, who are free?

The obligation upon the head of the household is to facilitate islah. In order to realise this ta'lim in the house should begin in earnest. Ta'lim is more effective when done practically. Children naturally copy the adults and learn from them.

Love and affection should not get in the way of *tarbiya* * of children. Narrated by Abu Hurayra ﵁:

> Al-Hasan bin 'Ali took a date from the dates of the sadaqa and put it in his mouth. Rasulullah ﷺ said in Persian, "*Kakh, Kakh! Don't you know that we ∂o not eat the ѕa∂aqa* [6]."

The man may find himself lacking in basics of the deen and the rest of the family would also be in different level of knowledge, understanding and piety. It may well be true that piety was never a factor at the time of marriage. But it's never too late to strive to learn and be steadfast in righteousness. It is likely that different members of the family will comply differently upon the new initiative. In such cases time, care and patience is essential, for guidance comes from Allaah ﷻ.

If one lives within an extended family, then men and women should remain separated, even in study-circles. Related by Abu Sa'eed al-Khudri ﵁:

> Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments… [6].

The objective of the ta'lim should include the following:

- Increase eeman: strengthen conviction, raise the level of righteous deeds. Remind importance and virtues of deeds.
- Secure eeman from corruption: Have company of truthful people. Beware of dogmas of popular cultures and their falsehoods.
- Seek blessing and company of angels, who have the quality of obedience. The ta'lim is in itself is rewarded.

Regular ta'lim, even for a short while will insha-Allaah become a means to bringing deen at home, albeit slowly. When deen enters home then falsehood would surely leave. Good companionship outside the house will also support this effort.

*Tarbiya - The process of educating, nurturing, and developing individuals and societies at large.

Everyone should have access to a library at home containing books, cassettes on basic instructions in deen, seerah, collections of hadeeths. The home library should include the following books which are now available in English:

Tafseer ibn Kathir [3]
Al-Raheeq al-Makhtoom [167]
Riyaadh al-Saaliheen [127]
Hayatus Sahaaba [44]
Minhaj al-Muslim [42]
Fada'il-e-A'maal [63]
Bulugh al-Maram [168]
Fiqh al-Sunnah [111]
Hisnul Muslim [131]

Home Free of Forbidden Things

At times of fitna, staying home will help one from forbidden actions and bad company. Of course this is only true if nothing contrary to deen is inside the home, such as music, pictures, dogs, TV, mobiles [ط] and free-mixing between non-mahrams. Would angels of mercy enter a house with such things? Narrated by Anas ﷺ:

> Aa'isha ﷺ had a Qiram (a thin marked woolen curtain) with which he had screened one side of her home. The Prophet said, "*Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer* [6].

Ibn Hajar ﷺ said:

> Beware of allowing non-mahram relatives to enter upon the wife in the home when the husband is absent. …The basic principle in this matter is the hadeeth of rasulullah ﷺ, '*Beware of entering upon women.*' A man from among the ansaar said, 'O Messenger of Allaah, what do you think about the brother-in-law?' He said, "*The brother-in-law is death* [ب]!

Regarding non-mahrams Al-Nawawi ﷺ said:

> …What is referred to here is his brother, nephew, uncle and cousin, and others who she would be permitted to marry if she were not already married. Usually people take the matter lightly with regard to these relatives, so a brother may be alone with his brother's wife. Thus he is likened to death, when he should be prevented from being alone with her more than a stranger should [ف].

Shaykh Salih al-Munajjid said:

> …This stems from the concern of Islaam to preserve families and households, and to prevent the tools of destruction reaching them in the first place.…To those who raise the issue of trust as an excuse, saying 'I trust my wife, and I trust my brother, or my cousin', we say: your trust is all well and good, and you should not be suspicious when you have no cause to do so, but you should know that the hadeeth of rasulullah ﷺ, *No man is alone with a non-mahram woman, but the shaitaan is the third one present with them* [9].
>
> includes the most pious of people as well as the most corrupt. Islaam does not exempt anyone from such rulings [37].

[ط] Smartphones have become very powerful. Though it has plenty of good uses, it does facilitate access to all sorts of fitna and corrupt materials which one would not find in the worst backstreet of a hedonistic city!

[ب] Reported by al-Bukhari, Fath al-Baari.

[ف] Fath al-Baari.

One should not allow anybody smoking in the house. Many ulama in light of medical evidences consider it among the forbidden in shari'ah - passive smoking is just as harmful. When it comes to dogs, then only dogs which are used for such necessities as guiding, agriculture, hunting, guarding may be kept in the house. Dog's saliva is naajis (unclean, impure) and if it licks any household vessels, then the item must be washed at least seven times, one of which must be with soil [8] °.

Everyone at home should be aware of evils of media and then control or gradually purge all types of media that promotes depravity and materialism. The medium is not in itself evil but its the content of the media which can be evil. When the content is overwhelmingly evil and contradictory to Islaam, then that media should be purged. Most films, movies & shows now represent excesses in debauchery from the east and west. It is the nature of shaitaan to gradually corrupt people - and so one can see how content ratings changed over time, contents are gradually pushed to extremes to provide the same "shock value."

Another mass media consumption device is TV $^{c} \rightharpoonup {}^{322}$, which is only recently being challenged by smartphones. The TV set is not in itself evil and it could be used for good educational purposes; but its contents and side effects make it evil - not to mention shear amount of time that is wasted. Muslim should even be wary of "Islamic TV" as the contents of these channels are not sanctioned by any shari'ah board. Even the news content does not justify keeping TV - the people who decide what is to become news and what does not have their own agenda *! More often than not, what filters through in "news" is full of subjective commentary. Besides it is a dominant characteristic of media to indulge freely in gossip, scandal etc. 'Tabloid newspapers' are a prime example of this.

Media is a business just like any other. It serves, first and foremost, the stake-holders. The wealthy owners operate their businesses through lobbying, licences, franchises, advertising - all of which can influence the content. And when journalists, producers, editors and others feel free to do their job then at best it will represents popular culture, and at worst it will promote the agenda of the amoral/immoral people sustaining this industry. If you were to think of the news and documentaries then remember how often they tell half-truths, add comments only to promote their views, turn fiction into facts and vice-versa, tag on the official line.

°However, as to whether the saliva of the dog is naajis which must be washed - there exist disagreement amongst the ulama about it [138].

*Edward Herman and Noam Chomsky write, "The mass media serve as a system for communicating messages and symbols to the general populace. It is their function to amuse, entertain, and inform, and to inculcate individuals with the values, beliefs, and codes of behaviour that will integrate them into the institutional structures of the larger society. In a world of concentrated wealth and major conflicts of class interest, to fulfil this role requires systematic propaganda [170]."
This propaganda is obvious in a state that has monopoly over the media and practices official censorship. However, in a state where the media are private and not subjected to any official censorship, then it is a complex interaction of wealth and power which ensures that propaganda persist to serve the dominant forces. Furthermore, when such a system accommodates a minority to voice criticism which are never radical then it produces an illusion of "free speech". Yet ordinary people forget that these critics are just a product of the same milieu. The educational system, career paths and interviews have already filtered out non-compliant candidates for such posts.
The compliance of media to this propaganda is further ensured by groups and organisation who share the same outlook and objectives. Such parties can provide "experts" to the media to affect opinion formation. Antagonising them can easily upset profit and sponsorship.

Simplicity

Muslims should pursue a life of simplicity, doing away with little, avoiding extravagance in everything. The salaf used to dislike ornamentation and decoration of houses. 'Ulama consider it either makrooh or haraam [37]. When Saalim ibn 'Abdallah ibn 'Umar got married Ibn 'Umar ﷺ invited Abu Ayyoob ﷺ among the guests. When Abu Ayyoob ﷺ saw their house decorated with a striped green cloth he said, "Are you covering the walls?" Ibn 'Umar ﷺ felt embarrassed, and said, "Women are having their way, O Abu Ayyoob." Abu Ayyoob ﷺ did not eat the food [37].

Narrated by Safinah [9, 11, 12]:

> Ali ibn Abu Talib ﷺ prepared food for a man who was his guest, and Fatima ﷺ said, "I wish we had invited rasulullah ﷺ and he had eaten with us."
> They invited him and when he came he put his hands on the side-posts of the door, but when he saw the figured curtain which had been put at the end of the house he went away. Fatima said she followed him and asked, "What turned you back, Rasulullah ﷺ?"
> He replied, "*It is not fitting for me or for any prophet to enter a house which is decorated.*"

Rasulullah ﷺ said:

> *You will have a lot of worldly riches, so much so that you will cover your homes with cloth as the Kaabah is covered. You are better today than you will be on that day* [16, 75].

Throughout the Prophet's life he never saw bread made from fine flour. When Sahl bin Saad ﷺ was asked: Didn't you have sieves in the time of rasulullah ﷺ? He replied: Rasulullah ﷺ never saw a sieve. Then he was asked: How did you manage to eat bread made from barley without the flour being sieved? He told them: We ground it and then blew over it to remove the husks, whatever remained we kneaded into dough [6].

Narrated Aa'isha ﷺ:

> The family of Muhammad had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Madeenah till he died [6].

Narrated by Abdur Rahman ibn 'Abis that his father said:

> I asked Aa'isha "Did the Prophet forbid eating the meat of sacrifices offered on 'Id-ul-Adha for more than three days?"
> She said, "The Prophet did not do this except in the year when the people were hungry, so he wanted the rich to feed the poor. But later we used to store even a trotter of a sheep to eat it fifteen days later."
> She was asked, "What compelled you to do so?"
> She smiled and said, "The family of Muhammad did not eat to their satisfaction white bread with meat soup for three successive days till he met Allaah [6]."

Manners at home

A Muslim should be gentle and show kindness at home. Rasulullah ﷺ said:

> *When Allaah, may He be glorified, wills some good towards the people of a household, He introduces kindness among them* [12, 75].

At home rasulullah ﷺ used to sew his own clothes and mend his own shoes [12, 75]. When Aa'isha ؓ was asked about his activities at home, she said:

> He was like any other human being: he would clean his clothes, milk his ewe and serve himself [12, 72].

> He used to serve his family, then when the time for prayer came, he would go out to pray [6].

Rasulullah ﷺ used to love children. Whenever he returned from an expedition the children of his household used to be taken to him even before he reached Madeenah. His love especially for Hasan and Husayn ؓ is well known. He also used to pass time in truthful jokes and being playful. Anas ؓ reports that rasulullah ﷺ once jokingly called him saying,"*0 two-eared one* ◇!"

Once rasulullah ﷺ was pretending to be a camel and his grandsons were riding on his back. He was walking on his hands and feet and made a compliment to them:

> *How wonderful is your camel and how wonderful riders you are!*

Anas bin Maalik ؓ narrates that rasulullah ﷺ was once on a journey with his wives riding in front of him. Addressing the person who was reciting some poems to drive the camels on faster, rasulullah ﷺ said, "0 Anjasha! Shame on you! Take it easy with the crystals (the women. Do not drive the camels too fast) [12, 6, 8]."

Righteous people should be invited in to benefit from blessings, conversation and contact with them. Children should be allowed to sit and eat with them and listen to discussions. Women can also listen from behind a screen.

Inside the house privacy must be observed between different members. Children who reached puberty and servants must ask permission all the time. However, young children must ask permission on three occasions: after 'isha prayer, during midday siesta and before dawn at night.

Narrated by Anas ibn Malik ؓ, rasulullah ﷺ said to him:

> *Son, when you enter your home greet your people with the salutation of peace. It will be a source of blessing for you and for the members of your family* [9].

In admonishing, rasulullah ﷺ used to take a firm but courteous stance. Aa'isha ؓ said that:

> *If rasulullah ﷺ came to know that one of his household had told a lie, he would try to ignore him until he repented* [12, 75].

Rasulullah ﷺ also suggested hanging a whip in the house:

> *Hang up the whip where the members of the household can see it, for this is more effective in disciplining them* [16, 72].

It is important and of tremendous benefit and source of safety to engage in adhkar at home - not least the *masnoon* ⌃ du'as. These will draw baraka and ward off evils of shaitaan.

◇Reported by Abu Dawood, Tirmidhi in his Shamaa'il and others.
⌃Masnoon - Recommended.

4.1.6 Ties of Relation

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

O mankind! Be dutiful to your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer. | 4:1 |

Allaah ﷻ has enjoined on man to maintain ties of relation by blood and marriage:

وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ

And give to the kindred his due. | 17:26 |

Rasulullah ﷺ said:

Whosoever believes in Allaah and the Last Day let him keep the ties of relations [6].

Maintaining good relation draws Allaah's mercy, prosperity, cooperation and security and many other benefits. Rasulullah ﷺ said:

Whoever desires the expansion of his provision or to have the best of his life prolonged, should keep good relations with his kith and kin [6, 8].

Blood relations concern parents, brother, sisters, parental or maternal uncles and aunts, and others. Narrated by Abu Hurayra ﷺ [6, 8]:

Rasulullah ﷺ said, "*Allaah created the creations, and when He finished from His creations, ar-Rahm, i.e., womb, said, '(O Allaah) at this place I seek refuge with You from all those who sever me.'*
Allaah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.'
It said, 'Yes, O my Lord.'
Allaah said, 'Then that is for you.'"
Rasulullah ﷺ added, "*Read if you wish, the Statement of Allaah:*

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ۝

Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? | 47:22 |

Due to lack of space, it would not be possible to cover the different ways in which ties of kinship can be maintained and the associated virtues. A couple of narration would suffice to illustrate the point. Narrated by Abdullah ibn 'Umar ﷺ:

A man came to rasulullah ﷺ and asked "O Rasulullah, I have committed a serious sin. Can I do any act of penitence?"
He ﷺ asked him if he had a mother, and when he replied that he had not, he asked if he had a maternal aunt. On his replying that he had, he said, "*Then do kindness to her* [9]."

Rasulullah ﷺ said:

> *No one has three daughters or three sisters and is good to them but that he will enter the Garden* [6].
>
> *The finest act of goodness is that a person should treat kindly the loved ones of his father* [8].
>
> *Allaah enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your fathers. Then He enjoins you to be dutiful to your next closest relative and then to your next closest relative* [7].

Narrated by Musa ibn 'Ali [7]:

> Rasulullah ﷺ asked, "*Shall I show you the greatest sadaqa (or one of the greatest forms of sadaqa)?*"
> He replied, "Yes, indeed, Rasulullah!"
> He went on, "*To provide for your daughter when she is returned to you and you are her sole source of provision.*"

Maintaining ties of relations is not merely reciprocating doing good. Rasulullah ﷺ said:

> *The wasil* * *is not the one who merely does so out of reciprocation. Rather, the waasil is the one who, even when the relatives cut-off him, yet he still maintains ties with them.*

Someone asked, "O Rasulullah, I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me." Rasulullah ﷺ replied,

> *If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allaah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness)* [7, 8].

Failure to maintain ties of kinship has serious consequences to the individual and his people - some of it has already been mentioned. Further, Rasulullah ﷺ said:

> *There is no wrong action which Allaah is swifter to punish in this world - in addition to the punishment which He has stored up for the wrongdoer in the Next World - than cutting off ties of kinship and injustice* [7].
>
> *Mercy does not descend on a people when there is someone among them who severs ties of kinship* [7].
>
> *Al-Qatia* ◇ *will not enter paradise*[6, 8].

Ibn 'Abbas ﷺ advised:

> Keep a record of your lines of descent so that you can maintain ties of kinship. He will not make his relatives distant when they are close relatives, even if they live far away. He will not consider them to be close relatives if they are distant ones, even if they live near to him.
> Every type of kinship will come on the Day of Rising in front of each individual and testify on his behalf that he has maintained that tie of kinship if he did indeed maintain it. It will testify against him that he cut if off if he cut it off [7].

*One who keeps the ties of relations [6].
◇The person who severs the bond of kinship.

4.2 Rights Upon an Individual

In the deen of Islaam, a Muslim develops lots of virtuous qualities which benefits him as an individual, the ummah and the world at large. Such qualities as mercy, generosity, gentleness, modesty are excellent and hallmark of the believer. Yet there are other qualities which sets right his relationship with his Creator and other creations. Failure to give these rights is a serious deficiency and is sinful. In this section some of these will be discussed with some repeated for clarity or omitted for brevity and others will be taken up in detail later on.

Bear in mind that it would never be possible to enumerate them all. When one fulfils the rights of others that he knows, then insha-Allaah, He will bestow tawfiq to fulfils the rights of others that he/she is not aware of.

4.2.1 Right of Allaah

Allaah ﷻ enjoins many praiseworthy conducts upon Muslim - foremost among them is His worship.

وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ
وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ
بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن
كَانَ مُخۡتَالٗا فَخُورًا ﴿٣٦﴾

Worship Allaah and join none with Him in worship, and do good to parents, kinsfolk, orphans, miskins, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allaah does not like such as are proud and boastful. | 4:36 |

Of all the rights that a person can conceive of or feel obliged to render, the first and foremost is that of the right of Allaah ﷻ. This is the root of all the goodness of this life and the next. Heedless of this right, then even if that person appears to be noble, in reality, he is in total loss - he has gone astray despite self-gratification and his recognition among fools.

Narrated by Mu'adh bin Jabal ﷺ:

> While I was riding behind the Prophet as a companion rider and there was nothing between me and him except the back of the saddle, he said, "*O Mu'adh!*"
> I replied, "Here I am at your service, O Rasulullah!"
> He proceeded for a while and then said, "*O Mu'adh!*"
> I said, "Here I am at your service, O Rasulullah!"
> He then proceeded for another while and said, "*O Mu'adh bin Jabal!*"
> I replied, "Here I am at your service, O Rasulullah!"
> He said, "*Do you know what is Allaah's right on His slaves?*"
> I replied, "Allaah and His Messenger know better."
> He said, "*Allaah's right on his slaves is that they should worship Him and not worship anything besides Him.*"

He then proceeded for a while, and again said, "*O Mu'adh bin Jabal!*"
I replied. "Here I am at your service, O Rasulullah."
He said, "*Do you know what is slaves' (people's) right on Allaah if they did that?*"
I replied, "Allaah and His Messenger know better."
He said, "*The right of slaves on Allaah is that He should not punish them (if they did that)* [6]."

4.2.2 To Oneself

One's body has rights over him regarding its nourishment and use. It was given to us as a trust from Allaah such that it grows and sustains with food, drink and exercises the way Allaah prescribed by keeping away from all that is haraam. On the Day of reckoning various parts of the body will give witness for or against the individual.

فَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱشْكُرُوا۟ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

So eat of the halaal and good which Allaah has provided for you. And be grateful for the Graces of Allaah, if it is He Whom you worship. | 16:114 |

Narrated by Abdullah bin Amr bin al-Aas ﷺ [6]:

Rasulullah ﷺ said, "*O 'Abdullah! Have I not been informed that you fast all the day and stand in prayer all night?*"
I said, "Yes, O Rasulullah!"
He said, "*Do not do that! Observe the fast sometimes and also leave them at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you.*"

Rasulullah ﷺ is also reported to have said:

He who kills himself with anything, Allaah will torment him with that in the fire of Hell [8].

None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say:

O Allaah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me [8].

4.2.3 Towards Those in Authority

The basic rule that governs the relationship between a Muslim and those in authority is that Muslims must follow those in authority except in the case when they are ordered to do that which is contrary to the commands of Allaah ﷻ.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ

O you who believe! Obey Allaah and obey the Messenger, and those in authority among you. | 4:59 |

This is corroborated by the sayings of rasulullah ﷺ:

> *I advise you to fear Allaah and to listen and obey, even if a slave is appointed over you. So whoever from amongst you lives, then he will see much differing. So hold onto my Sunnah and the Sunnah of my Rightly Guided Khalifas after me* *.
>
> *Listen and obey, even if the ruler seizes you and beats your back* [8].
>
> *You are obligated to hear and to obey in prosperity and adversity, willingly or unwillingly, and even when you are treated unjustly* [8].
>
> *He who obeys me obeys Allaah and he who disobeys me disobeys Allaah, and he who obeys the one in authority obeys me but he who disobeys the person in authority disobeys me* [6, 8].

Related by Abdullah ibn Masud رضي الله عنه:

> Rasulullah ﷺ said, *After me there will be discrimination and things you dislike.*
> He ﷺ was asked, 'O Rasulullah. What would be your advice to those of us who encounter these things?'
> He answered, *'Fulfil your obligations and supplicate to Allaah for your rights* [6, 8].'

The following story indicates a limit of the ameer. Narrated by Ali رضي الله عنه [6, 8, 12]:

> Rasulullah ﷺ sent a troop under the command of a man from ansaar. When they left, he became angry with them for some reason and said to them, 'Has not rasulullah ﷺ commanded you to obey me?'
> They said, 'Yes.'
> He said, 'Collect some wood,' and then he started a fire with the wood, saying, 'I command you to enter the fire.'
>
> The people almost entered the fire, but a young man among them said, 'You only ran away from the Fire to Allaah's Messenger. Therefore, do not rush until you go back to rasulullah ﷺ, and if he commands you to enter it, then enter it.'
> When they went back to rasulullah ﷺ, they told him what had happened, and rasulullah ﷺ said, "*Had you entered it, you would never have departed from it. Obedience is only in righteousness.*"

Just as rulers, ulama also fall into the category of "**those in authority**" referred in the above ayat. Muslims are obligated to stick to their ulama and revere them as Shaykh Uthaymeen رحمه الله explains

> …"**Those in authority**" comprises two groups of people, the first group being the ulama, and they are the primary object in this ayah, and the second group are the rulers, those who implement the shari'ah of Allaah over the slaves of Allaah. The ulama are the people of clarification, knowledge and guidance, and the rulers are the people of implementation and jurisdiction [105].

Ibn Taymiyyah رحمه الله said in this regard:

> "**Those in authority**" are: the possessors of authority, and its people. They are the ones who enjoin the people and forbid them. This is shared by both those having political and temporal power, and the people of knowledge and intellectual influence. Thus, "**those in authority**" consist of two categories: the ulama and the rulers. When they are righteous, the people are righteous, and when they are corrupt, the people are corrupt [140].

*Abu Daawood, at-Tirmidhi, Ahmad, Ibn Maajah and ad-Daarimee.

Ulama have a lofty status in Islaam. They posses a deep understanding of this deen with which they guide the people. Allaah has raised their status by His saying in the Qur'an:

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ

> **Allaah will exalt in degree those of you who believe, and those who have been granted knowledge.** | 58:11 |

Rasulullah ﷺ said:

> *The superiority of the scholar over the worshipper is like that of the full moon on a clear night over the rest of the stars.*
> *Indeed the scholars are the inheritors of the Prophets and the Prophets do not leave behind them the deenar nor the dirham as inheritance, they leave only knowledge behind as inheritance. So whosoever acquires it, acquires a huge fortune* [10].

Hasan al-Basri ﷺ said ◇:

> Were it not for the scholars, people would have become like cattle.

Honouring and obeying the ulama is incumbent on all Muslims. Rasulullah ﷺ said:

> *He is not from us, who does not honour our elders, nor have mercy upon our young, nor honours the rights of our ulama* [173].

Part of honouring them is to excuse any apparent disparity between their attitude with saheeh hadeeth. Ibn Taymiyyah ﷺ sums up three types of excuses in this regard:

> …Firstly: that he did not believe that rasulullah ﷺ had said it.
> Secondly: that he did not believe that this issue was intended by that.
> Thirdly: he believed that this ruling was abrogated. These three types then branch of into many causes [173].

Despite their esteemed position, there are those who fail to give their due. Among the diseases these people suffer from are jealousy, ignorance, partisanship and politics. Derogatory terms are often used when they are mentioned such as "mummified", "Ulama of menses" etc. Often people forget that ulama are also humans and that they can make mistakes in what they say or do in their personal life or otherwise. Such things must not deter lay men from benefiting from them.

True ulama are the wali of Allaah, showing enmity to them is like fighting a war with Allaah. Those who seek to lower ulama in the sight of people backbite and spread rumour about them, they are very quick to judge, and behave in harsh and insulting manner. Hafidh Ibn 'Asaakir ﷺ said [173]:

> Know, O my brother - may Allaah awaken you and I to His pleasure; and make us of those who have piety in Him as we should have, that the flesh of the ulama is poisonous. It is well known that Allaah will expose those who seek to revile and belittle them; and that whosoever unleashes his tongue by insulting and belittling the ulama, then Allaah will cause his heart to die before he actually dies.

◇ Ibn Qudamah ﷺ quoted in *Mukhtasar Minhaj al-Qasideen*.

He further cautioned against letting our tongues loose against the ulama in his book *Tabyin Kadhib al-Muftari* thus:

> Know, brother, that the flesh of the ulama is poisonous, and the Way of Allaah concerning those who insult them is well-known. So, whoever insults the ulama of this ummah by his tongue, Allaah will afflict him in this [very] world by death of the heart.

Many ulama of past and present had to put up with hardship, ridicule or even torture. They refused to subordinate principles of Islaam to temporal authority. Imaam Malik ﷺ lost use of his arms because of the torture inflicted upon him. Similarly, Imaam Abu Hanifah ﷺ died in prison for refusing to serve as qaadi. Imaam Ahmad bin Hanbal ﷺ was tortured and imprisoned for refusal to co-operate with khalifa al-Mutasim and al-Mutawakkil, even though people revered him tremendously. Around a million people attended janajah salaat of Imaam Ahmad ﷺ. Ibn Taymiyya ﷺ was also behind bars because of jealousy of his conspirators.

There are others who went to the opposite extreme by taking their favourite ulama to the levels that they are not. Ulama are never infallible. They can make mistakes just as anybody else. We must take lessons from the condition of Bani Israel in that it has been cursed for taking their rabai as gods since they accepted them to make halaal what is haraam and vice versa.

4.2.4 Neighbours & Wayfarer

Being good to neighbours and wayfarer one meets is a command of Allaah. Concern for neighbours is a religious duty, regardless of whether they are Muslims or not. Allaah ﷻ says in the Qur'an:

وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى
ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا
مَلَكَتْ أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

> **And do good to parents, kinsfolk, orphans, those in need, neighbours who are of kin, neighbours who are strangers, the companions by your side, the wayfarer (you meet), and what your right hands possess: for Allaah loves not the arrogant, vainglorious.** | 4:36 |

Ibn 'Abbas ﷺ said that, '**the neighbour who is near of kin**' means, "The neighbour who is also a relative", while, '**the neighbour who is a stranger**' means, "Who is not a relative." Mujahid ﷺ was also reported to have said that Allaah's statement, '**the neighbour who is a stranger**' means, "The companion during travel [25]."

Rasulullah ﷺ said:

> *Jibrael ﷺ kept reminding me about the rights of the neighbour, until I thought that he is going to give him a share of inheritance* [6, 8].

Neighbours covers all sorts of people: Muslim or non-Muslim, relatives or strangers, pious or impious, close or far. Rights of a neighbours depend on the category to which they belong. Aa'isha ﷺ once asked the rasulullah ﷺ: "I have two neighbours. To whom should I gift?" He ﷺ replied: "*To the nearest* [6]."

Allaah has made a strong connection between His rights and the rights of His slaves, including the rights of the neighbour, to demonstrate their importance [174]. Harming a neighbour has more serious consequence than harming others. Rasulullah ﷺ said [12, 75]:

> *Committing adultery with a neighbour's wife is worse than committing adultery with ten women. Stealing from a neighbour's home is worse than stealing from ten homes.*
>
> *A person whose neighbours are not safe from his evil will not enter the Garden* [7].

Narrated by Abu Hurayra ﷺ:

> Rasulullah ﷺ said: "*By Allaah, he does not believe! By Allaah, he does not believe! By Allaah, he does not believe!*"
> It was said: "Who is that, O Allaah's Messenger?"
> He said: "*That person whose neighbour does not feel safe from his evil* [6]."

Muslims are encouraged to be aware of well-beings of their neighbours. This can be done through regular visits, offering and accepting gifts. When cooking one should be mindful of the smell such that the neighbours do not miss it, should he decides not to offer some of it to them. Rasulullah ﷺ said:

> *He is not a believer, he who eats to his fill, whilst his neighbour besides him goes hungry* [6].
>
> *O Muslim women! No-one should scorn the gift of a neighbour, even if it is only a sheep's foot* [8].

Narrated Abu Dharr ﷺ:

> My friend (rasulullah ﷺ) advised me: "*Whenever you cook some stew add some extra water to it, then look to some household in your neighbourhood and look to them in kindness* [8]." "*So you will have plenty for your family and neighbours* [15, 12]." Ⓢ

Neighbours should co-operate and be extra considerate, especially if they share a common wall, garden or well etc. Rasulullah ﷺ said:

> *No one should prohibit his neighbour from placing a peg in his wall* [6, 8].

When it comes to helping neighbours, then just as any other desirable characteristics our salaf set the highest example for us to follow, "…Abu Bakr as-Siddeeq, would go to the homes of the old, the orphans, the weak and the needy in his neighbourhood to help them in whatever way he could. He milked the goats of some, kneaded flour and helped bake bread of others…when he became the khalifa…some of these people feared that they had lost the gentle care and the services of Abu Bakr. He heard a widow saying:
'Today, our sheep will not be milked.'
'By my life,' said Abu Bakr, 'I will milk it for you.'
As soon as he could, he went to the widow's house and knocked at the door. A little girl opened the door and as soon as she saw him, she shouted:
'The milker of the sheep is here, mother [175].'"

Imaam Abu Hanifa ﷺ, used to recite Qur'an and pray tahajjud every night. He had an alcoholic neighbour who used to drink a lot and sing love poems. This used to bother the imaam but one day, the imaam did not hear this man's revelry, so he went and asked about him. They said, "Oh, so-and-so. They took him to jail." So, when the ruler found out the imaam went to the jail, he asked for the reason and was told that the imaam was concerned about his neighbour who had been arrested. So, the ruler said to release the man, and he was released. The neighbour then asked Abu Hanifa why he did that, and he replied, "Because you have a right upon me as a neighbour, and I have not been neglectful of that." That was the reason that the neighbour made tawba to Allaah ﷻ.

Wayfarer

Wayfarer or the companions on the journey deserve courtesy and good companionship. The above ayat (i.e. |4:36|) enjoins us to do that to our best ability. He ﷻ also said:

إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

> **Zakaat is only for the poor and the needy, and those employed to collect them; and for bringing hearts of those inclined (to Islaam); and to free the captives; and those in debt; and for the cause of Allaah; and the wayfarer; a duty imposed by Allaah. And Allaah is All-Knower, All-Wise.** |9:60|

Rasulullah ﷺ said:

> *Charity may not be given to a rich person, but it should be given to those who fight in the way of Allaah, to the wayfarer, or to a poor neighbour, who may later give a gift or invite you to his home* [10, 11].

4.2.5 Responsible Guests and Hosts

A Muslim should be happy to receive his guests, honour them and give their rights. Being generous to guests is a kind of worship that brings one close to his lord. It's also a branch of branches of eeman, hence protecting it is protecting eeman. Rasulullah ﷺ said:

> *Whoever believes in Allaah and the last day should talk what is good or keep quiet; and whoever believes in Allaah and the last day should not hurt his neighbour; and whoever believes in Allaah and the last day should entertain his guest generously* [6, 8, 17].

Hosting the guest for three days is obligatory. The host should serve the guests with food and a place to stay and treat them as if they are the most important member of the household. Fairly lavish spending on the first day is acceptable. After this it's up to the host to accommodate them. This is because of the saying of rasulullah ﷺ:

> *Hosting the guest shall last for three days and his gift is one more day and one more night. Whatever is beyond that, it will be an act of sadaqa to him (the guest)* [8].
>
> *…It is not halal for a guest to stay with a man until he becomes a burden* [17].

Hospitality is part of the high character of prophets and the righteous. In the Qur'an Allaah ﷻ describes how Ibrahim ﷺ took care of his guests, the angels who came in the form of young men.

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ
أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾

And verily, there came our Messengers to Ibrahim ﷺ with glad tidings. They said: 'Salaam' He answered 'Salaam' and he hastened to entertain them with a roasted calf. | 11:69 |

Ibrahim ﷺ reciprocated their greetings with the better term, *Salamun* which alludes to affirmation and eternity. He discretely went to his household to quickly prepare the food:

فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

Then he turned to his household, so brought out a roasted calf. And placed it before them, (saying): "Will you not eat?" | 51:26-7 |

He did not mention this favour by saying, "We will make food for you." Rather he prepared the best food and brought it close to them. Then he invited them to take part in kind words, "**Will you not eat** [3]."

Similarly, Allaah ﷻ praised the ansaar for their self-sacrifice. They preferred the muhajirs over themselves even though they were in need. The following event illustrates not only their high regard for rasulullah ﷺ but the degree of hospitality they attained. This occurred when a sahaabi came to him ﷺ and complained of hunger and distress. Narrated Abu Hurayra ﷺ [6]:

> A man came to the Prophet. The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then rasulullah said, "*Who will take this (person) or entertain him as a guest?*"
> An ansaar man said, "I."
> So he took him to his wife and said to her, "Entertain generously the guest of rasulullah."
> She said, "We have got nothing except the meals of my children."
> He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper."
> So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the ansaari went to rasulullah who said, "*Tonight Allaah laughed or wondered at your action.*" Then Allaah revealed:

وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

But [they] give them (muhajirs) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful. | 59:9 |

4.2.6 Concerning Fellow Muslims

A Muslim does not remain aloof from his responsibilities towards fellow Muslims. Many of the obligatory duties towards Allaah entail collective actions such as salaat in jama'ah. Social interaction is inevitable since a Muslim must live in family circles and be concerned about the ummah. It is more meritorious to mingle with people and be patient with any harm from them than to live isolated. Rasulullah ﷺ said:

> *He who mixes with people and endures the harm they do is better than he who does not mix with them or endure the harm they do* [9, 11].

It is the characteristics of the salaf that they showed utmost regard for fulfilling the rights of others. Thawban ﷺ narrated:

> Rasulullah ﷺ said: *My pond extends from Aden to Amman. Its bowls are equivalent to the stars in the sky. Its water is whiter than snow and sweeter than honey. The first to come on the pond will be the poor emigrants.*
> We asked: O Rasulullah! Describe them to us?
> Rasulullah ﷺ replied: *Those with dishevelled hair, and dirty clothes, who cannot marry women living in luxury. For whom doors are not opened. They fulfil the rights of others, while their own rights are not given to them* *.

Sacredness of Life, Honour and Property

Human beings should respect the sanctity of their lives. Allaah reminds upon the first son of Adam ﷺ killing his brother in transgression and aggression:

مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا

> **If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.** | 5:32 |

Prohibition of killing without justification is one of the ten commandments followed in His Straight Path:

وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ

> **And kill not anyone whom Allaah has forbidden, except for a just cause (according to shari'ah).** | 6:151 |

There is further warning and threats against killing non-Muslims with whom Muslims have a peace treaty [3]. Rasulullah ﷺ said,

> *Whoever killed a person having a treaty of protection with the Muslims, and who enjoys the guarantee of Allaah and His Messenger, he will have spoiled the guarantee of Allaah [for him]. He shall not smell the scent of Paradise through its smell is perceived from a distance of seventy years* ◇.

*Tabarani, Majma'uz-Zawaid. The distance between Aden (a famous city in Yemen) and Amman (the capital of Jordan) is figurative, facilitating the idea of enormous expanse [45].

◇Tuhfat al-Ahwadhi, Ibn Majah.

As for Muslims, rasulullah ﷺ impresses upon the value of a Muslim,

> *If the world were to be destroyed, it would be of less importance to Allaah than killing of a Muslim* [1].

and cautions,

> *The blood of a Muslim who bears to La ilaha illa-Allah and that Muhammad is the Messenger of Allaah, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the jama'ah* [2].

Needless to say that, it is up to the Muslim Leader and not the individuals to execute these punishments. Whoever kills a believer intentionally then he is damned. Allaah ﷻ gives a stern warning:

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا
وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ﴿٩٣﴾

> **And whoever kills a believer intentionally, his recompense is jahannam to abide therein, and the Wrath and the Curse of Allaah are upon him, and a great punishment is prepared for him.** | 4:93 |

At this point ulama differed whether the repentance of the one who intentionally murders a believer is accepted. Some contending that this ayah was the last on this topic and hence a final decision. However, the majority "…said that the killer's repentance can be accepted. If he repents, and goes back to Allaah humbly, submissively, and performing righteous deeds, then Allaah will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering [3]." One basis of this is the ayat:

قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ
يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

> **Say: O My slaves who have transgressed against themselves! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.** | 39:53 |

Just as the life of a Muslim is sacred, so is his honour. Once rasulullah ﷺ looked at the Ka'bah and said:

> ***La ilaha illa-Allah**, how pure you are, and how sweet is your fragrance, and how great is your honour! However the honour of a mu'min is greater than yours. Indeed, Allaah ﷻ has made you respectable; (likewise) the wealth, the blood, and the honour of a mu'min has been made respectable; and Allaah has forbidden us to suspect him of wrongdoing* [4].

Rasulullah ﷺ also said:

> *A Muslim is the one who avoids harming Muslims with his tongue and hands. And a muhajir is the one who gives up (abandons) all what Allaah has forbidden* [5].

[1] Tuhfat al-Ahwadhi, an-Nasa'i, Ibn Majah [3].
[2] Fath al-Bari, Muslim.
[4] Tabarani, Majma-uz-Zawaid [45].

The dignity of a Muslim is not from his wealth, health or lineage but it due to his eeman. Rasulullah ﷺ said:

> *In my ummah there are some people that if one of them comes to you and asks for a dinar, it would not be given to him; if he asks for a dirham, it would no be given to him, (or even) if he asks for a penny, it would not be given to him. However, if he asks Allaah for Paradise, He would grant it to him. Clothed into two old sheets which do not completely cover him, yet if he swears by Allaah; He would honour his words* [4].

Part of this honouring fellow Muslims is to avoid calling names. Mocking or ridiculing one another is prohibited in Islaam. Allaah says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ
مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ
بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having eeman [3]**. And whosoever does not repent, then such are indeed zaalims.** | 49:11 |

وَٱخۡفِضۡ جَنَاحَكَ لِلۡمُؤۡمِنِينَ ٨٨

And lower your wings for the believers. | 15:88 |

It was reported that rasulullah ﷺ said:

> *The Muslim is the brother of another Muslim; he does not betray him, lie to him or forsake him. The whole of the Muslim is sacred to his fellow Muslim a his honour, his wealth and his blood. Taqwa is here. It is sufficient evil for a man to despise his brother* [8, 9].

Greetings, Invitation, Sneezing and Funeral

A Muslim should render the rights of another Muslim even when he does not know him. These rights becomes greater if they have any relationship between them such as neighbour, relative or brother. Rasulullah ﷺ said [6, 8]:

> *The rights of a Muslim upon his fellow Muslim are: that he*
> *answers his salutation, or Salaam, when he is saluted,*
> *visits him when he is sick,*
> *follows his funeral when he dies,*
> *accepts his invitation (to food) when he invites him, and*
> *says the relevant corresponding supplications when he sneezes.*
>
> *Every act of kindness is sadaqa, and kindness includes meeting your brother with a cheerful face and pouring water from bucket into your brother's vessel* [9, 12].

[4] Tabarani, Majma-uz-Zawaid [45].
[3] i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.

The noble greeting of '*As-Salamu 'Alaikum*' has been in existence since the time of Adam. Rasulullah ﷺ said [6, 8]:

> *When Allaah created Adam ﷺ, He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam ﷺ said to the angels: 'As-Salamu 'Alaikum ᵠ.' They replied: 'As-Salamu 'Alaikum wa Rahmatullah °.' Thus adding in reply to him: 'wa Rahmatullah' to his greeting.*

Allaah commanded us in the Qur'an:

فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً

> **But when you enter the houses, greet one another with a greeting from Allaah *, blessed and good.** | 24:61 |

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ

> **When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.** | 4:86 |

This greeting is more than just an action that earns us some reward, but it creates love for one another which is from eeman. Rasulullah ﷺ said:

> *You shall not enter paradise so long as you do not affirm belief ◇ and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) promote greeting of as-salamu 'alaikum amongst you* [8, 11].
>
> *Two Muslims will not meet and shake hands but will have their sins forgiven before they separate* [10] .

Hadeeth of rasulullah ﷺ provides a number of related etiquette of this important deed:

> *The young should offer salaam to the old, a passer-by to one sitting, and a small group to a large group* [6].
>
> *When a group of people is passing by, it is enough that one of them offers salaam on their behalf, and it is enough for those who are sitting that one of them replies* [18].

Al-Miqdad ibnil-Aswad ﷺ narrated that whenever rasulullah ﷺ would come at night, he would give salaam in a manner that would not disturb those asleep and those awake could hear him [8, 9] $^{d} \rightharpoonup 325$.

Narrated by Abu Said al-Khudri ﷺ [6],

> Rasulullah ﷺ said, "*Beware! Avoid sitting on the roads.*"
> They (the people) said, "O Rasulullah! We can't help sitting as these are (our

ᵠ May you be safe from evil.
° May you be safe from evil, and Mercy of Allaah be upon you.
* i.e., say: As-Salamu 'alaikum - peace be on you.
◇ In all those things which are the articles of faith.

places) where we have talks."
Rasulullah ﷺ said, "*If you refuse but to sit, then pay the road its right.*
They said, "What is the right of the road, O Rasulullah?"
He said, "*Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil.*"

It is obligatory to accept an invitation unless one has a very good reason to refuse. Rasulullah ﷺ said:

> *I shall accept an invitation to a feast, even if the food to be served is only a shoulder or shank (of a sheep or cow), and I will accept these things if presented to me as a gift* [6].

As for sneezing rasulullah ﷺ said [6, 8],

> *If anyone of you sneezes, he should say 'Al-Hamdulillah* [ا] *', and his (Muslim) brother or companion should say to him, 'Yar-hamuka-l-lah* [ب] *'. When the latter says 'Yar-hamuka-llah', the former should say, 'Yahdikumul-lah wa Yuslih balakum* [*] *'.*
>
> *Allaah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allaah, every Muslim who hears him (praising Allaah) has to say Tashmit to him. But as regards yawning, it is from shaitaan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, shaitaan laughs at him* [6].'.

Abu Hurayra رضي الله عنه said:

> When rasulullah ﷺ would sneeze, he would put his hand or his clothing over his mouth and muffle the sound with it [10, 9].

Naseeha

A Muslim ought to give sincere advice when his brother seeks advice on a matter. According to Imaam ibnu al-Salah رحمه الله, naseeha is "truly seeking the best, in terms of intention and action, for the one whom he is making naseeha to [128]." Rasulullah ﷺ said [6]:

> *If your brother seeks your sincere advice, give him sincere advice.*

Narrated by Tamim ad-Dari رضي الله عنه [8]:

> Rasulullah ﷺ observed: *Ad-Deen is naseeha* [ز].
> Upon this we said: For whom?
> He ﷺ replied: *To Allaah and His Book, and His messenger, and to the leaders of the Muslims and their common folk.*

He should make apparent what he sees to be good or reply appropriately if otherwise. It is often possible to give a satisfactory answer without revealing the particular defects [ج].

[ا] Praise be to Allaah.

[ب] May Allaah bestow his Mercy on you.

[*] May Allaah give you guidance and improve your condition.

[ز] In this hadeeth *naseeha* has taken an all-encompassing meaning including all of deen: Islaam, eeman and Ihsan [176].

[ج] Issues associated with backbiting is discussed on page 290.

Love for the Believers

Rasulullah ﷺ said:

> *None of you truly believes until he loves for his brother what he loves for himself and he dislikes for him what he dislikes for himself* *.
>
> *He who meets his Muslim brother in a manner pleasing to Allaah so as to make him happy, Allaah will make him happy on the Day of Resurrection* ◇.
>
> *Indeed, Allaah blesses certain people with special bounties for the benefit of other people. As long as they benefit others, Allaah continues His bounties upon them but when they stop benefiting others, Allaah takes these bounties back from them and transfers to others* ⅄.
>
> *No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allaah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allaah helping him in a place where he wishes his help* [10].
>
> *A believer is a believer's mirror; and a believer is a believer's brother, who guards him against loss and protects him in all aspects in his absence* [10].
>
> *A believer loves and is loved. There is no good in the one who neither loves nor is loved. The best amongst people is the one who benefits people the most* ▷.

Sahaaba ﷺ not only loved same for their brethren but they used to prefer fellow Muslims over themselves even when they were need. Ibn 'Umar ﷺ narrates:

> One of the sahaaba received a goat's head as a present. He thought of a neighbour who had a larger family and was in greater need of it than himself, and presented the same to him. This brother, on receipt of the present, recollected yet another person whom he considered even more deserving than himself, and sent on the head to him. The goat's head is said to have changed hands no less than seven times, and at last came back to the original person from whom the circulation had started [63].

In another story of sacrifice and self-denial sahaaba ﷺ expire thirsty. Abu Jahm bin Huzaifah ﷺ narrates:

> During the battle of Yarmuk, I went out in search of my cousin, who was in the forefront of the fight. I also took some water with me for him. I found him in the very thick of battle in the last throes of death. I advanced to help him with the little water I had. But soon another sorely wounded soldier beside him gave a groan, and my cousin averted his face, and beckoned me to take the water to that person first.
> I went to this other person with the water. It was Hisham bin Abul Aas ﷺ. But I had hardly reached him, when there was heard the groan of yet another person lying not very far off. Hisham ﷺ too motioned me in his direction.

---

* Al-Bukhari and Muslim, "and he dislikes …" is with Ahmad [42].
◇ Tabrani, Majma-'uz-zawaid.
⅄ Tabrani, Hulyat-ul-Awliya, Jami-us-Saghir.
▷ Dar-Qutni, Jami-us-Saghir.

> Alas, before I could approach him, he had breathed his last. I made all haste back to Hisham and found him passed away as well. Thereupon, I hurried as fast as I could to my cousin, and in the meantime he had also joined the other two [63].

Attend to Distressed and Sick

Hadeeths of rasulullah ﷺ such as above make it clear that it is a right of a Muslim that he should be visited when he falls ill. Whatever may be his reason for discomfort, we should try to console him for any calamity or distress. Rasulullah ﷺ said:

> *A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allaah will fulfil his needs; whoever brought his (Muslim) brother out of a discomfort, Allaah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allaah will screen him on the Day of Resurrection* [6].

> *Allaah will say on the Day of Judgement: '**O son of Aadam! I was sick and you did not visit Me!**'*
> *So the person will reply: 'O my Lord! How could I have visited You, while You are the Lord of the worlds?'*
> *So He will say: '**Did you not know that My servant, so and so, was sick, yet you did not visit him? Did you not know that if you had visited him, you would have found Me with him?**'* [8].

The sick person should be given hope of recovery. Rasulullah ﷺ said:

> *If you visit a sick person, then try to put him at ease by giving him hope (of prolonged life), for it does not change anything, but relaxes (and comforts) him* [11, 9].

And at the same time one should make du'a for him. If the prescribed moment of death has not arrived, the the visitor can say the following du'a seven times:

أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

I ask Allaah The Supreme, Lord of the magnificent throne to cure you [9, 10].

If the person is nearing his death, then those around him should instruct him to say:

لَآ إِلٰهَ إِلَّا اللهُ

None has the right to be worshipped except Allaah.

as he whose last words are these will enter jannah [10].

The sick person may be reminded of the benefit of his condition. Truly its a time to reap lots of rewards through patience for the sick and those who go to visit him:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ.

Do not worry. It will be a purification (for you), Allaah willing [6].

> *If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening, and if this was in the evening, seventy thousand angels send prayers upon him until the morning* [9, 11, 12].

Showing humility

A Muslim should deal humbly with fellow Muslims. Allaah commands in the Qur'an:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster. | 31:18 |

وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

And the slaves of the Most Beneficent are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. | 25:63 |

Similarly, rasulullah ﷺ said:

> *Allaah revealed to me that people should be humble with one another to the point that none boasts over another* [10, 11].

He ﷺ was humble towards every Muslim and was not proud to walk, eat or meet them. Rather he ﷺ prayed:

> *O Allaah, give me life as a poor person, give me death as a poor person, and resurrect me in the gathering of the poor* [11, 12].

The opposite of humility is arrogance which is feeling superior to others and the worst of arrogance is to deny the truth. Narrated 'Abdullah ibn Mas'ud ﷺ [8]:

> Rasulullah ﷺ said: "*Whoever has an atom worth of kibr * in his heart will not enter jannah.*"
> So a man asked: "What about a person who loves (i.e. takes pride in) wearing beautiful clothes and beautiful shoes?"
> So he ﷺ replied: "*Indeed Allaah is beautiful and loves beauty. Kibr is to reject the truth, and to despise the people.*"

Once - on the day of the conquest of Makkah - a man stood-up (out of reverence) for rasulullah ﷺ, who, being shocked, said to him:

> *Do not trouble yourself! Indeed I am not a king. Rather I am merely the son of a Qurayshi woman who eats dry meat* [11, 14].

Rasulullah ﷺ took great care to inculcate humbleness in sahaaba ﷺ, even amongst his closest friends. Once Abu Dharr ﷺ offended Bilal ﷺ by saying "You son of a black woman!" He ﷺ was displeased with that and rebuked:

> *That is too much, Abu Dharr. He who has a white mother has no advantage which makes him better than the son of a black mother.*

* Kibr - Pride.

Abu Dharr ﷺ immediately threw himself to the ground, swearing that he would not raise it until Bilal ﷺ had put his foot over his head ◇.

Prior to the fall of Jerusalem, Muslims led by Amr bin al-'Aas ﷺ laid siege to it. The Christians having seen the fall of other key Byzantine cities decided to give in with the condition that khalifa signs the treaty of peace ⅄ in person.

After consultation Umar ﷺ proceeded from Madeenah to Jerusalem accompanied by his slave. He rode the camel in turn with his slave. It was his slave's turn to ride the camel the day they entered the city. "Ameer-ul-mu'mineen," said the slave, "I give up my turn. It will look awkward, in the eyes of the people, if I ride and you lead the camel." "Oh no," replied 'Umar ﷺ, "I am not going to be unjust. The honour of Islaam is enough for us all."

It is narrated that once Abu Hurayra ﷺ returned from the market carrying a bundle of wood. This was when he was the governor of Madeenah appointed by khalifa Marwan [42].

Have Humour & Jest

Rasulullah ﷺ said:

> *All things in which there is no mention of Allaah are frivolity, absent-mindedness and idle play except for four things: a man being playful with his wife, training his horse, walking between two purposeful goals and teaching another man to swim* ▷.

Abu Hurayra ﷺ reports that a sahaaba once asked, "0 Rasulullah ﷺ! You manage to joke with us?" Rasulullah ﷺ replied:

> *However, I speak only the truth (when I joke)* ⋆.

A man came to rasulullah ﷺ to ask him to give him a beast to ride. Rasulullah ﷺ jokingly told him, "*I will give you the offspring of a she-camel to ride.*"
He said, "O Rasulullah, what will I do with the offspring of a she-camel?"
Rasulullah ﷺ said: "Are riding-camels born except from she-camels [12, 10, 9]?"Ⓢ

Awf bin Maalik ﷺ reports:

> I went to rasulullah ﷺ during the expedition to Tabook while he was in a (very small) leather tent. I greeted rasulullah ﷺ with salaam and after he replied, I asked, 'May I enter?' When rasulullah ﷺ permitted me to enter, I asked, 'All of me, 0 Rasulullah?'
> Rasulullah ﷺ replied, 'All of you.'
> I then entered ⁋.

◇Ibn al-Mubarak's (D 797H) book, *Kitab al-Birr wa'l-Sila* [178].

⅄Treaty of Peace: "From the servant of Allaah and the Ameer-ul-mu'mineen, 'Umar: The inhabitants of Jerusalem are granted security of life and property. Their churches and crosses shall be secure. This treaty applies to all people of the city. Their places of worship shall remain intact. These shall neither be taken over nor pulled down. People shall be quite free to follow their religion. They shall not be put to any trouble… [179]."

▷An-Nisa'ee in al-Ishrah, at-Tabaree and Saheeh al-Jaamia.

⋆Tirmidhi in his Shamaa'il and Bukhaari in his Adab.

⁋Abu Dawud, Al-Bidayah.

Once an old woman came to him and said 'O Rasulullah, pray to Allaah for me to be admitted into jannah." He ﷺ said: *No old woman will be admitted into jannah.*" On hearing this she went away crying. He ﷺ said:

> *Tell her that she won't be an old woman when she goes into jannah. Allaah, the Exalted says*:
>
> إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾
>
> **Verily, We have created them (maidens) of special creation. And made them virgins. Loving (their husbands only), (and) of equal age.** |56:35-7|

Love Youngs and Respect Elders

A Muslim must respect an elderly and show compassion for young. Rasulullah ﷺ said:

> *He is not one of us who shows no mercy to younger ones and does not acknowledge the honour due to our elders* [9, 10].

Despite the tremendous demand on his time, rasulullah ﷺ would find time to meet and play with children. One day, when Hasan and Hussain ؓ were on the back of rasulullah ﷺ, 'Umar ؓ came into the house of rasulullah ﷺ. When he saw them on such an honoured place he said, "What a beautiful mount you have!" Rasulullah ﷺ added immediately, "*What beautiful riders they are!*"

Narrated Anas ibn Malik ؓ:

> Rasulullah ﷺ came to some children who were playing: He saluted them [10].

Jaabir ؓ reported that he accompanied rasulullah ﷺ on a party and he met Hussain ؓ playing on the way with his friends. Rasulullah ﷺ extended his hands. Hussain ؓ began to run here and there and he was making them laugh till he took hold of him. He put his hands on his chin and the other between his head and ears and embraced him [16].

An elder is preferred unless a junior is superior in a relevant quality. Once three sahaaba ؓ came to rasulullah ﷺ to resolve a dispute. When the youngest of them started to speak, he ﷺ said '*The eldest! The eldest!*' meaning, 'Let the eldest of you speak [6, 8].'

Rasulullah ﷺ used to treat people according to their status. He would honour tribal leaders, show regards to old and those who are related to him. Narrated by Abut-Tufayl ؓ:

> I saw rasulullah ﷺ distributing flesh at Ji'irranah, and I was a boy in those days bearing the bone of the camel, and when a woman who came forward approach rasulullah ﷺ, he spread out his cloak for her, and she sat on it. I asked: Who is she? The people said: She is his foster-mother [10].

Reported Aa'isha ؓ:

> I have not seen any person who resembles the Prophet ﷺ more accurately than Fatima ؓ in manner of speech, sitting posture and dialect. Whenever she entered he would rise to greet her, kiss her and seat her in his position. Likewise, when ever rasulullah ﷺ entered Fatima ؓ's home, she would rise to greet him, kiss him and seat him in her place [6, 9].

Help Orphans & Needy

Helping orphans and those who fail to make ends meet are acts of great virtue. Allaah said in the Qur'an:

وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟
لِلنَّاسِ حُسْنًا

Treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people. | 2:83 |

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ
وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ۝

To those weak of understanding give not your property which Allaah has assigned to you to manage, but feed and clothe them therewith, and speak to them words of kindness and justice. | 4:5 |

Looking after the affairs of orphans till their maturity is an act of tremendous merit. Rasulullah ﷺ said:

The one who looks after a widow or a poor person is like a mujaahid who fights for Allaah's cause, or like one who offers salaat all the night and observes sawm all the day [6].

The believer is not the one who eats his fill when the neighbour beside him is hungry [18].

Narrated by Sahl رضي الله عنه:

Rasulullah ﷺ said, "*I and the person who looks after an orphan and provides for him, will be in jannah like this*" showing his middle and index fingers and separating them [6].

Usurping orphan's wealth is a major sin. Allaah gave a stern warning against this:

وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ ۖ وَلَا تَتَبَدَّلُوا۟ ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ إِلَىٰٓ
أَمْوَٰلِكُمْ ۚ إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ۝

To orphans restore their property (when they mature), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. | 4:2 |

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟
ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ

And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. | 6:152 |

Rasulullah ﷺ also said:

The best house among the Muslims is the one which contains an orphan who is well treated, and the worst house among the Muslims is the one which contains an orphan who is badly treated [11].

4.2.7 Interaction with non-Muslims

To Muslims all other religions and ways of life are false as Allaah ﷻ declared:

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ

Truly, the religion with Allaah is Islaam. | 3:19 |

Therefore, Muslims must not act in any way that encourages them to follow in their stray path, rather the manner and behaviour of Muslims should cause them to accept truth. A Muslim can never be pleased with the kufr of the non-Muslims, and he must hate their kufr.

It is prohibited for a Muslim to have close and intimate relationship with non-Muslims [3]. However, non-Muslims who do not fight Muslims are to be treated with kindness and consideration without having love and friendship for them.

Interaction with non-Muslim can occur in many ways, for example:

- As relatives,
- As neighbours or
- Work colleagues;
- In business transactions and
- Travellings.

Muslims should treat their fellow human beings who have not yet entered the deen of Allaah ﷻ brought by rasulullah ﷺ with justice, truthfulness, generosity and compassion. The norm of their behaviour should emulate the excellence of conduct by rasulullah ﷺ and the salaf as-saaliheen who came after.

Non-believers deserve the common courtesy. Allaah says in the Qur'an:

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَا

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. | 4:86 |

One must honour his words and any mutual agreements. A believer cannot be a liar or treacherous. He stands out for justice even if it goes against him. Allaah said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ
شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ
إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ۝٨

O you who believe! Stand out firmly for Allaah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allaah. Verily, Allaah is Well-Acquainted with what you do. | 5:8 |

[3] See note "*al-Wala' wa'l-Bara'*" on page 185 for more.

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾

Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allaah loves those who deal with equity. | 60:8 |

Rasulullah ﷺ said:

> *Whoever believes in Allaah and in aakhira should take good care of his neighbour* [6].

> *Allaah will show no compassion to him who shows no compassion to his fellow-beings* [6].

> *Allaah will have mercy upon them that are merciful. Show compassion to those who dwell on the earth : He who dwells in the Heavens will show compassion to you* [10].

> *Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective* [8].

Exchanges of gifts can take place between Muslims and non-Muslims especially if they are relatives or neighbours. Rasulullah ﷺ is reported to have accepted invitation of a non-Muslim by eating at his house and similarly, he ﷺ invited non-Muslims to his house [181, 156]. He ate from the roast sheep that was given to him by the Jewish woman at al-Khaybar, and he accepted the invitation of a Jew [12].

On numerous occasions rasulullah ﷺ accepted gifts from non-Muslims. At Tabuk rasulullah ﷺ received a letter and a white mule as gift from the messenger of the son of al 'Alma', the ruler of Aila [8]. Umm Salmah ﷺ reported that, rasulullah ﷺ told her:

> *I have sent al-Najashi a robe and some silk* [12, 16].

However, such exchanges and invitations during religious festivals of non-Muslims are not allowed. One can show such courtesies in other social occasions. The gift item cannot be religious either.

It is permitted to pray for guidance, well-being of a particular non-Muslim. Compassion should be shown to needy non-Muslims, e.g. those in need of food, medicine, water and help against destruction. Monetarily assistance may be provided so long there exists no fear of it to be use against Islaam and Muslims. However, zakaat cannot be given to non-Muslims and ulama have ijma' on this [181].

One is not allowed to ask Allaah for their forgiveness whether they are dead or alive. However, compassion may me shown to the grieved. Narrated by Abdur Rahman bin Abi Laila [6]:

> Sahl bin Hunaif and Qais bin Sad were sitting in the city of al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of rasulullah ﷺ and he stood up. When he was told that it was the coffin of a Jew, he ﷺ said, *Is it not a living being (soul)?*"

A person's unbelief does not automatically make him untrustworthy. Muslims can seek help from non-Muslims provided they are trusted by Muslims [156]. Dr. Yusuf al-Qaradawi cited the fact that rasulullah ﷺ employed 'Abdullah bin 'Uraiqit, a polytheist, to be his guide on his flight (hijrah) from Makkah to Madeenah. The shaykh also noted that even in the case of Muslims, "…it is prohibited to seek help from unreliable Muslims, such as those who spread rumours and anxieties [9]." Finally, an advice from Shaykh al-Uthaymeen رحمه الله [103]:

> O my brother Muslims. O youth. Be true in your sayings with your brothers, and with those non-Muslims whom you live along with - so that you will be da'ees to the deen of Islaam, by your actions and in reality. So how many people there are who first entered into Islaam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings.

4.2.8 About Other Creations

We are creations of Allaah and we are surrounded by creations of Allaah whether we sense them or not. Some of it we cannot do without such as air, water, fire and earth, some we utilize occasionally such as river and sea and yet others we can utilize by the permission and the way permitted by Allaah such as eating animals for meat. Allaah provided these for our benefits. No-one has the right to abuse or destroy these, to the extent that the ulama explain, if someone does his wudu' by the river he should not use more water than necessary.

Animals can be used to do heavy tasks of tilling lands, transportation, hunting or even in warfare or simply for its meat. These creatures live in the mercy of Allaah, hence one should show mercy to them. Rasulullah ﷺ said:

> *Whoever does not show mercy will not be shown mercy* [6, 8].

Narrated by Abu Hurayra رضي الله عنه [6]:

> Rasulullah ﷺ said, "*While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: 'This (dog) is suffering from the same problem as that of mine.' So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allaah thanked him for his (good) deed and forgave him.*"
> The people asked, "O Rasulullah ﷺ! Is there a reward for us in serving (the) animals?"
> He ﷺ replied, "*Yes, there is a reward for serving any living thing.*"

One must not cause unnecessary distress to animals, e.g. in target practice, cock/bull fight. Rasulullah ﷺ forbade inciting animals to fight with one another [9, 10], and forbade beating on the faces [6, 8].

Rasulullah ﷺ also said:

> *May Allaah curse the one who uses any creature with soul as a target* [8].

[9] *Al-Mughni* of Ibn Qudhama [156].

Narrated by Abdullah ibn Mas'ud ﷺ [10]:

> We were with rasulullah ﷺ during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. Rasulullah ﷺ came and said: *Who grieved this for its young ones? Return its young ones to it.*
> He also saw an ant village that we had burnt. He asked: *Who has burnt this?*
> We replied: We.
> He said: *It is not proper to punish with fire except the Lord of fire*.

One should never over-burden, torture or mutilate animals. Rasulullah ﷺ said:

> *A woman entered the hellfire because of a cat that she tied down. She neither fed it nor let it free to eat the insects of the earth until it died* [6].

> *When you travel at a time of fertility, then give the camel its share of the earth. When you travel at an arid time, then travel quickly on it and hurry before its hump disappears. When you camp at night, avoid the roadway. Roads are the paths of animals and the refuge of reptiles at night* [8].

Narrated by Sahl ibn 'Amr ﷺ known as ibn al-Hanzaliyyah, who was one of the people of the Pledge of Ridwan, said,

> Rasulullah ﷺ passed by a camel whose back was sticking to its belly and said: *Fear Allaah in respect of these dumb animals. Ride them in good condition and eat them in good condition* [10, 127]

Branding grazing animals is allowed for some overriding need. However, rasulullah ﷺ cursed the person who branded a donkey on the face [8]. It is permissible to kill harmful animals, such as vicious dogs, wolves, snakes, scorpions and rats [42]. He ﷺ said:

> *Five noxious or harmful animals are to be killed while one is in the state of ihram or otherwise: the snake, the speckled raven that has whiteness either on its back or stomach, the rat, the vicious dog and the kite* [8].

4.3 Community Living

Despite the fact that we are in this life for a very short time, we must interact in such a way that we support each other. It is truly mind-boggling how people are created with such diverse qualities of strengths and weaknesses and dispositions that they can then live as husbands and wives, relatives, parents, children, neighbours …with a myriad of physical and emotional needs …and yet live as poor, rich, …function as workers, traders and leaders …from different languages, diets, races and tribes …and sustain organised lives.

With all our differences, we are to live together as communities. This is not possible without guidance from Allaah ﷻ. It is this guidance with which humans and even animal live as communities. Life is impossible without being in a community. Allaah ﷻ says:

وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم

> **There is no creature on earth, nor a bird that flies with its two wings, but are communities like you.** | 6:38 |

Yet some people cling to their peculiar differences, deviating from the way of truth, thereby destroying the unity of the progeny of Adam ﷺ. Allaah ﷻ made them a trial for others:

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ
مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ

Mankind were one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. | 2:213 |

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ
فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ
فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

If Allaah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allaah; then He will inform you about that in which you used to differ. | 5:48 |

4.3.1 Stick to Jama'ah

One of the important characteristics of this ummah is that it conducts its affairs collectively. This occurs to the extent that ijma' forms one of the sources of the shari'ah.

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. | 4:115 |

Rasulullah ﷺ was careful to fostering unity and continuity of jama'ah. Some incidences will suffice by way of example:

- He ﷺ forged the brotherhood between ansaars and muhajirs by pairing them to look after each other. Rasulullah ﷺ stated many hadeeths for the virtues of establish unity such as the saying of Allaah ﷻ on the day of Judgement:

  > ***Where are those who loved each other for my sake? I will shade them today, when there is no shade but mine*** [8].

- In building of the first masjid he participated in the building works.
- He encouraged building consensus through shura.
- He participated in Khandaq. Groups of ten were allocated land for digging, it was forty yards in the share of rasulullah ﷺ and his group. Some would dig and others carry earth on their back, morning till evening and all the while starving, he ﷺ even tied two stones on his stomach.

It is obligatory to remain with the jama'ah. In fact there are certain actions which cannot be done without jama'ah. For example: Jum'ah, Janaza and eid salaat. Jama'ah strengthen believers just like bricks support and strengthen a wall. It provides security of their eeman and life. Rasulullah ﷺ said:

> *Verily shaitaan is the wolf to a man just as the wolf is of the flock. He seizes the solitary sheep going astray from the flock or going aside from the flock. So avoid the branching paths, it is essential for you to remain along with the community* [12].

> *The merciful hands of Allaah are always on the jama'ah, and those who stray away from it are on the path to hell* [9].

> *I enjoin upon you five things: a collective life (jama'ah), listening (sam'a), obeying (ita'a), migrating (hijrah), and striving hard in Allaah's way (jihaad). He who goes away from the jama'ah as much as a hand span has removed the tie of Islaam from his neck, unless he returns to it's fold. And he who calls people to rally round Jahiliyya, belongs to the people of hell, even if he prays and fasts and claims he is a Muslim* [12, 9].

> *Whoever departs from the jama'ah, even a hand's breadth, has indeed removed the rope of Islaam from his neck* [10, 12].

4.3.2 Enjoining Good and Forbidding Evil

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

> **You are the best of peoples ever raised up for mankind; you enjoin ma'ruf and forbid munkar, and you believe in Allaah.** | 3:110 |

Allaah ﷻ in this ayat declared the esteemed status this ummah holds above all the previous nations by enjoining good and forbidding evil. This is the most righteous and beneficial nation ever raised for the mankind. Ibn 'Abbas, Mujahid, Atiyah al-Awfi, Ikrimah, Ata and ar-Rabi bin Anas ﷺ all explained that "**You are the best of peoples ever raised up for mankind**" means, "…the best of peoples for the people" [3]. However, only those from this ummah who have the qualities of enjoining good and forbidding evil will share this praise. Ibn Jarir ﷺ recorded that Qatadah ﷺ said:

> We were told that 'Umar ibn al-Khattab recited this ayah during a hajj that he performed, when he saw that the people were rushing. He then said, "Whoever likes to be among this [praised] ummah, let him fulfil the condition that Allaah set in this ayah [3]."

Ibn Taymiyyah ﷺ writes the characteristic of this ummah as those who "…uphold this institution with jihaad in the path of Allaah with their lives and their property, and this constitutes the complete benefit for the world." None of the previous nations "…enjoined all people with all that is right, nor did they prohibit all that is wrong to all people [140]."

The following conversation between some of the Children of Israel after Musa ﷺ and their prophet illustrates the negligence they have shown with regards this important command of Allaah unlike the salaf of this ummah:

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ مُوسَىٰ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ
ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن
كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى
سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ
ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾

Have you not thought about the group of the Children of Israel after Musa, when they said to a prophet of theirs, "Appoint for us a king and we will fight in the way of Allaah." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in the way of Allaah while we have been driven out of our homes and from our children?" But when fighting was ordered for them, they turned away, all except a few of them. And Allaah is All-Aware of the zaalims. | 2:246 |

Virtues

Enjoining good and forbidding evil is a means to draw success and mercy of Allaah upon us. Allaah says in the Qur'an:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾

And let there arise out of you a group of people inviting to all that is good, enjoining ma'ruf and forbidding munkar. And it is they who are the successful. | 3:104 |

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ
أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ
وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً
فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٧٢﴾

The believers, men and women, are auliya' of one another, they enjoin ma'ruf, and forbid from munkar; they perform salaat and give the zakaat, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely Allaah is All-Mighty, All-Wise. Allaah has promised to the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn. But the greatest bliss is the Good Pleasure of Allaah. That is the supreme success. | 9:71-2 |

Rasulullah ﷺ said:

> *No one calls to guidance without having the same reward as those who follow him without diminishing their rewards at all. And no one calls to error without having the same burdens as they do without diminishing their burdens at all* [17, 8].

In enjoining the good and forbidding the evil lies the safety of Muslims. Whenever Allaah sends his punishment to a community it afflicts the whole locality irrespective of whether there are any pious people amongst them. Rasulullah ﷺ provided a beautiful a parable for this:

> *The likeness of the man who observes the limits prescribed by Allaah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : "If we make a hole in the bottom of the ship, we shall not harm you." If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead, all of them will remain safe* [6].

In contrast, Allaah supports those who do the work of enjoining good and forbidding evil as Allaah mentioned in the case of Sabath:

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ
ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿١٦٥﴾

> **So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel.** | 7:165 |

Rasulullah ﷺ said,

> *Never a Prophet had been sent before me by Allaah to his people but he had, among his people, (his) disciples and companions, who followed his ways and obeyed his command. Then there came after them their successors who proclaimed what they did not practise, and practised what they were not commanded to do. And (he) who strove against them with his hand is a believer; he who strove against them with his heart is a believer; and he who strove against them with his tongue is a believer; and beyond that there is no grain of eeman* [8].

> *If a sin is committed on this earth, he who witnessed it and disapproved of it is equal to a person who has not witnessed it, while he who has not witnessed it but approved of it is equal to a person who has witnessed it* [10].

Once Abu Umayyah ash-Sha'bani ﷺ asked Abu Tha'labah al-Khushani ﷺ:

> What is your opinion about the ayat -

عَلَيْكُمْ أَنفُسَكُمْ

> **Take care of your ownselves.** | 5:105 |

He replied:

> I swear by Allaah, I asked the one who was well informed about it; I asked Rasulullah ﷺ about it. He said:
> *No, enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does* * [10, 11, 9].

Enjoining good and forbidding evil is a means to avert evil effects of trials involving relations and neighbours. Rasulullah ﷺ said:

> *A man's afflictions (i.e. wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his prayers, giving in charity and enjoining what is good and forbidding what is evil* [6, 8].

Obligatory on All

Enjoining good and forbidding evil is one of the greatest obligations after faith in Allaah. It is a fardh kifayah upon the community due to the above (| 3:104 |) saying of Allaah. This ensures that virtuous actions prevail and vice stop in the community at large. However, it can become fardh 'ayn on an individual level. This is due to hadeeth:

> *Whoever among you sees wrongdoing, let him rectify it with his hand. If he is unable, then with his tongue. And if he is incapable of that then with his heart and that is the weakest level of faith* [8].

Every Muslim men or women who has reached the age of responsibility and is capable, needs to practice this in his or her best ability [42]. Allaah ﷻ said:

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ

> **The believers, men and women, are auliya' of one another, they enjoin ma'ruf, and forbid from munkar.** | 9:71 |

It is reported in *Tanbih al-Ghafilin an Amal al-Jahilin* that Imaam ibn an-Nuhas ad-Dimashqi ﷺ said, 'In Allaah's statement "**…and believing women …**" is a proof that to enjoin good and forbid evil is obligatory upon women in the same way as it is obligatory upon men, if they are capable [182].'

إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

*In one version it was said, "Fifty of one of them, O Messenger of Allaah?"
Rasulullah ﷺ said: *No! Of you, since you find supporters while they will not find any supporters.*

> **O wives of the Prophet! You are not like any other women. If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.** | 33:32 |

It is reported in *Tafseer al-Qurtubi* that Ibn 'Abbas ﷺ said in explanation to Allaah's statement: '**speak in an honourable manner**' that 'He (Allaah) ordered them to enjoin good and forbid evil [182].' Even though this ayah refers specifically to the Mothers of the Believers, ulama are united in that, the rest of the Muslim women are the intended also. Imaam Abu Bakr al-Jassas ﷺ explained in his *Ahkam al-Qur'an* [182]:

> All these matters are matters by which Allaah disciplined the wives of rasul-ullah ﷺ, as an honour to them, and the rest of the women of the believers are meant by them.

Lukman, the wise, impressed upon his son the importance of this act thus:

يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأۡمُرۡ بِٱلۡمَعۡرُوفِ وَٱنۡهَ عَنِ ٱلۡمُنكَرِ وَٱصۡبِرۡ عَلَىٰ مَآ أَصَابَكَۖ
إِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ ﴿١٧﴾

> **O my son! establish salaat, enjoin ma'ruf, and forbid from munkar, and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allaah with no exemption.** | 31:17 |

In the days of sahaaba ﷺ, a group of people were leaving this great responsibility by clinging to an incorrect interpretation of the saying of Allaah:

لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ

> **If you follow the right guidance and enjoin what is right and forbid what is wrong no hurt can come to you from those who are in error.** | 5:105 |

which literally translate into:
…those who go astray will not harm you when you stick to guidance.

Abu Bakr ﷺ once explained this error in a khutba saying [61, 63]:

> O people, verily you read this ayat, and you apply it where it does not belong, for I heard the rasulullah ﷺ say:
> *Verily when the people see the wrong-doer, and do not seize his hand, Allaah is about to inflict them with a general punishment.*

Evils of Negligence

Ibn Qudama Maqdisi ﷺ said:

> One should know that commanding the right and forbidding the wrong is the most important fundamental of the religion, and is the mission that Allaah sent the prophets to fulfil. If it were folded up and put away, religion itself would vanish, dissolution appear, and whole lands come to ruin [61].

Nations which neglected the noble duty of enjoining good and forbidding evil faced dire consequences as a result. The decline of Children of Israel begun with negligence of enjoining of good and forbidding of evil. Narrated by 'Abdullah bin Mas'ud ﷺ:

> Rasulullah ﷺ said, "*The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: 'Fear Allaah and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allaah led their hearts into evil ways on account of their association with others.*"
>
> Then he ﷺ recited,
>
> **Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and 'Eesa, son of Maryam. That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the munkar which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their auliya'. Evil indeed is that which their own selves have sent forward before them; for that Allaah's wrath fell upon them and in torment will they abide. And had they believed in Allaah and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as auliya'; but many of them are the faasiqs.** | 5:78-81 |
>
> Then he ﷺ continued:
>
> *Nay, by Allaah, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allaah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them* [10, 9, 12].

Aa'isha ﷺ said:

> Once rasulullah ﷺ entered the house, and I guessed from his face that something had happened to him. He did not talk to anyone, and after having wudu' he entered the masjid. I tried to hear behind the wall what he said. So, he sat at the pulpit, and after praising Allaah ﷻ he said:
>
> *O Muslims! Allaah has commanded you to exhort people to good deeds and prevent them from sins; otherwise a time will come when you will pray to Him, but He will not listen to you; you will ask your needs of Him, but He will not grant them; you will demand His help against your enemies, but He will not help you.*
> After saying this, he came down from the pulpit [11].

He ﷺ also said:

> *By Him in Who's Hands is my soul, you will enjoin the good and prohibit the evil or (else) Allaah will soon send upon you a punishment from Him, then you will call upon Him and He will not answer you* [12, 9].

Zainab ﷺ reported:

> Rasulullah ﷺ came to visit me one day frightened and he ﷺ said, "*La ilaha illa-Allah. Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj* ◇." And he ﷺ made a circle with his thumb and index finger. I said, "O Messenger of Allaah! Shall we perish while still there will be righteous people among us?" He ﷺ replied, "*Yes, when wickedness prevails* [6, 8].

Adab

This is an act that would require guidance to do it properly. Enjoining good and forbidding evil can take the form of action by the heart, tongue or physical force. Rasulullah ﷺ said:

> *Whoever of you sees wrong being committed, let him change it with his hand (i.e. by force). If he is unable to do that, then with his tongue, and if he is unable to do that, then with his heart* [8].

As for action by the heart, "…it is obligatory upon everyone in every time and situation, since its practice brings no hardship [140]". However, as for changing wrong by tongue and hand, then Ibn Rajab ﷺ explained, "…it is only obligatory according to one's capacity [200]." This is because of hadeeth narrated by Abu Bakr as-Siddeeq ﷺ that rasulullah ﷺ said:

> *There are no people among whom evil is committed, and they have the ability to change it, but don't, except that Allah will be near to overtaking them all with His punishment* [10].

One needs to have wisdom, foresight and uprightedness to be effective and minimise any negative consequence. Allaah ﷻ commands in this regard:

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾

> **Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).** | 7:199 |

وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

> **And say to My slaves that they should (only) say those words that are the best. (Because) shaitaan verily, sows disagreements among them. Surely, shaitaan is to man a plain enemy.** | 17:53 |

Some important principles of this obligation outlined below. The list is not intended to be exhaustive.

- **Forbid Evil in Public/Private** : It is not permissible to publicly forbid an evil committed in private. Evil committed in private can only harm the individual committing it. Therefore, it is best to advise those people in secret and not disclose the evil they commit to the public.

◇Ya'juj Ma'juj - Commonly translated as Gog and Magog. See section 8.3.1 for details.

Rasulullah ﷺ said:

> *Whoever discloses (evils done in secret), Allaah will also disclose his sins* [8, 12].

As for those who commit sins in public, they have to be advised in private first so that they stop such acts. If this advice is fruitless, then public disclosure follows. It is the job and the responsibility of the ulama to warn the Muslims regarding the evils that are being committed, so that the Muslim community becomes aware of these sins and stays away from them.

Ibn Rajab ﷺ narrated the following stories in his *Jami al-Ulum wal-Hikam* [200]:

> Sa'eed ibn Jubayr ﷺ said:
> I asked Ibn 'Abbas ﷺ, 'Should I tell the sultan to do right and forbid him from doing wrong?'
> He answered, 'If you are afraid that he will kill you, then no.'
> Then I asked him again and he said something similar to me. Then I asked him again and he said something similar to me, and he added, 'If you must do it, then [do it] confidentially between you and him.' "

> Tawus ﷺ, who was one of the taabi'is, said:
> A man came to Ibn 'Abbas ﷺ and asked, 'Should I not stand up to this ruler and command him [to do right] and forbid him [from doing wrong]?'
> He answered, 'Do not be a trial for him.'
> He asked, 'What do you think if he tells me to disobey Allaah?'
> He answered, "That is what you meant, so then be a man."

This last advice is supported by the hadeeth:

> *The best jihaad is a just word in the presence of a tyrannical ruler* [10, 9, 11, 13].

■ Benefits Must Outweigh Harm

It is essential that the benefit in this act outweighs any negative consequences. As reported in *al-Ishbaah wan-Nadhaaair*, Imaam as-Suyuti ﷺ said:

> Preventing harm (*mafsadah*) is given precedence over procuring benefit (*maslahah*).

After narrating the following hadeeth:

> *Do not let awe of people prevent anyone from saying the truth if he knows it* [9, 11, 12].

Abu Sa'eed ﷺ wept and said, "We have seen things and we were in awe." Imaam Ahmad's version had extra words, "*because it does not draw one's destined term nearer nor does it make one's provision further away that the truth be said, or that one should remind [others] of something tremendous* [12, 200]."

Ibn Taymiyyah ﷺ said [140]:

> Ordering the good should not result in the loss of a greater good, nor cause a greater evil. Likewise, forbidding the evil should not result in a greater evil, nor in the loss of a greater good.

As for violent uprising against the rulers, Ibn Rajab ﷺ further wrote:

> …then trials and civil strife are to be feared from this that would lead to shedding Muslims' blood. Yes, if one fears through proceeding to reject [the wrong action and injustice of] kings that it would harm one's family or neighbours, then at that point one does not have to stand up to them, because it will expose others to harm. Al-Fudayl ibn Iyad and others said that. Along with this, when one fears that their will be the sword against one, or the lash, or prison, or shackles, or exile, or the seizure of property, or other types of harm, then the obligation to command forbid them [from doing wrong] is removed, and the imaams, among them Malik, Ahmad, Ishaq and others, have stated that [200].

■ Fallibility is No Excuse : Some use the ayat

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ

> **Do you order righteousness of the people and forget yourselves while you recite the Scripture! Then will you not reason?** | 2:44 |

to neglect enjoin good and forbid evil by saying they have shortcomings with respect to their own religious duties.

In explanation to this ayat both "…Ibn Kathir and al-Qurtubi stated that Allaah cautioned people against not fulfilling their religious duties and not against ordering people to enjoin good (ma'ruf). In addition to that, if one does not fulfil one's duty completely, he is not, by any means, absolved from fulfilling other duties [ʌ]."

Ibn Hazm ﷺ said in *al-Akhlaq wal Siyar*:

> …[Al-Hasan al-Basri] heard a person say: "No-one may forbid what is wrong except a person who does no wrong." al-Hasan remarked: "Shaitaan would like that to happen to us such that nobody would forbid the wrong nor command what is right."
>
> Abu Muhammad said: "al-Hasan spoke the truth and that is what we also mentioned before. May Allaah grant us to be amongst those [He permits to] do good and to act upon it, and make us amongst those who can see the guidance, for no one is without faults. One who looks to his own weaknesses will forget those of others. May Allaah permit us to die on the sunnah of Muhammad ﷺ. Amin, O Lord of the Worlds!

■ **Knowledge Precedes Action** : The root of so much of negligence and evils done today is ignorance. Yet "…there can be no righteous deed in the absence of 'ilm and understanding of the fiqh, as 'Umar ibn Abdul-Aziz ﷺ used to say: "Whoever worships Allaah without 'ilm corrupts more than he benefits." And, as in the statement of Mu'adh ibn Jabal ﷺ : "'Ilm is the imaam of action, and action is a corollary to it." [140]

The shari'ah not only dictates what is right or wrong, it also guides best means of doing this action. For example deliberately seeking out people's shameful deeds through spying is not allowed (see page 291).

[ʌ] Al-Jumu'ah Vol. 14 Issue 4.

One does not need to be in a position of authority. It is sufficient to know an action to be evil according to the shari'ah to forbid it. One may not censure in things where there are manifest differences exist between the ulama due to ijtihad. This is a recognised condition with regards to the four madhabs [61].

Censure itself has its degrees and rules beginning with establishing the wrongfulness and explaining the act as wrong to ultimately using arms. The last action may require authorization of imaam or those in authority [61]. However, there are occasions when one can enjoin good and forbid evil towards those in authority. The practice of the salaf in advising the rulers is a clear proof of their consensus on this issue. To speak truth in front of the ruler is a form of jihaad - in fact according to many hadeeths the best jihaad is a speech of truth in the presence of a tyrant ruler. Al-Hasan al-Basri ﵀ was a severe critic of Al-Hajjaj ibn Yusuf who ruled Iraq but was a close friend of 'Umar ibn Abdul-Aziz ﵀. Similarly, children can practice enjoining good and forbidding evil towards their parents by informing, then reminding with good words and evidence, the means of disobedience if they are capable to do so.

Clearly, enjoining good and forbidding is a delicate and complicated subject and yet everyone needs to practice it according to their ability. Therefore to shed more light in this task a number of anecdotes has been added in the endnote [e → 325].

- **With Compassion, Patience and Forbearance** : The basic principle in enjoining the good and forbidding evil is gentleness and kindness [76], as Allaah ﷻ commanded Musa ﵇ and his brother Harun ﵇:

اذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

> **Go both of you to Fir'awn, verily, he has transgressed. "And speak to him mildly, perhaps he may accept admonition or fear (Allaah)."** |20:43-4|

This is why ulama considered being polite in handling in enjoining the right and forbidding the wrong is obligatory [61]. It is easy to be patient when we know that Man is created as weak, forgetful. He is put through trials and is liable to make mistakes. Rasulullah ﷺ said:

> *Every son of Adam makes mistakes, and the best of those who make mistakes are those who repent* [9, 11].

These should be done with understanding and compassion. Rasulullah ﷺ said:

> *Compassion does not enter into anything without beautifying it, and is not removed from anything without making it ugly* [8].
>
> *O, Aa'isha: Verily Allaah is Compassionate, and He loves compassion. He gives based on compassion that which is not given based on force, and is not given based on any other cause* [8].

However, if roughness is called for then it should be sought as a last resort, when benefit definitely outweighs evil.

Allaah ﷻ permitted fighting in these cases:

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ

And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allaah. | 49:9 |

and we see Musa ﷺ handling his brother roughly in the Qur'an:

وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ

And seized his brother by (the hair of) his head and dragged him towards him. | 7:150 |

The fact that Musa ﷺ was harsh towards his brother and gentle towards Fir'awn shows that in some cases believers can be harsh towards their own brothers. This does not contradict al-wala wal-baraa'. Rasulullah ﷺ was gentle with the Bedouin who urinated in the masjid but was harsh with Mu'adh ﷺ when he prolonged salaat with people and Usama ﷺ when he continued fighting someone who uttered the words of shahada [76].

Faced with difficulties and persecution one should exercise patience and forbearance. Allaah tells us of Luqman ﷺ saying to his son:

وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ

Enjoin the ma'ruf, and forbid the munkar, and bear with patience whatever befall you. | 31:17 |

Enjoining good and forbidding is among the most difficult of Islamic works. Difficulty is inevitable - and one is bound to face trials - things may not turn out as expected, people may misunderstand and spread rumours. That is why one needs reminding about its objects, wisdom and various qualities described above including compassion, patience and forbearance. Perhaps, Allaah ﷻ has hidden within it the tarbiya of the doer as well as the people it is directed to.

4.3.3 Role of Masjid

Masjids are the houses of Allaah, built purely to worship Him. Literally masjid means "place of sajdah" and of course this is from where call to prayer is raised five times daily. Allaah ﷻ says:

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾

And the masjids are for Allaah (alone), so do not invoke anyone along with Allaah. | 72:18 |

Allaah ﷻ commanded us to honour and enliven the masjid with His remembrance:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

In houses, which Allaah has ordered to be raised, in them His Name is glorified in the mornings and in the afternoons or the evenings. | 24:36 |

Rasulullah ﷺ said:

> *The most beloved places to Allaah on earth are the Masjids, and the most hated places to Allaah on earth are the Markets* [8].
>
> *Whoever builds a masjid, seeking the pleasure of Allaah, Allaah shall build a house for him in jannah* [6].
>
> *Seven categories of people will be in the shade of Allaah on the day where there will be no shade except His: (One of them) A man his heart attached to the masjid* [6, 8].

Masjid Nabawi, from which the affairs of the whole ummah was conducted, was very modest and basic. It had pillars of palm trees, and clay walls. Besides salaat in jama'ah, masjids accommodates whole hosts of activities central to the communal life of Muslims ▷. It was full of activities 24 hours of the day, purifying and culturing the ummah.

It is possible to categorise the range of activities of masjids in light of the Masjid Nabawi at the time of rasulullah ﷺ and sahaaba ﷺ:

- **Da'wah:** Rasulullah ﷺ would some time admonish sahaaba ﷺ in prolonged sessions. Non-Muslim dignitaries used to meet rasulullah ﷺ in the masjid for discussions. Even prisoners used to get first-hand experience of Muslim life there.
- **Ta'lim and Tawallum:** Whenever rasulullah ﷺ used to finish his speeches, sahaaba ﷺ did not rush to leave the masjid, but rather they they would sit in groups for repetition or to discuss implication of new rulings. Rasulullah ﷺ encouraged such activities to take place in the masjid:

  > *No gathering gathers in a house from the houses of Allaah, reciting the book of Allaah and teaching it to one another, except that serenity befalls them, Mercy envelops them, the angels surround them and Allaah mentions them to (the inhabitants of the heavens)* [8].

  Many great universities started their life as a masjids, e.g. Masjid of al-Azhar, Masjid al-Umawee in Syria, and Masjid az-Zaytoonah in Tunis.

- **Nawafil Ibadah:** Sahaaba ﷺ used to busy themselves in dhikr, tilawat and nawafil salaat. Even today there is an extra adhaan in the middle of the night indicating changing shifts for such activities. Among the rights of the masjid is the tahiyyatul-masjid. Rasulullah ﷺ said:

  > *If any of you enters the Masjid, let him not sit down until he prays two raka'as* [6, 8].

  It has been said that a believer out of the masjid is like a fish out of water and a munafiq in the masjid is like a bird in the cage.

▷ Imaam ibn Taymiyyah ﷺ in book of *al-Fatawa*, volume 35.

■ **Social Service:** The Masjid has been a home and refuge for the poor, the needy and the travellers. Rasulullah ﷺ reserved a corner of Masjid Nabawi as a shelter for the poor who were known as the people of as-Suffah [6]. Sahaaba ﷺ were ready to serve visitors, new-comers so that they engage in learning rather than worrying about food for them or their animals. Bilal ﷺ was the treasurer.
There was a women who used to sweep the Masjid with her hands, picking up the dirt and disposing of it. When she passed away the sahaaba ﷺ, not wanting to disturb rasulullah ﷺ, washed and buried her without informing him. The next day, rasulullah ﷺ recognized her absence and inquired about her. They told him about her demise and how they did not want to disturb him. He ﷺ was not happy at the action they took. He went to her grave and prayed for her there.

There were many other activities which occurred less frequently, such as consultation; passing judgements, resolving disputes; providing public platform for oratory, eloquence and poetry; Reported on the authority of Jabir ibn Samra ﷺ, who said:

> I sat with rasulullah ﷺ more than once, his sahaaba would recite poetry and recollect things from the times of Jahiliyyah, he ﷺ would keep silent, and sometimes he would share a smile with them [12, 9].

Sahaaba ﷺ and rasulullah ﷺ were seen even to use masjid as a place for relaxation and siesta as in the narration by Ubad ibn Tamim [6, 8]. Once rasulullah ﷺ came to the masjid while Ali ﷺ was asleep in there and his garment fell off his side and got covered in dust; he ﷺ wiped the dust off and said, *Get up Abu Turab (father of dust)*.
Also reported by Abdullah ibn Umar ﷺ:

> During the lifetime of rasulullah ﷺ we used to sleep in the masjid and have siestas when we were young [12, 13, 10].

Masjid was even used for entertaining. Reported Abdullah ibn al-Harith ﷺ [11]:

> We used to eat bread & meat in the masjid during the lifetime of rasulullah ﷺ.

Narrated by Aa'isha ﷺ:

> Rasulullah ﷺ was once covering me while I was watching the Abyssinians playing with the spears in the masjid [6, 8].

4.3.4 Adab of Greeting/Gathering

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ
ٱللَّهُ لَكُمۡۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ
أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ

O you who believe! When you are told to make room in the assemblies, make room. Allaah will give you (ample) room (from His Mercy). And when you are told to rise up *, rise up. Allaah will exalt in degree those of you who believe, and those who have been granted knowledge. | 58:11 |

*For prayers, jihaad, or for any other good deed.

Here is a great teaching for the morals and manners of Muslims and promise for their progress in both worlds. Believers are enjoined to sacrifice to make room for others when asked by those in authority.

Gathering is an important activity which occurs for various reasons; daily salaat in jama'ah; ta'lim circles; mashwara etc. A Muslim should adhere to proper adab that are found in hadeeth and in the conduct of sahaaba ﷺ. When joining a gathering one should seek permissions, greet the people.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَا

Enter not houses other than your own until you ask permission and greet their inhabitants. | 24:27 |

Answering a greeting is obligatory as Allaah said:

وَإِذَا حُيِّيتُم بِتَحِيَّةٖ فَحَيُّواْ بِأَحۡسَنَ مِنۡهَآ أَوۡ رُدُّوهَآ

When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. | 4:86 |

Rasulullah ﷺ also said:

The young should greet the old, the passer-by should greet the sitting one, and the small group of persons should greet the large group of persons [6].

Privacy should be respected even at homes:

وَإِذَا بَلَغَ ٱلۡأَطۡفَٰلُ مِنكُمُ ٱلۡحُلُمَ فَلۡيَسۡتَـٔۡذِنُواْ كَمَا ٱسۡتَـٔۡذَنَ ٱلَّذِينَ مِن قَبۡلِهِمۡ

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them. | 24:59 |

Regarding this rasulullah ﷺ said:

Asking permission is intended for protection against what maybe seen. [6, 8]

You should ask permission three times. If you are not admitted, go back. [6, 8]

One should sit at the end of the gathering. However, it is permissible for a Muslim to vacate his place in an assembly (for an 'alim etc.) on his own accord [41]. Ibn 'Umar ﷺ, who would not sit if a person left a seat for him, reported rasulullah ﷺ said:

Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease [6, 8].

Rasulullah ﷺ also said:

When one of you come to a gathering, he should offer salaam and if he fells inclined to sit, he may do so. So, when he gets up to leave, he should again offer salaam; the first salaam is not better than the second [9].

Do not underestimate any of your deeds, even to receive your brother cheerfully [8].

If someone leaves his seat and returns to it, he is better entitled to it [8].

> *It is not permissible for a person to sit between two people without their permission* [9].

> *If there are three of you, never should two of them talk without the third until you mix with other people, for this would grieve the third* [6].

Jaabir ibn Samurah ﷺ reported:

> Whenever we came to the gathering of rasulullah ﷺ we would sit down at the end (of the assembly) [10].

Hudhayfah ibn al-Yamaan ﷺ reported:

> Rasulullah ﷺ cursed the one who sits in the middle of people's circle [10].

At the conclusion of the gathering one should ask Allaah for forgiveness. This is to expiate any type of mistake that took place during the gathering. Rasulullah ﷺ emphasised the loss of not supplicating in the following manner:

> *Those people who leave a gathering in which they have not mentioned Allaah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them (i.e. in the Hereafter)* [10, 9].

This du'a is given in the following hadeeth:

> *Whoever sits in a gathering and indulges in useless talk and before getting up supplicates:*
>
> ﴿سُبْحَانَكَ اَللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ اَنْ لَا إِلَهَ إِلَّا اَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ﴾ ◇
>
> *he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly* [9, 12, 13].

4.3.5 Hurting Brootherhood

Islaam is a practical deen - we find many tremendous guidance in the Qur'an, Sunnah and in the life of sahaaba dealing with the negative qualities which undermine brotherhood in the ummah. What follows in this section is just a glimpse of that. It clearly underlines the role played by the individual Muslims at the grass-root level who either uphold brotherhood or destroy it.

When it comes to personal affairs of others the policy should be "mind your own business." Rasulullah ﷺ said:

> *From the excellence of a person's Islaam is that he leaves alone what does not concern him* [9, 11]

> *When the son of Adam starts the day, all his limbs supplicate his tongue, saying, "Fear Allaah in respect of us. We move by you. If you go straight, we go straight. If you go crooked, we go crooked* [9]."

◇O Allaah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance.

Avoid/Settle Disputes & Quarrels

Muslims must avoid disputes. Mutual disputes, apart from loss of courage and strength, sinks them low in the sight of Allaah:

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

And obey Allaah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allaah is with those who are the patient ones. | 8:46 |

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ

And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'an), and be not divided among yourselves. | 3:103 |

The utmost importance of this matter is emphasised by the hadeeth from Abu Darda ﷺ:

> Rasulullah ﷺ said: *Shall I not tell you something that is better than the status of (voluntary) fasting, salaat and charity?*
> They said: "Yes."
> He ﷺ said: "*Reconciling in a case of discord, for the evil of discord is the shaver* [1] [10, 9]."Ⓗ

It is forbidden for a Muslim to severe ties with a fellow Muslim. Rasulullah ﷺ said:

> *It is not allowed for a Muslim to boycott his brother for more than three days, when they meet each other, each one turns away from the other. The best of them is the one who begins with salaam* [6, 8]..

When two parties of Muslims are disputing over a matter, then the community and those in authority have a duty to settle it. They cannot allow it to grow and should apply any influence they have to renew cordial relationship. Allaah ﷻ said:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

The believers are but a brotherhood. So make reconciliation between your brothers, and fear Allaah, that you may receive mercy. | 49:10 |

It is forbidden to judge between two disputing parties when one is angry, or to decide in favour of one without hearing what the other has to say [35]. Allaah ﷻ commands equity:

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the

[1] Al-Tirmidhi said: It was narrated that rasulullah ﷺ said: *It is the shaver, and I do not say that it shaves hair, but that it shaves (i.e., destroys) religious commitment.*.

> **Command of Allaah; then if it complies, then make reconciliation between them justly, and be equitable.** | 49:9 |

Ibn Shihab ﷺ said he did not hear that exemption was granted in anything what the people speak as lie but in three cases:

- in battle,
- for bringing reconciliation amongst persons and
- the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband ▷.

Avoiding and settling disputes is a virtuous act and is rewarded abundantly.

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ

> **Whoever intercedes for a good cause, will have the reward thereof; and whoever intercedes for an evil cause, will have a share in its burden.** | 4:85 |

Rasulullah ﷺ said:

> *I guarantee a house in the surroundings of jannah for a man who avoids quarrelling even if he were in the right, a house in the middle of jannah for a man who avoids lying even if he were joking, and a house in the upper part of jannah for a man who made his character good* [10].

Betrayal of Trust

Allaah ﷻ said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾

> **O you who believe! Betray not Allaah and His Messenger, nor betray knowingly your amanat.** | 8:27 |

Though this ayah was revealed about Abu Lubabah ﷺ, whom rasulullah ﷺ sent to Banu Quraizah during the siege of their land by the Muslims, the meaning is not specific to the incident [3]. "Nor betray knowingly your amanat" means that Muslims are commanded to avoid betraying their trusts as they are prohibited to betray Allah and His Messenger ﷺ and "knowingly" refers to the fact that man is commanded to avoid betraying the trusts as long as he undoubtedly knows the sacredness of these trusts [452].

Rasulullah ﷺ said:

> *The signs of the hypocrite* * are three: When he talks, he lies; when he makes a promise, he breaks it and when he is given a trust, he betrays [6, 8].
>
> *A believer may be naturally disposed to any shortcoming except treachery and lying* [6].

▷ In a twisted form in order to bring reconciliation between them [8].

* Reported in *Sharh Muslim* of Imaam Nawawi ﷺ that Imaam Tirmidhi ﷺ said: The meaning of this according to the scholars is hypocrisy in one's actions.

Allah Most High says, "***I bless the partners as long as no one betrays the other*** [10]."

He who cheats us is not one of us [8].

Fulfill your trust to the one who entrusted you and do not betray the one who betrayed you [12].

Suspicion, Ghiba, Spying & Insulting

Suspicion is the vice of the shaitaan to cause discord and sinning such as backbiting, gossip and spying. Allaah ﷻ admonishes the believers:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُواْ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would detest it. | 49:12 |

Backbiting (*ghibah*) is an wicked act that many people easily slip into, sometimes even without realising it. Allaah provided its similitude in the Qur'an thus:

Abu Hurayra ﷺ reported:

Rasulullah ﷺ said: *Do you know what is backbiting?*
They said: Allaah and His Messenger know best.
Thereupon he ﷺ said: *Backbiting implies your talking about your brother in a manner which he does not like.*
It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of?
He said: *If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander* [8].

Rasulullah ﷺ also said:

O community of people, who believed by their tongue, and belief did not enter their hearts, do not backbite Muslims, and do not search for their faults, for if anyone searches for their faults, Allaah will search for his fault, and if Allaah searches for the fault of anyone, He disgraces him in his house [12, 10].

Furthermore, Rasulullah ﷺ described the seriousness of insulting the honour of a Muslim saying:

There are seventy-two degrees of riba [11], the least of which is akin to committing adultery with one's own mother. The worst of them is a man's insulting his brother's honour [3].Ⓢ

Backbiting is a major sin and should be opposed rather than listened to. It encompasses in sin not just the backbiter but the listeners as well. The ulama have given exceptions to the above rule for backbiting in very specific circumstances.

[11] Riba - Usury. It is prohibited in the earlier scriptures of many world religions including Hinduism, Buddhism, Judaism and Christianity. In Islaam riba is forbidden for any level of interest whatsoever, and it does not have to be in monetary terms. For a detailed discussion refer to page 197.

[3] Al-Awsat of at-Tabarani & Silsilah al-Ahaadeeth as Saheehah.

And the exceptions are:

- **For Justice** : Complaining by the wronged. Allaah says:

  لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ

  Allaah does not like that the evil should be uttered in public except by him who has been wronged. |4:148|

- **Naseeha** : For the purpose of marriage, employment or business partnership. Fatima bint Qays ﷺ consulted rasulullah ﷺ about Mu'awiya and Abu'l-Jaham when they asked for her hand in marriage. He ﷺ told her: "*As for Abu'l Jaham, he does not drop his stick from his shoulder* [ף] *and as for Mu'awiyah, he is poor, and has no money* [6]."

- **Seeking Fatwa** : Legal opinion - If identification concerning a person or evils he might be committing becomes necessary for a juristic ruling. For example innovators and open criminals.

  Narrated by Aa'isha ﷺ that once a man asked permission to enter upon the Prophet. When the Prophet saw him, he said, "*What an evil brother of his tribe! And what an evil son of his tribe!*" But when that man sat down the Prophet behaved with him in a nice and polite manner and was completely at ease with him. Aa'isha ﷺ asked when he left, "O Rasulullah! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?"

  Rasulullah ﷺ said, "*O Aa'isha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allaah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds)* [6]."

  It should be realised that one should not tell about another, even to those in authority, unless there is a need for that, for instance, fear of corruption, etc [127]. Rasulullah ﷺ said:

  > *None of my sahaaba should convey to me anything bad about someone else. I want to come out to you with a clear heart* [10, 9].

- **Warning** : Unless there is a valid difference of opinion, one can warn people against innovators. Similarly, one can relate about narrators of hadeeth, faulty goods or swindlers.

- **Open Sinning** : This is regarding someone who sins openly, and has no qualms about his sins being mentioned. However, it is not permissible to mention any of his secret sins.

  It is indicated by a "…proven report which says that rasulullah ﷺ saw a funeral passing by, and those who were with him spoke ill of the deceased person, and he ﷺ said: '*It is due.*' Then another funeral passed by, and they spoke well of the deceased person, and rasulullah ﷺ said: "*It is due.*' They asked him what he had meant by saying it is due, and he said: '*The one of whom you spoke ill, Hell is his due, and the one of whom you spoke well, jannah is his due. You are the witnesses of Allah on His earth.*' and he did not rebuke them for speaking ill of the deceased person of whose evildoing they were aware. This indicates that if a person commits evil openly, there is no ghibah in his case [32]."

ף Indicating his strictness with his wives.

Expiation for Ghibah

The backbiter has committed two infringements;

- One upon the limits of Allaah, and this must be expiated by repentance and regret.
- The second is on the rights of his brothers/sisters.

If news of the backbiting has reached the person, the backbiter must apologize to him/her, and express regret at having said it.

> *Whoever has wronged his brother, in the way of property or honour, let him go to him and repair it, before it is taken [from him on a day] when he has no dirhams or dinars, such that if he has any good deeds, some of the good deeds will be taken and given to [the wronged one], otherwise [if he has no good deeds], some of the other's evil deeds will be taken and cast upon him* [6, 12].

If the person has not learned that he has been backbited, then the backbiter need not tell him, but he should ask Allaah to forgive him. "The expiation with regard to one who has been backbited is that forgiveness be asked for him °." Mujahid ﷺ said: The expiation for eating the flesh of your brother is that you praise him and pray for good for him, and similar is the case if he has died.

Prohibition of Suspicion and Spying

Suspicion and spying are among the evil activities that one can slip into. These are not simply evil in themselves but which leads to more evil. For example, it is through suspicion that shaitaan trips people to gossip and spy on each other which can cause more evil such as hatred and enmity. Allaah ﷻ warns us in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجْتَنِبُواْ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ

> **O you who have believed! Avoid much suspicions, indeed some suspicions are sins.** | 49:12 |

Rasulullah ﷺ said:

> *Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert one another. O Allaah's slaves, be brothers* [6]!

As humans one may not completely free himself from suspicions. The least that he then can do is not to pursue it as rasulullah ﷺ said:

> *If you have a suspicion, do not pursue it* [16].

People spy on when they are suspicious or curious and want to find evidence to support their thoughts. Spying is prohibited just as suspicion because spying follows suspicion. Rasulullah ﷺ warned people by saying that whoever "*…listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection* [6, 8]."

° Suyuti in *al-Jami' as-Saghir*.

Against spying rasulullah ﷺ sternly warned:

> *…and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection …* [6].

Narrated Ibn 'Umar ﷺ that rasulullah ﷺ mounted the pulpit and called in a loud voice:

> *You who have accepted Islaam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults; for he who seeks out the faults of his brother Muslim will have his faults sought out by Allaah and he whose faults are sought out by Allaah will be exposed by Him, even though he should be in the interior of his house* [9, 11].

People have the right to safeguard their privacy. Rasulullah ﷺ said:

> *If someone peeps into the house of a people without their permission, it becomes allowable to them to gouge out his eye* [6, 8].

The prohibition on spying applies to individuals and governments alike [156]. Rasulullah ﷺ said:

> *If you seek out peoples' faults, you will corrupt them, or bring them very near to corruption* [10, 15].

Spying on people's secret affairs is not permitted even when they may be engaged in sin. Once 'Umar ibn al-Khattab ﷺ, was making nightly rounds in Madeenah when he heard a man singing in a house. He climbed a wall to enter the house and found a woman with him and wine. 'Umar said, "You! enemy of Allaah. Do you think that Allaah, glorified be he, would not expose you whilst you commit a sin?" The man said:

> And you O Ameer-ul-mu'mineen! Don't be so harsh on me. I disobeyed Allaah in one thing, while you disobeyed Him in three: He, highly exalted be He, says:
>
> وَلَا تَجَسَّسُوا
>
> **And spy not.** | 49:12 |
>
> and you spied. He, glorified be He, says:
>
> وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
>
> **So enter houses through their proper doors.** | 2:189 |
>
> and you have climbed a wall. He, highly glorified be He, says:
>
> يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا
>
> **Enter not houses other than your own, until you have asked permission and greeted those in them."** | 24:27 |

'Umar ﷺ said 'Would you be a better one if I pardon you?' He answered 'Yes.' 'Umar ﷺ pardoned him and went out *.

**Makarim al-Akhlaq* by al-Khara'iti [180].

Shari'ah rejects evidence obtained by spying. When al-Waleed ibn Uqbah was brought to Ibn Mas'ud ﷺ and charged with having been found with wine dripping from his beard. Ibn Mas'ud ﷺ said: "We have been forbidden from spying but, if any evidence appears in the open we will use it [10]."

Responding to Slander

Transmitting things about believing men and women of things they are innocent of, yet they are put to shame deserve a severe retribution from Allaah:

وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ
ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin. | 33:58 |

Rasulullah ﷺ said:

> *A slanderer will not enter the jannah* [6, 8].
>
> *A man does not accuse another man of iniquity [fisq] or disbelief without that reverting to him if the other man does not have what is imputed to him* [6].

Slanderers desire to sow discord in the Muslim community. Scandal-mongering and back-biting were amongst the means of oppression that the chiefs of Makkah employed to spread evil. In this regard, Allaah says:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

Woe to every slanderer and backbiter. | 104:1 |

Muslims must have good opinion of fellow Muslims when any rumours spread. Allaah questioned those Muslims who failed to do that when the slander of Aa'isha ﵂ *f* → 332 occurred:

لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ
مُّبِينٌ ﴿١٢﴾

Why then, did not the believers, men and women, when you heard it think good of their own people and say: "This is an obvious lie?" | 24:12 |

Slandering believing women is a very serious matter. It is a major sin for Allaah kept a grievous chastisement:

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment. | 24:23 |

Narrated by Abu Hurayra ﷺ:

> Rasulullah ﷺ said, "*Avoid the seven fatal sins.*"
> They said, "Rasulullah, what are they?"
> He ﷺ said, "*Associating with Allaah, sorcery, killing a soul which Allaah has forbidden except by legal right, consuming usury, consuming the property of an orphan, fleeing on the day of battle and slandering unthinking chaste believing women* [6, 8].

4.3.6 Khilaafa and Siyasah

The Muslim community faced two crises immediately after the death of rasulullah ﷺ and in both cases it was through Abu Bakr ﷺ that they found solutions. The second ◇ of these was to find a successor to rasulullah ﷺ. They were so concerned about the succession that the burial was delayed for three days despite the fact that rasulullah ﷺ enjoined them to be prompt on such occasions.

The ansaar met in the hall of Banu Saida for consultation. When news of this reached the muhajirs they said, "We will send for them to us." Abu Bakr ﷺ said, "Rather we will go to them." He, 'Umar and Abu Ubayda ﷺ went along with other muhajirs. They consulted each other [183]. 'Umar ﷺ mentioned in one of his khutbahs regarding this:

> …When we sat down, their speaker stood, praised Allaah as He is worthy and said, 'And now, we are the ansaar of Allaah, and the battalion of Islaam and you muhajirs, are a handful of us, and a party of you have come at a leisurely pace wishing to uproot us and exclude us from the command.' When he became silent I wanted to speak. I had prepared a speech that pleased me and which I wanted to deliver in the presence of Abu Bakr. I used to fear in him a lack of incisiveness and he was milder, more forbearing than me and more dignified. Then Abu Bakr said, 'Gently.' I disliked to anger him, and he was more knowledgeable than me. By Allaah, he did not leave a word that had pleased me in my prepared speech but that he said it in his spontaneous talk, the like of it and better than it until he was silent [185].

Abu Bakr ﷺ spoke a great deal recalling dignities and many favours of the ansaar. Then he pointed out:

> We are the ameers and you are *wazeers* ⋏. Rasulullah ﷺ said, '*The imaams are from Quraysh* ▷'. And he said, '*I urge you to deal well with ansaar. You should accept their good and overlook their evil.*' Allaah called us 'truthful' and he called you successful *. He commanded you to be with us wherever we are by his words [183],

◇The first being the nature rasulullah ﷺ 's death itself, place of burial and what it means for Muslims Ummah.

⋏Wazeer - Minister.

▷Narrated from Muawiyah (by Bukhari and Tayyalisi, Ahmad [183]) that he heard rasulullah ﷺ said, *This command is in the Quraysh. No one will attack them in it without Allaah throwing him on his face as long as they establish the deen.*

*Allaah ﷻ said in the Qur'an:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ
اللَّهِ وَرِضْوَانًا وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝ وَالَّذِينَ تَبَوَّءُو

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

O you who believe, fear Allaah and be with the truthful. | 9:119 |

'Umar ﷺ further mentioned:

> [Abu Bakr ﷺ said:] "Now, as for that good which you have mentioned about yourselves, you are worthy of it, but the Arabs will never recognise this command except among this section of Quraysh. They are the midmost (noblest) of the Arabs by descent and by tribe, I am contented for you with either of these to men, (so pledge allegiance to) whichever of them you wish."
>
> He took hold of my hand and the hand of Abu Ubaidah ibn al-Jarrah (and he was seated between us) and I disliked nothing he had said apart from that. It was, by Allaah, such that if I were to be put forward and my head struck off, that not approaching me because of any guilt, it would have been more beloved to me than that I should assume command over a people among whom was Abu Bakr.

Reported by Abu Said al-Khudri ﷺ, then public speakers of the ansaar stood up and of them, al-Hubab bin al-Mundhir said:

> You men of the muhajirs, whenever rasulullah ﷺ appointed one of you to any position of authority, he paired one of us with him; we think therefore that a man from us and a man from you should be appointed to this command.

The public speakers of ansaar followed each other until Zaid ibn Thabit ﷺ stood up to speak. Reported Abu Said al-Khudri ﷺ,

> He said, "Do you know that rasulullah ﷺ was one of the muhajirs and his khalifa is one of the muhajirs and we were the ansaar of rasulullah ﷺ and we shall be the ansaar of the khalifa of rasulullah ﷺ just as we were his ansaar."
> He took the hand of Abu Bakr and said, "This is your man."

Ibn Masud ﷺ said:

> …Umar said to them, 'Ansaar, do you not know that rasulullah ﷺ ordered Abu Bakr to lead the people (in salaat)? So which of you would be pleased to give himself precedence over Abu Bakr?
> The ansar said, 'We seek refuge in Allaah that we should give ourselves precedence over Abu Bakr.'

ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ
حَاجَةً مِّمَّآ أُوتُواْ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَن
يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

And it is for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him. And helping Allaah and His Messenger. Such are indeed the truthful. And those who, before them, had homes and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. | 59:8-9 |

A man from ansaar who was Bashir bin Sa'eed al-Makhzumi ﷺ, the father of an-Numan bin Bashir ﷺ, preceded 'Umar ﷺ in offering homage to Abu Bakr ﷺ. Before that there were two right-acting men in the hall, Uwaym bin Saida al-Awsi and Ma'd bin 'Adi ﷺ, the ally of ansaar left the room thinking that the muhajirs would finish the business without turning to anyone. They did not like the contention from ansaar.

'Umar ﷺ reported:

> …Then the confusion increased and voices were raised until I became afraid of dissension, so I said, "Stretch out your hand, Abu Bakr," and he stretched out his hand and I swore allegiance to him, the muhajirs swore allegiance to him, then the ansaar swore allegiance to him. By Allaah, we did not find in that for which we assembled a matter more fitting than the pledge of allegiance to Abu Bakr.

Anas ibn Malik ﷺ said:

> When Abu Bakr was pledged allegiance in the assembly hall, the next day, he sat upon the mimbar and 'Umar stood and spoke before Abu Bakr, praised Allaah, and said:
>
> "Allaah has gathered your authority to the best of you, sahaaba of rasulullah ﷺ and the
>
> ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ
>
> **Second of the two when they two were in the cave.** | 9:40 |
>
> So stand and pledge allegiance to him,"
>
> and the people pledged allegiance to Abu Bakr with a general and public allegiance after the allegiance made in the assembly hall. Then Abu Bakr spoke, praised Allaah, and said:
>
> "And now, people, I have been put in authority over you and I am not the best of you. So if I do right then help me, and if I do wrong then put me straight. Truthfulness is a sacred trust and lying is a betrayal. The weak one among you is strong as far as I am concerned until I restore to him his right, insha-Allaah, and the strong one of you is weak until I take what is due from him, insha-Allaah. No people forsake jihaad in the way of Allaah but that Allaah delivers a humiliating blow to them. Nor does indecency ever spread among a people but that Allaah envelops them in trials. Obey me as long as I obey Allaah and His Messenger, and if I disobey Allaah and His Messenger then you do not owe me obedience. Stand up for your prayer, may Allaah have mercy upon you [185]"

Narrated by Aa'isha ﷺ:

> Fatima the daughter of the Prophet sent someone to Abu Bakr (when he was a khalifa), asking for her inheritance of what rasulullah ﷺ had left of the property bestowed on him by Allaah from the *fai* [4] in Madeenah, and Fadak, and what remained of the Khumus of the Khaibar booty.

[4] Fai - Booty gained without fighting.

On that, Abu Bakr said, "Rasulullah ﷺ said, '*Our property is not inherited. Whatever we leave, is sadaqa, but the family of (the Prophet) Muhammad can eat of this property.*' By Allaah, I will not make any change in the state of the sadaqa of rasulullah ﷺ and will leave it as it was during the lifetime of rasulullah ﷺ, and will dispose of it as rasulullah ﷺ used to do."

So Abu Bakr refused to give anything of that to Fatima. So she became angry with Abu Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet. When she died, her husband 'Ali, buried her at night without informing Abu Bakr and he said the funeral prayer by himself.

When Fatima was alive, the people used to respect 'Ali much, but after her death, 'Ali noticed a change in the people's attitude towards him. So Ali sought reconciliation with Abu Bakr and gave him an oath of allegiance. 'Ali had not given the oath of allegiance during those months. 'Ali sent someone to Abu Bakr saying, 'Come to us, but let nobody come with you,' as he disliked that 'Umar should come.

'Umar said (to Abu Bakr), 'No, by Allaah, you shall not enter upon them alone.' Abu Bakr said, "What do you think they will do to me? By Allaah, I will go to them." So Abu Bakr entered upon them, and then 'Ali uttered Tasha-hud and said (to Abu Bakr), "We know well your superiority and what Allaah has given you, and we are not jealous of the good what Allaah has bestowed upon you, but you did not consult us in the question of the rule and we thought that we have got a right in it because of our near relationship to rasulullah ﷺ."

Thereupon Abu Bakr's eyes flowed with tears. And when Abu Bakr spoke, he said: "By Him in Whose Hand my soul is to keep good relations with the relatives of rasulullah ﷺ is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw rasulullah ﷺ following, in disposing of it, but I will follow." On that 'Ali said to Abu Bakr, "I promise to give you the oath of allegiance in this afternoon."

So when Abu Bakr had offered the zuhr prayer, he ascended the pulpit and uttered the Tasha-hud and then mentioned the story of 'Ali and his failure to give the oath of allegiance, and excused him, accepting what excuses he had offered. Then 'Ali (got up) and praying (to Allaah) for forgiveness, he uttered Tasha-hud, praised Abu Bakr's right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of that Allaah had favoured him with. 'Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he did not consult us in this matter, and therefore caused us to feel sorry."

On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he returned to what the people had done [6].

It all demonstrates that the sahaaba ﷺ among muhajirs and ansaars were swift in settling the problem of leadership. This event was also an illustration of how resorting to Qur'an and Sunnah provides solutions for Muslims and unites their heart.

The ulama accepted that the khilaafa continued after the *Khulafah Rashidun* [3]. Rasulullah ﷺ said [8]:

> *…The Islamic religion will continue until the Hour has been established, or you have been ruled by twelve khalifas [9], all of them being from the Quraysh. I also heard him say: A small force of the Muslims will capture the white palace, the palace of the Persian Emperor or his descendants.*

Abu Bakr ﷺ passed away after two years and three months. During his last illness he called the more eminent sahaaba ﷺ to discuss who should rule after him. He suggested that 'Umar ibn al-Khattab ﷺ should lead the ummah and everyone agreed that he was the best choice. 'Umar ﷺ ruled for a good ten years until a Persian assassin stabbed him. He was on his deathbed for days. But prior to his death he formed a council of six to choose the next khalifa. Narrated by Abdullah bin 'Umar ﷺ:

> It was said to 'Umar, "Will you appoint your successor?"
> 'Umar said, "If I appoint a khalifa, it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., rasulullah ﷺ) did so."
> On this, the people praised him. 'Umar said, "People are of two kinds: Either one who is keen to take over the khilaafa or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't bear the burden of the khilaafa in my death as I do in my life [6]."

Narrated by Amr bin Maimun ﷺ:

> The people said (to 'Umar), "O Ameer-ul-mu'mineen! Appoint a successor."
> 'Umar said, "I do not find anyone more suitable for the job than the following persons or group whom rasulullah ﷺ had been pleased with before he died."
> Then 'Umar mentioned 'Ali, 'Uthman, az-Zubair, Talha, Sa'd and 'Abdur-Rahman (bin Auf) and said, "Abdullah bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty."
>
> …When he was buried, the group held a meeting. Then 'Abdur-Rahman said, "Reduce the candidates for rulership to three of you."
> Az-Zubair said, "I give up my right to Ali."
> Talha said, "I give up my right to 'Uthman,"
> Sa'd, "I give up my right to 'Abdur-Rahman bin 'Auf."
> 'Abdur-Rahman then said (to 'Uthman and 'Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allaah and Islaam will be his witnesses."

[3] Khulafah Rashidun - The Rightly Guided Khalifas.
[9] This fact is also reported by Bukhari, Ahmad, Abu Daud, at-Tirmidhi and az-Zawa'id.

> So both the sheiks (i.e. 'Uthman and 'Ali) kept silent. 'Abdur-Rahman said, "Will you both leave this matter to me, and I take Allaah as my Witness that I will not choose but the better of you?"
> They said, "Yes."
> So 'Abdur-Rahman took the hand of one of them (i.e. 'Ali) and said, "You are related to rasulullah ﷺ and one of the earliest Muslims as you know well. So I ask you by Allaah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler you will listen to him and obey him."
> Then he took the other aside and said the same to him. When 'Abdur-Rahman secured this covenant, he said, "O 'Uthman! Raise your hand."
> So he gave him (i.e. 'Uthman) the solemn pledge, and then 'Ali gave him the pledge of allegiance and then all the people gave him the pledge of allegiance [6].

'Uthman ﷺ was khalifa for twelve years - a period of justice, continued expansion of the khilaafa taking Islaam deep into non-Arab territories. However, latter time was marred by false accusations and much fitna. It culminated in his murder *.

After Uthman ﷺ's martyrdom, the office of the khilaafa remained unfilled for couple days. At-Tabari related from Sayf bin 'Umar at-Tamimi:

> Madeenah remained for five days after the murder of 'Uthman with al-Ghafiqi bin Harb as its ameer. They searched for someone who would respond to them and undertake to rule. They did not find anyone. The Egyptians went to Madeenah. When they met him, he parted from them and repeatedly declared himself free from them and their position. The Kufans looked for az-Zubayr and did not find him. They sent to him when he was relaxing and he parted from them and declared himself free from them and their position. The Basrans sought out Talha. When he met them, he parted from them and declared himself free of their position. They sent to Sa'd bin abi Waqqas and said, "You were one of the people of the Shura. We agree on you. Come forward and we will offer you allegiance."
> He said to them, "I and Ibn 'Umar have left it. I have no need of it."
> Then they came to 'Abdullah bin 'Umar and said, "You are the son of 'Umar. Take command."
> He said, "This command is revenge. By Allaah, I will not offer myself for it. Seek someone else [25, 183]."

Muhammad ibnu al-Hanafiah (Ali's son) said ◇:

> I have been with my father (Ali) when Uthman was killed, the sahaaba of rasulullah ﷺ came to Ali and said: This man was killed and the people should have an imaam, we do not find anyone who deserves this position more than you…
> Ali said: Do not do it, I am better as a wazeer than as an ameer.
> They said: We are not leaving until we give you the *bay'ah* ⅄.
> He said: Then it should be in the masjid, my bay'ah should not be hidden and it should be after the consent of the Muslims.

*Events leading up to this is discussed in section 7.1.3.

◇Tareekh al-Tabari [25]. See also *Al-Bay'ah Fi al-fikr al-Siasi al-Islami*, "The bay'ah in the Islamic political thinking", by Mahmoud al-Khalidi.

⅄ Bay'ah - Oath of allegiance.

Imaam Aamir ash-Sha'bi ﷺ said:

> The people came to 'Ali while he was in the market of Madeenah. They said to him, "Stretch out your hand. We will give you homage."
> He said, "Do not be hasty. 'Umar was a blessed man and he advised a council for it. Wait until people gather and consult each other."
> The people left 'Ali. Then one of them said, "If people go back to their cities with the murder of 'Uthman and no one has undertaken to rule after him, we will not be protected from the disagreement of people and from the corruption of the community."
> They returned to 'Ali. Al-Ashtar took his hand and 'Ali grasped it. He said, "Is it after three? By Allaah, If I were to leave it, you would have cast your eyes longingly on it for a time."
> So the common people offered him allegiance. The people of Kufa said, "the first to offer him allegiance was al-Ashtar."
>
> Sayf related from Abu Haritha Mihraz al-Abshami and from Abu 'Uthman Yazid bin Asyad al-Ghassani said, "On Thursday, five days after the murder of 'Uthman, the people of Madeenah gathered. They found that Sa'd and az-Zubayr had left and they found Talha in one of the gardens. When the people of Madeenah gathered for them, the people of Egypt said to them, 'You are the people of Shura. You take the imamate and your command will be effective throughout the community. Look for a man and set him up. We will follow you.'
> They all said, 'We are pleased with 'Ali bin Abi Talib.'
> 'Ali said, 'Leave me and seek someone else.'
> They said, 'We ask you by Allaah. Do you not see the turmoil? Do you not fear Allaah?'
> He said, 'If I answer you, I will pursue you by what I know. If you leave me, I will be like one of you, although I will listen and obey you in the one you appoint to rule over you.'
> Then they parted on that note and they arranged a meeting for the next day (i.e. Friday). On Friday morning, the people were in the masjid. 'Ali came and sat on the mimbar. He said, 'People, by an assembly and by permission, if this is your command. No one has right to it until you command it. We parted yesterday with something. If you wish, I will sit for you. If not, I will not be angry with anyone.'
> They said, 'We will have that on which we parted yesterday [183].'

The khilaafa of Ali ﷺ was not completely uncontested. A number of prominent sahaaba ﷺ as well as a large groups of Muslims sought justice done to the murderers of Uthman ﷺ prior to giving bai'ah. It was a very difficult time since it was thought that the perpetrators were among the staunchest supporters of Ali ﷺ. And at the same time Ali ﷺ could not deliver justice without consolidating power first. This disagreements led to much blood-letting of the ummah through infightings, mainly as a result of Battle of Camel and Siffin.

The Battle of Siffin ended through arbitration. However, the result of the arbitration was confusing to both parties headed by Ali ﷺ in one side and Mu'awiya ﷺ on the other side. The situation remained charged and mutual acrimony paved the way for Mu'awiya ﷺ to

be addressed as the Ameer-ul-mu'mineen and the khalifa of the Muslims. Both Ali ﷺ and Mu'awiya ﷺ had agreed to leave Makkah and Madeenah outside their rule. Eventually, khilaafa of Ali ﷺ was confined to Iraq and Iran. The army of Mu'awiya ﷺ achieved much strength and popularity in Arabia including Hijaz, Yemen, Egypt as well as in Syria, despite the fact that he neither claimed the office of khalifa nor was he on par with Ali ﷺ in personal status, greatness and glory [186].

A little before the death of Ali ﷺ, "…Jundub bin Abdullah came to him and said, 'May we elect Hasan ﷺ as khalifa in case you pass away?' He replied, "I have nothing to say about it, you will do according to the need of the hour." It was taken as indication in Hasan's favour. Qais bin Sa'd bin Ubadah was the first to take bai'ah followed by others [186].

At the martyrdom of Ali ﷺ, Mu'awiya ﷺ adopted the title of Ameer-ul-mu'mineen. This renewed the bai'ah for his khilaafa obtained from Syrians following the decision of arbitrators. Mu'awiya ﷺ set out towards Kufa intending to take bai'ah from Hasan ﷺ or annex it. He sent a message to al-Hasan ﷺ, "Peace is better than war, and it is proper for you to accept me as khalifa and take bai'ah at my hand." Al-Hasan ﷺ also left Kufa to fight and when he reached Mada'in he addressed the people "…after praising Allaah the Almighty:

> People! you have taken bai'ah at my hand that you will obey me in war and peace. I say, by my oath to Allaah the Exalted, that I harbour enmity against none, from East to West there is none whom I hate or detest, I am one who prefers unity, consensus, love and security to disunity, discord and enmity."

Narrated by al-Hasan al-Basri ﷺ:

> By Allaah, al-Hasan bin Ali ﷺ led large battalions like mountains against the forces of Mu'awiya ﷺ. Amr bin al-Aas ﷺ said (to Mu'awiya), "I surely see battalions which will not turn back before killing their opponents."
> Mu'awiya ﷺ who was really the best of the two men said to him, "O 'Amr! If these killed those and those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?"
> Then Mu'awiya ﷺ sent two Qurayshi men from the tribe of 'Abd-i-Shams called 'Abdur Rahman bin Sumura and Abdullah bin 'Amir bin Kuraiz to al-Hasan ﷺ saying to them, "Go to this man (i.e. al-Hasan) and negotiate peace with him and talk and appeal to him."
> So, they went to al-Hasan ﷺ and talked and appealed to him to accept peace.
> Al-Hasan ﷺ said, "We, the offspring of 'Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)."
> They said to al-Hasan ﷺ, "Mu'awiya ﷺ offers you so and so, and appeals to you and entreats you to accept peace."
> Al-Hasan ﷺ said to them, "But who will be responsible for what you have said?"
> They said, "We will be responsible for it."
> So, whatever al-Hasan ﷺ asked they said, "We will be responsible for it for you [6]."

So, al-Hasan ﷺ concluded a peace treaty with Mu'awiya ﷺ.

Mu'awiya ﷺ put down his signature on a blank piece of paper and asked Abdullah bin Amr to take that to Hasan ﷺ to write down all his conditions. Thus the peace document was signed. Mu'awiya ﷺ then reached the Grand Mosque of Kufah and took bai'ah from Hasan ﷺ. Mu'awiya ﷺ sent another signed and stamped paper to Sa'd bin Qais to write his conditions for giving bai'ah from him and his comrades. Husain ﷺ took bai'ah later on. Upon request from Mu'awiya ﷺ, Hasan ﷺ addressed the people thus:

> O Muslims! To me mischief is highly detestable. The peace I made with Mu'awiya ﷺ was to save the ummah of my grandfather from tribulations and disturbances and accepted him as commander and khalifa. Had the command and khilaafa been his right, he has got it; if it was mine, I bestow it on him [186].

When he descended from pulpit, Mu'awiya ﷺ got up and said, "Abu Muhammad! You have shown such a boldness and bravery the like of which nobody has seen so far." Mu'awiya ﷺ then became the unchallenged leader and khalifa of Islaam. Even such senior sahaaba as Sa'd bin abi Waqqas ﷺ, who kept himself aloof from state affairs gave bai'ah at the hand of Mu'awiya ﷺ. This episode was an exact realisation of the prophecy of rasulullah ﷺ about Hasan ﷺ. Al-Hasan al-Basri ﷺ said:

> I heard Abu Bakr ﷺ saying, "I saw rasulullah ﷺ on the pulpit and al-Hasan bin 'Ali ﷺ was by his side. The Prophet was looking once at the people and once at al-Hasan bin 'Ali ﷺ saying,
>
> *This son of mine is a noble (saiyid) and may Allaah make peace between two big groups of Muslims through him* [6]."

Ibn Taymiyyah ﷺ said in '*The Path of Sunnah*':

> This hadeeth makes it clear that making peace between two groups is praiseworthy and that Allaah and His Messenger love that. What al-Hasan ﷺ did in that was one of the greatest virtues and excellent qualities for which rasulullah ﷺ praised him. If fighting had been obligatory or recommended, rasulullah ﷺ would not have praised him for not doing something which was obligatory or recommended, etc. [183].

Just to note, khilaafa of Hasan ﷺ was the last of the Rightly-Guided Khalifas [185, 186] which is characterised by:

- upholding Word of Allaah and enforcing Divine injunctions.
- peoples' ability to raise objections.
- utmost simplicity with regard to khalifa's cloths, dwellings, food and mounts.
- khalifa's inability to spend even a penny from public treasury on himself, friends or family.
- khalifa leading prayers and addressing the congregations in the Grand Mosque.

About these noble predecessors, rasulullah ﷺ has said:

> *So you must keep to my Sunnah and to the Sunnah of the Rightly-Guided Khalifas; cling to it stubbornly* [10, 9].

Before his death, Muawiyah ﷺ nominated and secured allegiance for his son, Yazid to be his successor. Muawiyah ﷺ went to Makkah and Madeenah to get homage for Yazid. People in general gave homage to Yazid. Then Muawiya ﷺ went to Syria. Narrated by Ikrima bin Khalid:

> Ibn 'Umar said, "I went to Hafsa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see, and no authority has been given to me.' Hafsa said, 'Go to them, and as they are waiting for you, and I am afraid your absence from them will produce division amongst them.' "
> So Hafsa did not leave Ibn 'Umar till we went to them. When the people differed, Mu'awiya ﷺ addressed the people saying, "If anybody wants to say anything in this matter of the khilaafa, he should show up and not conceal himself, for we are more rightful to be a khalifa than he and his father."
> On that, Habib bin Masalama said (to Ibn 'Umar), "Why don't you reply to him?"
> 'Abdullah bin 'Umar said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father for the sake of Islaam, is more rightful to be a khalifa,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allaah has prepared in the Gardens of Jannah (for those who are patient and prefer the aakhira to this worldly life)."
> Habib said, "You did what kept you safe and secure [6]."

Thus established hereditary succession as the norm for the khilaafa and a deviation from the practices of Muhammad ﷺ and the Rightly-Guided khalifas ﷺ. People differed tremendously when judging Yazid's reign, not least because of the rebellion of Ibn Muti' ▷ and martyrdom of Husain ﷺ. It is not easy to find impartial accounts of such events. Anyhow, one should remember the following hadeeths related to relevant personalities.

Narrated by Anas bin Malik ﷺ:

> Um Haram ﷺ told me that the Prophet one day took a midday nap in her house. Then he woke up smiling. Umm Haram asked, "O Rasulullah! What makes you smile?"
> He replied "*I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones.*"
> She said, "O Rasulullah! Invoke Allaah to make me one of them."
> He replied, "*You are amongst them.*"
> He slept again and then woke up smiling and said the same as before twice or thrice. And she said, "O Rasulullah! Invoke Allaah to make me one of them."
> And he said, "*You are amongst the first batch.*"
> 'Ubada bin as-Samit ﷺ married her and then he took her for jihaad. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken [6].

▷ More of this in section 7.1.3.

In another report related by Khalid bin Madan that Umm Haram ﵂ heard the Prophet saying, "*Paradise is granted to the first batch of my followers who will undertake a naval expedition.*' Umm Haram ﵂ added, "I said, 'O Rasulullah! Will I be amongst them?' He replied, "*You are amongst them.*' The Prophet then said, "*The first army amongst my followers who will invade Caesar's City will be forgiven their sins.*' She asked, 'Will I be one of them, O Rasulullah?' He replied in the negative [6].

Ibn Kathir ﵀ said that the first group is meant for the army of Mu'awiya ﵁ when it raided Cyprus and conquered it in 27H in the days of Uthman ﵁ under the leadership of Mu'awiya ﵁ after he had established the first Islamic fleet in history. Umm Haram ﵂ 's grave is still in Cyprus. Ibn Kathir ﵀ also said, "The general of the second army was Yazid bin Mu'awiya ﵁ in the raid of Constantinople …This was one of the greatest signs of prophecy [183]."

Now that a brief history of early khilaafa given, the process through which khilaafa is reached may be summarised [188]:

Al-Istikhlaaf - The existing khalifa appoints as his successor either a man or a group of men who will then appoint the new khalifa from their midst.

Bai'ah - Influential people who are in power, *Ahlul-Halli wal-'Aqd*, give bai'ah to a man who meets the conditions required of a khalifa.

Al-Isteelaa' - In this case (also known as *Imaaratul-Mutaghallib*), the position of the khalifa passes on to a new man by force.

As for the conditions which the khalifa has to meet, then al-Mawardi ﵀ has mentioned seven [189]:

1. Justice with all its comprehensive conditions.
2. Knowledge that enables him to practise ijtihad.
3. Sound hearing, seeing, and speaking.
4. Freedom from physical disabilities.
5. Capable of organising the people and administer services.
6. Courage and bravery to defend the land of Islaam and to mount jihaad.
7. Of the family of Quraysh by virtue of hadeeth text and the consensus of ulama.

Above, it is not explicit whether women can meet the criteria. Narrated by Abu Bakra:

> During the days (of the battle) of al-Jamal, Allaah benefited me with a word I had heard from rasulullah ﷺ after I had been about to join the Companions of al-Jamal and fight along with them. When rasulullah ﷺ was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said, *Such people as ruled by a lady will never be successful* [6].

Rasulullah ﷺ said:

> *When your commanders are your best people, your rich men are your generous people and your affairs are conducted by mutual consultation, the surface of the earth will be better for you that its interior. But when your commanders are your worst people, your rich men are your niggardly people and your affairs are in the hands of your women, the interior of the earth will be the better for you than its surface* [9].

Adab

The rights and responsibilities upon individual and the community with regards to those on authority has already been discussed. The focus here is upon their proper participation in the leadership process.

Khalifa is a shield for the ummah who looks after the affairs of Muslims and non-Muslims who live in the land of Islaam. He has a divine right to be obeyed so long he is following Qur'an and Sunnah. In matters of ijtihad one ought to be extremely cautious in contradicting the khalifa. When exercising individual rights one must follow the noble guidance of rasulullah ﷺ and avoid civil strife and splitting of the ummah.

For instance, rasulullah ﷺ or his sahaaba ﷺ never went out to demonstrate in order to effect political objectives. Regarding rallying and demonstrations Shaykh Ibn Baaz ﷺ said,

> I do not view the rallies and demonstrations done by women and men to be from treatment. However, I do see that they are from amongst the causes of fitnas and from amongst the causes of evil and from amongst the causes of transgression upon some people and to have enmity towards some people without due right.

He continued, "sahaaba ﷺ and their followers in goodness have all explained these means to be writing letters and speaking …and with the leader and calling him and advising him and writing to him, without publicizing the affair upon the pulpits that he did such and such and such emanated from him. And Allaah is the One from whom aid is sought [190]."

In answering a question regarding rulers who are committing major sins Shaykh Ibn Baaz ﷺ replied,

> …it is obligatory upon the Muslims to obey the rulers in goodness, not in evil. So if he commands you with sin, then do not obey him in sin. However, this is not a reason for revolting against him, due to the statement of rasulullah ﷺ,
>
> "*Whosoever sees something from his leader of sin, then let him hate whatever occurs from sin. And let him not remove his hand from obedience, since whoever removes his hand from obedience and splits off from the jama'ah, then he dies the death of Jahiliyyah* [8, 12].
>
> And rasulullah ﷺ said, "*The person must obey in whatever he loves, and in whatever he hates, in ease and in hardship, in willingness and un-willingness; except if he is commanded to disobey Allaah. So if he is commanded to disobey Allaah, then he should not listen, nor should he obey.*"
> And the sahaaba ﷺ asked him, "0 Rasulullah! When you mentioned that there will be rulers, "*you will approve of some things from them, and disapprove of others things*." They said, "So what do you command us to do?"
> He said, "*Give them their right, and invoke Allaah, since He is with you.*"
> Ubaadah ﷺ said, "We gave the oath of allegiance to rasulullah ﷺ that we would not oppose the command, not its people."
>
> He said, "*Except if you were to see clear disbelief (kufran bawaahan) about which you have a proof from Allaah* [8]."
>
> This proved that it was not permissible for them to oppose the leaders, nor to revolt against them, except if they saw clear disbelief from them about which they had a clear from Allaah, and nothing less.

> Since revolting against the rulers is the cause of great corruption and evil. So, by this the trust is betrayed, and the rights are denied, and prevention of the transgressor is not made easier, nor are the oppressed aided; and the paths are deceived, not trusted.'
>
> So endeavouring to revolt against the ruler is the cause of great corruption and evil, except if the Muslims see a clear proof from them about which they have a proof from Allaah, then there is no problem if they revolt against this ruler to remove him, if they have the power to do so. As for when they do not have the power to do so, then they must not revolt, or their revolting will be the cause for a greater evil. So they must not revolt out of consideration for the safety of the common-folk. And the shari'ah principle upon which there is ijmaa' is: that it is not permissible to remove an evil with that which is a greater evil. Rather, it is obligatory to avert the evil by removing it [190].

Ibn Taymiyyah ﷺ wrote:

> Al-Hasan al-Basri used to say, "Verily al-Hajjaaj is a punishment of Allaah, so do not repel the punishment of Allaah with your hands, but you must (repel it) with humility and submission."
>
> And the most superior of the Muslims (from the early Muslims) used to forbid revolting and fighting in the times of tribulation, such as 'Abdullaah ibn 'Umar and Sa'eed ibn al-Musayyib, and 'Alee bin al-Hasan and others, all of them used to forbid, during the year of Harrah, from the revolt against Yazid, and just as al-Hasan al-Basri and Mujaahid and others used to forbid from revolt during the tribulation of ibn al-Ash'at.
>
> …when al-Husayn desired to revolt against the people of Iraq, they wrote many letters to him, as has been indicated by the people of knowledge, such as ibn 'Umar, ibn 'Abbas, 'Abu Bakr bin Abdur-Rahmaan bin al-Haarith bin Hisham, that he should not revolt, and their overwhelming belief was that he would be killed …and they were actually desiring to give sincere advice to him, and were seeking what was beneficial and better for him, and for the Muslims in general, and Allaah and His Messenger, verily, they only command with rectitude, not with corruption. However, the opinion can sometimes be correct and can sometimes be wrong.
>
> …For whatever he intended of the attainment of good and repelling of evil, then nothing from it occurred. Rather, only evil increased by his revolt and his fighting, and the goodness diminished on account of that. And that was also the cause of a great deal of evil, and the killing of al-Husayn itself was what brought about the tribulations, just as the killing of 'Uthman was from that which brought about tribulations [143].

When a group from the people of knowledge came to Imaam Ahmad ﷺ and asked concerning the revolt against the khalifa, for his preaching the doctrine of kufr, the saying that the Speech of Allaah is created, so he rejected this and said that there would be much bloodshed and that the tribulation would increase [143].

Here's two final quotes from Imaam as-Sa'dee ﷺ to finish off this section, taken from *Siyaasatush-Shar'iyyah* [114]:

> Indeed this striving to unite the Muslims and this calling them to have reconciliation between themselves is from the best of actions. And it is, in this present time, better than being pre-occupied with [optional] fasting and salaat, and it is from the greatest forms of jihaad in the path of Allaah.
>
> …It is also upon the Muslims not to make the differences that they have with regards to opinions and views concerning leadership (mulk) and politics (siyaasah) to be a barrier between themselves and between [maintaining] the religious brotherhood and ties of faith. Rather, they should make all such differences, as well as [the attainment of] partial goals and objectives follow on from this great principle.

4.3.7 Guarantee for Dhimmi

The community of non-Muslims who are guaranteed protection by the state are called *dhimmi* *. The khilaafa takes measures to preserve their own laws, religious rituals, places of worship and cultural norms. This occurred to the extent that different communities were actively encouraged to maintain distinct characteristics as opposed to assimilation of minority communities into majority community. Members of this community are relieved from military service and bound to compulsory poll-tax called *jizya* ◇.

The life of a dhimmi is sacred. In this regard rasulullah ﷺ said:

> *Anyone who kills a person from among the people with whom there is a treaty will not smell the fragrance of the Garden, although its fragrance reaches to a walking distance of forty years* ⅄.

Baladhuri reports that after the surrender of Damascus, Khalid ibn al-Walid ﷺ wrote for the inhabitants of the city a document stating:

> In the Name of Allaah, the compassionate, the merciful. This is what Khalid would grant to the inhabitants of Damascus, if he enters therein: he promises to give them security for their lives, property and churches. Their city shall not be demolished; neither shall any Muslim be quarted in their houses. Thereunto we give to them the pact of Allaah and the protection of his Prophet the khalifas and the "Believers". So long as they pay the poll-tax, nothing but good shall befall them [192].

'Umar ﷺ, agreed with the Christians of Jerusalem a similar charter [197]:

> In the name of Allaah, the Compassionate, the Merciful. This charter is granted by 'Umar Servant of Allaah and Prince of the Believers, to the people of Aelia. He grants them security for their persons and their properties, for their churches and their crosses, the little and the great, and for the adherents of the Christian religion.

---

* Dhimmi - A non-Muslim citizen of khilaafa.
◇ Jizya - A poll-tax paid by the non-Muslim citizens in exchange for security and other privileges.
⅄ Reported by al-Bukhari and others.

> Neither shall their churches be destroyed, nor their substances or areas, nor their crosses or any of their properties, be reduced in any manner. They shall not be coerced in any matter pertaining to their religion, and they shall not be harmed. Nor will any Jews be permitted to live with them in Aelia. Upon the people of Aelia falls the obligation to pay the jizya; just as the people of Mada'in (Persia) do, as well as to evict from their midst the Byzantine army and the thieves. Whoever of these leaves Aelia will be granted security of person and properly until he reaches his destination. Whoever decides to stay in Aelia will also be granted the same and share with the people of Aelia, in their rights and the jizya. The same applies to the people of Aelia as well as to any other person. Anyone can march with the Byzantines, stay in Aelia or return to his home country, and has until the harvesting of crops to decided. Allaah attests to the contents of this treaty, and so do His Prophet, his successors and the believers.
> Signed: 'Umar ibn al-Khattab.
> Witnessed by: Khalid ibn al-Walid, 'Amr ibn al-'Aas, 'Abd al-Rahman ibn 'Awf and Mu'awiya ibn abi Sufyan ﷺ. Executed in the year 15H.

Ulama are unanimous in emphasizing the rights and sanctities of ahl al-dhimma. Dr. Yusuf al-Qaradawi quotes two famous *faqih* ▷ on this subject [156]:

> The covenant of protection imposes upon us certain obligations toward the ahl al-dhimma. They are our neighbours, under our shelter and protection upon the guarantee of Allaah, His Messenger ﷺ, and the religion of Islaam. Whoever violates these obligations against any one of them by so much as an abusive word, by slandering his reputation, or by doing him some injury or assisting in it, has breached the guarantee of Allaah, His Messenger ﷺ, and the religion of Islaam *.
>
> If one is a dhimmi, and the enemy comes with his force to take him, it is our obligation to fight the enemy with soldiers and weapons and to give our lives for him, thus honouring the guarantee of Allaah and His Messenger ﷺ. To hand him over to the enemy would mean to dishonour this guarantee ⁽ᵑ⁾.

Similarly, "If the sick person is a non-Muslim subject of the Islamic state then if he is a relative or neighbour, visiting him is recommended. If not, visiting him is merely permissible". It is permissible to give charity (but not zakaat) to non-Muslims. They are not obliged to pay zakaat. Jijya is collected with leniency and politeness, as are all debts, and is not levied on women, children, or the insane [61].

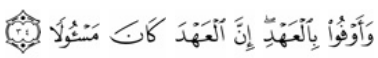
Ibn Sa'd recorded portions of two circulars from khalifa 'Umar ibn 'Abd al-'Aziz ﷺ:

> With the name of Allaah, the Most Merciful, the All Merciful. From the Servant of Allaah, Ameer-ul-mu'mineen, 'Umar (ibn 'abd al-'Aziz) to (the governor) 'Adi ibn Artat and to the believing Muslims in his company: Peace be with you. Whereafter I send you praise of Allaah, beside Whom there is no god. Thereafter: Pay attention to the condition of the Protected (non-Muslims), treat them tenderly. If any of them reaches old age and has no resources, it is you who

▷ Faqih - An expert in fiqh.
* Maliki jurist, Shihab al-Deen al-Qarafi in his book, *al-furuq*.
⁽ᵑ⁾ Zahiri jurist, Ibn Hazm in his book, *Maratib al-ijma'*.

> should spend on him. If he has contractual brethren, demand these latter to spend on him. Apply retaliation if anybody commits tort against him. This is as if you have a slave, who reaches old age, you should spend on him till his death or liberate him. I have learned that you accept tithe on the import of wine and make it enter the Treasury belonging to Allaah. I warn you never to let it enter the Treasury belonging to Allaah, however small the amount maybe, unless it be a legally pure property. Peace be with you.
>
> Purify the registers from the charge of obligation (i.e., taxes levied unjustly); and study old files (also). If any injustice has been committed regarding a Muslim or a non-Muslim, restore him his right. If any such person should have died, remit his rights to his heirs [191].

All dealings with them should be according to the terms of the treaty concluded with them. Allaah said in the Qur'an:



> **Keep [your] covenants; because indeed you will be held accountable for them.** | 17:34 |

About dhimmi, rasulullah ﷺ warned:

> *He who hurts a dhimmi hurts me, and he who hurts me annoys Allaah* [3].
>
> *On the Day of Resurrection I shall dispute with anyone who oppresses a person from among the People of the Covenant, or infringes on his right, or puts a responsibility on him which is beyond his strength, or takes something from him against his will* [10].

Rasulullah ﷺ ended polytheism in Arabian Peninsula for good by expressing his will with regard to them on his death-bed saying:

> *…Turn out all the pagans from the Arabian Peninsula* [9]*, show respect to all foreign delegates by giving them gifts as I used to do…* [6].

Regarding expulsion of the Jews from Madeenah, rasulullah ﷺ said,

> *Two deens shall not co-exist in the Arabian Peninsula* [17].

Ibn Shihab ﷺ said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that rasulullah ﷺ, had said, '*Two deens shall not co-exist in the Arabian Peninsula*,' and he therefore expelled the Jews from Khaybar."

Elsewhere Jews were free to live and at times welcomed by Muslims and lived unmolested. Once there was a dispute between a Jew and khalifa Ali ﷺ. Qadi Shurayh ibn al-Harith al-Kindi gives a detailed account of this event [193]:

> When 'Ali ﷺ set out to do battle against Mu'awiya ﷺ, he found that he was missing a suit of mail, so he went back to Kufah and found it in the hands of a Jewish man who was selling it in the market.

[3] Reported by al-Tabarani in *al-Awsat* on good authority.

[9] Ya'qub bin Muhammad said, "I asked al-Mughira bin 'Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Makkah, Madeenah, al-Yama-ma and Yemen." Ya'qub added, "And al-Arj, the beginning of Tihama."

He said, "0 Jew! That suit of mail is mine: I did not give it away or sell it."
The Jew said, "It is mine; it is in my possession."

'Ali said, "We will have the judge rule on this for us."
So they came to me, and 'Ali sat next to me, and said, "That suit of mail is mine: I did not give it away or sell it."
The Jew sat in front of me, and said, "That is my suit of mail. It is in my possession."
I asked, "Ameer-ul-mu'mineen, do you have any proof?"

"Yes, I have two witnesses: my son al-Hasan and Qanbar can testify that it is my suit of mail."
I said, "Ameer-ul-mu'mineen, the testimony of a son in his father's favour is not admissible in court."
'Ali exclaimed, "Glory be to Allaah! You cannot accept the testimony of a man who has been promised Jannah? I heard rasulullah ﷺ saying that al-Hasan and al-Husayn are the princes of all the youths in Jannah."

The Jewish man said, "The Ameer-ul-mu'mineen takes me before his own judge, and the judge rules in my favour against him? I bear witness that there is no deity but Allaah, and that Muhammad is His servant and Messenger, and that the suit of Armour is yours, Ameer-ul-mu'mineen. You dropped it at night and I found it."

When the Jews were evicted from Spain by the Christians "…in 1492, they took shelter in Muslim lands. In Turkey, they were welcomed by the Muslim mayor of Istanbul. It is significant to note that Jewish communities who speak Ladino (Judaeo-Spanish) survived only in the eastern Mediterranean lands which were part of the Ottoman empire [194]."

In Islaam, asylum is also given to anyone even on temporary basis[193]:

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ۝٦

And if anyone of the mushriks seeks your protection then grant him protection, so that he may hear the Word of Allaah, and then escort him to where he can be secure, that is because they are men who know not. | 9:6 |

It was in the land of Islaam, during the Golden Age of Spain of eleventh Century, "…when Talmudic scholarship, Jewish philosophy and Hebrew poetry peaked. A Sephardic school on the Talmud began in Lucena by Rav Alfasi, the Rif (1013-1103). His compendium, which attempts to arrive at a psak Halacha, appears at the end of each tome of the Talmud. Maimonides, a student of this school, along with his teacher and father Rav Maimon, wrote the Code of Jewish Law during the twelfth Century. One of the most important commentaries on the Chumash by Rav Abraham ibn Ezra (1088-1167) was written during this time. This period of Jewish scholarship and philosophy, during the Golden Age of Spain, was never again equalled [195]."

4.3.8 Living as Minority

It is problematic to talk about Muslims as a minority community without taking into consideration their ability to follow the deen of Allaah. According to some estimates more than one-third of Muslims across the world are living as minorities * in non-Muslim countries [196]. Muslims throughout history lived through many conditions. i.e. as:

- Minority with no political power (as in Makka before hijrah)
- Minority with power (as in Madeenah and later India)
- Majority with no political power (as was during colonial period)
- Majority with power (such as during Umayyad and 'Abbasid khilaafa)

Nowadays Muslims live under multitude of different conditions ◇ and perhaps an easier way to discuss this is to look at Muslims in their capacity to practice and propagate the religion openly. This necessarily entails performing many common deeds sanctioned by the shari'ah such as:

- Practice Muslim family law in marriage and divorce. Practising sunnah at birth such as tahneek, adhaan, circumcision. Deeni tarbiya of children.
- Availability of halal food. Performing ritual sacrifices. Wearing Muslim attire.
- Build masjids and call adhaan five times daily. Ease of leaving job to pray Jummah in grand masjids. Similarly Eid prayer, Hajj and Umrah.
- Live without being compelled to contract haraam financial transactions.
- Taking care of elders. Muslim burial, Will and Inheritance.

These are some of the key indicators. It is untenable that a society can claim freedom to practice religion when a Muslim amongst them cannot practice the above actions without fear of any harm. Hence, for the remaining discussion "minority Muslim" would refer to those who cannot freely perform the above deeds irrespective of whether they are in the minority or majority numerically.

Muslims living as minority is an uneasy state of affairs due to their inability to freely carry out many of the rituals and visible acts of worship and their exposure to trials and temptations of the permissiveness amongst the societies they live in. Settling in those places is generally not permissible and is allowed only in certain cases such as for the purpose of da'wah. In the Qur'an, Allaah says:

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ
فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَسَآءَتْ مَصِيرًا ﴿٩٧﴾

*Assuming conventional meaning.

◇Some tried to define *Dar al-Islaam* or *Dar al-Salam* or *Dar al-'Adl*, *Dar al-Harb* or *Dar al-Kufr*, *Dar al-Sulh* or *Dar al-'Ahd*, *dar al-Amn*, *Dar al-Da'wa* etc. However, there doesn't exist any consensus on their use or relevance.

> **Verily, as for those whom the angels take (in death) while they are wronging themselves, they say: "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They say: "Was Allaah's earth not spacious enough for you to emigrate therein?" Such men will find their abode in jahannam - what an evil destination!** | 4:97 |

Rasulullah ﷺ said:

> *Hijrah will not cease as long as there is jihaad* [72].
>
> *Hijrah will not cease until repentance ceases, and repentance will not cease until the sun rises from its setting place* [10, 12].

He ﷺ also warned:

> *I disown every Muslim who settles among the mushriks* [10].

Al-Hafidh ibn Hajar ﷺ said concerning the above hadeeth: This is to be understood as referring to those who are not safe to practise their religion there [ʌ]. Exception is made when it is simply not possible. Allaah says:

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا
يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

> **Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.** | 4:98 |

The first generation of this ummah emigrated to Abyssinia in order to avoid the persecution of the Quraysh in the city of Makkah. Negus, the King of Abyssinia was known for being fair and thus a group of twelve man and four woman sahaaba ﷺ were permitted to seek asylum there in the fifth year of prophethood. It was about this time that the soorah Kahaf was revealed which implies implicit guidance for the believers to evacuate the hot spots of disbelief and aggression [167]. Allaah told us:

وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ
رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾

> **And when you withdraw from them, and that which they worship, except Allaah, then seek refuge in the cave, your Lord will open a way for you from His Mercy and will make easy for you your affair.** | 18:16 |

Later on, a bigger group of eighty-three men and eighteen women emigrated to Abyssinia. The thought of peace enjoyed by the fugitives gave no rest to Quraysh. They sent a delegation [g] → 336 to Abyssinia with handsome presents for the king, his courtiers and the clergy. However, due to the justice of King Negus, the Quraysh delegation were deeply disappointed.

When living amongst non-Muslims, Muslims can engage in halal trades as did the sahaaba ﷺ and rasulullah ﷺ.

[ʌ] Fath al-Baari, commentary on hadeeth no. 2825 [32].

Narrated by Jabir bin Abdullah ﷺ:

> When my father died he owed a Jew thirty Awsuq (of dates). I requested him to give me respite for repaying but he refused. I requested rasulullah ﷺ to intercede with the Jew. Rasulullah ﷺ went to the Jew and asked him to accept the fruits of my trees in place of the debt but the Jew refused. Rasulullah ﷺ entered the garden of the date-palms, wandering among the trees and directed me by saying, "*Pluck (the fruits) and give him his due.*"
> So, I plucked the fruits for him after the departure of rasulullah ﷺ and gave his thirty Awsuq, and still had seventeen Awsuq extra for myself.
> …I went to rasulullah ﷺ to inform of what had happened, but found him praying the 'asr prayer. After the prayer I told him about the extra fruits which remained. Rasulullah ﷺ told me to inform ('Umar) Ibn al-Khattab about it. When I went to 'Umar and told him about it, 'Umar said, "When rasulullah ﷺ walked in your garden, I was sure that Allaah would definitely bless it [6]."

Narrated by Aa'isha ﷺ:

> Rasulullah ﷺ bought some foodstuff from a Jew and mortgaged his armour to him.

In worldly affairs, provided that non-Muslims are not fighting us, then we can treat them kindly and show good manners and behaviour [198]. And this might prevail in many non-Muslim countries nowadays. Needless to say all transactions must be done justly.

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن
تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾

> **Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allaah loves those who deal with equity.** | 60:8 |

This however, should not be confused with love and hate for the sake of Allaah.

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ
وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ

> **That you will not find those who believe in Allaah and the Last Day having any love for those who oppose Allaah and His Messenger, whether it be from their fathers or their brothers or their tribe…** | 58:22 |

Once 'Abdullah ibn Aamir ﷺ said to his family when he had a sheep slaughtered: "Did you give part of this to my Jewish neighbour as a gift? For verily I heard rasulullah ﷺ say:

> *That Jibrael kept advising me to be good to the neighbour until I thought that the neighbour was going to inherit from me* [9, 10, 7]."

All countries, whether Muslim or non-Muslim vary in piety or moral laxity of their general population - and more often than not the rulers are a reflection of their people. The irony is that practising deen in some of these non-Muslim lands is relatively easier than some of the

predominantly Muslim countries. Muslims faced difficulties throughout history; for example in the twentieth century practising Islaam was very difficult in Turkey where Muslims were forced to wear non-Islamic clothes and all religious schools and courts were closed; Albania declared itself an atheist country, banned religions and sought to systematically eliminate religious life by persecuting religious communities; USSR also promoted state atheism (gosateizm), did not allow any divine scriptures and destroyed thousands of Islamic institutions; Palestine was occupied with the blessing from the west; Cambodia slaughtered Muslims en-mass; In India many Muslims felt coerced to convert to Hinduism. In China, Muslims are persecuted for practising their deen such as for fasting, growing beard or for not selling alcohol!

This century many other European countries, which frequently tout freedom of religion, increasing following a policy of coercive assimilation; which is taking the form of compulsory religious/ethical education, Darwinism & participation in non-Islamic activities for children, restricting mosque building and mass surveillance. One cannot but think that such programmes are being put in place to reach the same end reminiscent of medieval inquisitions, but without conversion to Christianity, pogroms or expulsion - the difference is in the method ▷. The goal of Christian orthodoxy gave way to the values of the popular culture, "Manufacture of Consent", "Thought Control", "Marginalising the Public", and its authority from a single church body to multi-agency * programme including different branches of the government and private agencies so that its victims are affected from different angles, thus obscuring the sinister plan.

Individuals should look at their own unique circumstances and seek advice from ulama in deciding to emigrate. As for those who have no choice, first know that circumstances sometimes do change for better, then it's extremely important that they actively participate in da'wah programmes to guard their eeman and secure help of Allaah; rectify their deeds; devise various outreach programmes and forge alliance with the wider community so that non-Muslims see the beauty and peace in Islaam, the immense goodness inherent within the Muslim community, realise the propaganda against them and support it just like Abu Talib who supported our prophet ﷺ!

Know that we are in this world for a short time and the blessing of aakhira will be ours as soon as we leave this world. And we will be tested with loss/gains, security/fear, honour/disgrace, love/hate etc. - it has been the case with Muslims before us. And know that Allaah ﷻ will make manifest our real colour - so we need to change ourselves and strive to be true Muslims, as ambassadors of Islaam - not reactionaries.

▷In 1995, Bosnian Serbs massacred more than 8000 Muslim men and boys in Srebrenica, a designated UN "safe haven" while Europe looked the other way!

*An elephant in the dark!

Chapter Notes

[a] Polygyny

Polygyny, which stands for a man married to more than one wife, is an age-old practice permitted in many societies and cultures. There is not a single religion that prohibits it in its scriptures [160, 89, 164]. It was also the sunnah of many of the prophets. Allaah restricted polygyny for this ummah by limiting the maximum number of wives and laid conditions for it. A Muslim man is allowed to have upto four wives at any one time *. Allaah ﷻ says in the Qur'an:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ
وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ
أَلَّا تَعُولُوا ﴿٣﴾

And if you fear that you shall not be able to deal justly with the orphan girls ◇ , then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly, then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. |4:3|

A number of hadeeths make the meaning of "**two or three, or four**" even more clear. Narrated by al-Harith ibn Qays al-Asadi ﷺ:

> I embraced Islaam while I had eight wives. So I mentioned it to rasulullah ﷺ. He ﷺ said: *Select four of them* [10].

Also, narrated by Abdullah ibn 'Umar ﷺ:

> Ghaylan ibn Salamah ath-Thaqafi accepted Islaam and that he had ten wives in the pre-Islamic period who accepted Islaam along with him; so rasulullah ﷺ told him to keep four and separate from the rest of them [12, 9, 11].

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* In societies where the Law of Allaah is not upheld, man usually have the alternative type of polygyny without responsibility: having one wife and multiple of girl-friends, partners, affairs, consorts, mistresses, call-girls; or brothels, sauna, lap-dance, swinging etc. In a survey conducted over 4700 mistresses regarding their preferred status, they said, "I prefer being a second wife rather than the other woman." [USA Today (April 4, 1988; Section D)]. For a detailed analysis of typical objections and for their appropriate rebuttals as well as its benefits one can consult, "*Wives Rather Than Mistresses*" by Hamdy Shafiq [163].

◇ Narrated by Urwa bin az-Zubair [6], when he asked Aa'isha ﷺ regarding the Statement of Allaah:

If you fear that you shall not be able to deal justly with the orphan girls … |4:3|

She said,

> O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just mahr, i.e. the same mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest mahr their peers might get. They were ordered by Allaah, to marry women of their choice other than those orphan girls.
>
> The people asked rasulullah ﷺ his instructions after the revelation of this Divine Verse whereupon Allaah revealed:
>
> **They ask your instruction regarding women …** |4:127|
>
> And the Statement of Allaah:
>
> **…And yet whom you desire to marry.** |4:127|
>
> as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty."
>
> So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.

Polygyny is permitted with conditions. Circumstances of an individual or society may encourage or discourage it. The ulama have explained various wisdoms behind the permissibility of polygyny. Wisdoms behind permitting polygyny may be listed as follows:

- It increases the size of the Ummah on the Day of Resurrection.
- Statistically woman are greater in number than man. This is because of natural reasons (immune system of women stronger than men, higher male infant mortality) and social reasons (man tend to do dangerous jobs such as building, warfare; man easily led to drugs; greater number in prison). Excess number of women correlates with promiscuous behaviours.
- Women have frequent menses and have post-partum bleeding after child-birth. It becomes a trial for those men with strong sexual desire.
- A wife may be barren, or too ill to meet her husbands needs. Divorcing her would put her in a worse position whereas not marrying another woman will leave the husband with unfulfilled desire or even without any children.
- Marrying a relative who is a widow or orphan will benefit the couple with extra pair of hands and take care of psychological/sexual needs.
- Polygyny can strengthen the bonds between different families/people.

The conditions attached to polygyny are:

Fair Treatment: The husband should treat his wives equally in terms of spending, clothing, spending the night with them and other material things that are under his control. Allaah ﷻ says

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

But if you fear that you shall not be able to deal justly, then only one. |4:3|

Rasulullah ﷺ said:

> *When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down* [10, 15, 14].

However, the equity is not possible with respect to love. The husband cannot be made accountable for what is beyond him [32, 156]. This is meant in the verse:

وَلَن تَسْتَطِيعُوٓا أَن تَعْدِلُوا بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ

You will never be able to do perfect justice between wives even if it is your ardent desire. |4:129|

Narrated by Aa'isha ؓ,

> Rasulullah ﷺ used to treat his wives equally and proclaim,
> *O Allaah! This is my division in what I own, so do not blame me for what You own and I do not own* [10, 11, 13].

referring to his heart. Ibn Kathir ؒ explains in [3], "Allaah's statement,

فَلَا تَمِيلُوا كُلَّ ٱلْمَيْلِ

So do not incline too much to one of them. |4:129|

means, when you like one of your wives more than others, do not exaggerate in treating her that way,

فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ

So as to leave the other hanging. |4:129|

referring to the other wives. It reported by at-Tabari that Ibn 'Abbas, Mujahid, Sa'eed bin Jubayr, al-Hasan, ad-Dahhaq, ar-Rabi' bin Anas, as-Suddi and Muqatil bin Hayyan said that *mu'allaqah* means, "She is neither divorced nor married [3]."

Ability to spend on wives: One must pay mahr to all of them. Each wife has the right to her own, separate accommodation and he cannot force them to live in one house [32, 61].

Not uniting two sisters in marriage: Similarly, it is forbidden to unite a woman and her maternal and paternal aunts at the same time [156]. Rasulullah ﷺ said:

> *One cannot be married to a woman and her paternal aunt, or a woman and her maternal aunt at the same time* [17].

Patience Over Jealousy

A woman's being patient over her husband will earn her jannah. Rasulullah ﷺ said:

> *If a woman offers her five daily prayers and fasts her month (i.e., Ramadan) and guards her chastity and obeys her husband, it will be said to her:*
> *'Enter jannah from whichever of the gates of jannah you wish* [15].'

It is quite natural for a woman to feel jealous. The reward is attached to exercising patience despite her jealousy. Also, there is a big difference between "hating to have a co-wife" and "hating the fact that Allaah has allowed her husband to marry more than one woman." The former does not affect her adversely [32]. Allaah says:

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ
خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا
تَعْلَمُونَ ﴿٢١٦﴾

> **Fighting is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know.** | 2:216 |

Her husband's marrying another wife would cause distress and be regarded as a test and trial for her. Allaah ﷻ says:

إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

> **Only the patient shall receive their reward in full, without reckoning.** | 39:10 |

Rasulullah ﷺ said:

> *No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, not even a thorn that pricks him, but Allaah will expiate his sins thereby* [6, 8].

> *Trials will continue to befall the believer, man or woman, concerning himself, his child and his wealth, until he meets Allaah with no sin on him* [9].

If she treats her husband and the other wives well out of fear Allaah, she will have reward of muhsins. Allaah ﷻ says:

إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾

> **Verily, he who fears Allaah with obedience to Him, and is patient, then surely, Allaah makes not the reward of the muhsins to be lost.** | 12:90 |

Her reward is over and above what she would normally get by obeying her husband. This is because she sometime may become upset or angry and then reward is from controlling her anger.

Allaah ﷻ says:

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ
ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾

Those who spend in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves muhsins. [3:134]

A wise person is the one who accepts whatever Allaah decrees for him/her. And if this is understood then why would someone object to the permissible thing that their spouse does rather than doing any haraam? Do we not know the manners of sahaaba ﷺ with regard what befell them?

Wives of Rasulullah ﷺ

Despite the equity shown by rasulullah ﷺ towards his wives to the minutest details, there existed rivalry and jealousy between his wives. Yet at other time they were generous towards their co-wives. Narrated by Aa'isha ﷺ:

> Whenever rasulullah ﷺ intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam'a ﷺ gave her day and night to Aa'isha ﷺ, the wife of the Prophet intending thereby to please rasulullah ﷺ. [6]

Safiyya ﷺ, one of the wives of rasulullah ﷺ was criticized sarcastically about her Jewish origin. He ﷺ did not raise his voice or admonish anybody; he just said:

> *If they repeat it, give them this response: 'My father is the Prophet Aaron, my uncle is the Prophet Moses and my husband is as you see, the Prophet Muhammad, the Chosen One. What do you have more than me to be proud of* [9]?'

As Muslims, we should keep aakhira in front of us. Once rasulullah ﷺ wanted to divorce Sawda ﷺ for some reason. When she heard this, she pleaded:

> O Rasulullah, I wish no worldly thing of you. I will sacrifice the time allocated to me, if you do not wish to visit me. But, please, do not deprive me of being your wife. I wish to go to the hereafter as you wife. I care for nothing else [8].

Polyandry

This is a form of prohibited relationship where a woman has multiple husbands. Some problems associated with this are:

- Lineage must be identified. Loss of ties between fathers and children is not permitted in Islaam. How practical/accessible is DNA testing? Will man evade their responsibility?
- This would exacerbate the male to female ratio *.

* Dr. Nadia Hashem (woman professor of fiqh) writes, "Both Iraq and Iran have appallingly been undergoing a grave imbalance between men and women in view of the eight-year-old heavy war the two nations had been waging against each other. In either of the two countries the ratio of men to women stands at 1:5 or 1:7 in some other regions …
However, the situation is all the more bizarre and menacing in Bosnia-Herzegovina, which was plunged into a filthy racial war which had crushingly and ceaselessly persisted from 1992 until 1996. The consequence has been a terrifying ratio of 1:27. Yes, only one man to every twenty-seven women. The social catastrophe that Muslim nation has been undergoing owing to the scarcity of men and massiveness of women is beyond any stretch of imagination…There are estimated thirteen million unmarried girls - at, or well above, the age of marriage - in Egypt, with girls above thirty years of age accounting for four million girls [163]."

- Who would become the head of household, at least for the purpose of decision making.
- A woman has only one womb per pregnancy. "Husbands" wishing children will put enormous pressure on her.
- Unlike in the animal kingdom where polyandry is usual for many animals (such as cats) in order to maximise reproduction (because they can conceive from multiple matings in the same pregnancy cycle), in humans it minimises reproduction [165].
- Would she do any household chores, if any then whose house? Where would the children live and would they be brought up with the same etiquette?

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b

Conversion of Salman al-Farisi

It was narrated that 'Abdullah ibn 'Abbas ﷺ said: Salman al-Faarisi ﷺ told me his story from his own lips. He said:

> I was a Persian man, one of the people of Isbahaan, from a village thereof called Jayy. My father was the chieftain of his village, and I was the dearest of Allaah's creation to him. He loved me so much that he kept me in his house near the fire, as girls are kept in. I strove hard in the Magian religion until I became the keeper of the fire, which I tended and did not let go out for a moment.
>
> My father had a huge garden, and he was busy one day with some construction work, so he said: "O my son, I am too busy with this building today, go and check my garden," and he told me some of the things he wanted done.
>
> I went out, heading towards his garden, and I passed by one of the Christian churches, where I could hear their voices as they were praying. I did not know anything about the people because my father had kept me in his house. When I passed by and heard their voices, I entered upon them to see what they were doing. When I saw them, I was impressed with their prayer and I was attracted to their way. I said: 'By Allaah, this is better than the religion that we follow.'
> By Allaah, I did not leave them until the sun set, and I forgot about my father's garden and did not go there. I said to them: 'Where did this religion originate?'
> They said: 'In Syria. '
>
> Then I went back to my father, who had sent people out to look for me, and I had distracted him from all his work. When I came to him, he said: 'O my son, where were you? Did I not ask you to do what I asked?'
> I said: 'O my father, I passed by some people who were praying in a church of theirs, and I was impressed with what I saw of their religion. By Allaah, I stayed with them until the sun set.'
> He said: 'O my son, there is nothing good in that religion. Your religion and the religion of your forefathers is better than that.'
> I said: 'No, by Allaah, it is better than our religion.'
>
> He was afraid for me, and he put fetters on my legs and kept me in his house. I sent word to the Christians saying: 'If any Christian merchants come to you from Syria, tell me about them.'
> He said: 'Some Christian merchants came to them from Syria, and they told me about them.'
> I said to them: 'When they have completed their business and want to go back to their own country, tell me about that.'
>
> So when they wanted to go back to their own country, they told me about that, and I threw off the irons from my legs and went out with them, until I came to Syria. When I reached Syria, I said: 'Who is the best person in this religion?'
> They said: 'The bishop in the church.'

So I went to him and said: 'I like this religion, and I would like to stay with you and serve you in your church and learn from you and pray with you.'
He said: 'Come in.'
So I went in with him, but he was a bad man. He would command them and exhort them to give charity, but he kept a great deal of it for himself and did not give it to the poor; he had amassed seven chests of gold and silver. I hated him deeply when I saw what he was doing, then he died and the Christians gathered to bury him.

I said to them: 'This was a bad man; he commanded you and exhorted you to give charity, but when you brought it to him he kept it for himself and did not give any of it to the poor.'
They said: 'How do you know that? Show us where his treasure is.'
So I showed them where it was and they brought out seven chests filled with gold and silver. When they saw that they said: 'By Allaah, we will never bury him'; then they crucified him and pelted him with stones.

Then they brought another man and appointed him in his place. I have never seen a man who does not offer the five daily prayers who was better than him; he shunned this world and sought aakhira and no one strive harder than him night and day. I loved him as I had never loved anyone before, and I stayed with him for a while. Then when he was about to die, I said: 'O So and so, I was with you and I loved you as I had never loved anyone before, and now the decree of Allaah has come to you as you see; to whom do you advise me to go? What do you command me to do?'
He said: 'O my son, by Allaah, I do not know of anyone today who follows what I followed. The people are doomed; they have changed and abandoned most of what they used to follow, except for a man in Mosul. He is So and so, and he follows what I used to follow, so go and join him.'

When he died and was buried, I went to the man in Mosul. I said to him: 'O So and so, So and so advised me when he died to come to you, and he told me that you follow the same as he followed.'
He said to me: 'Stay with me.'
So I stayed with him, and I found him to be a good man who followed the same as his companion had followed. But soon he died. When he was dying I said to him: 'O So and so, So and so advised me to come to you and told me to join you, but now there has come to you from Allaah what you see. To whom do you advise me to go? What do you command me to do?'
He said: 'O my son, by Allaah I do not know of anyone who follows what we used to follow except a man in Nasayyibeen. He is so and so; go to him.'
When he died and was buried, I went to the man in Nasayyibeen. I came to him and told him my story and what my companion had told me to do. He said: 'Stay with me.'
So I stayed with him and I found him to be a follower of the same way as his two companions, and I stayed with a good man.

By Allaah, soon death came upon him, and when he was dying I said to him: 'O So and so, So and so advised me to go to So and so; then So and so advised me to come to you. To whom do you advise me to go and what do you command me to do?'
He said: 'O my son, by Allaah we do not know of anyone left who follows our way and to whom I can tell you to go, except a man in 'Ammooriyyah. He follows something like what we follow. If you wish, go to him, for he follows our way.'
When he died and was buried, I went to the man in 'Ammooriyyah and told him my story. He said: 'Stay with me.' So I stayed with a man who was following the same way as his companions. I earned wealth until I had cows and sheep, then the decree of Allaah came to him.

When he was dying I said to him: 'O So and so, I was with So and so, and So and so told me to go to So and so; then So and so told me to go to So and so; then So and so told me to come to you. To whom do you advise me to go and what do you command me to do?'
He said: 'O my son, by Allaah, I do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with

the religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a land between two harrahs (lave fields; land with black rocks), between which there are palm trees. He will have characteristics that will not be hidden. He will eat of what is given as a gift but he will not eat of what is given as charity. Between his shoulder blades is the Seal of Prophethood. If you can go to that land then do so.'

Then he died and was buried, and I stayed in 'Ammooriyyah as long as Allaah willed I should stay, then some merchants of Kalb passed by me and I said to them: 'Will you take me to the land of the Arabs and I will give you these cows and sheep of mine?'
They said: 'Yes.'
So I gave them the cows and sheep, and they took me there, but when they brought me to Waadi al-Qura they wronged me and sold me as a slave to a Jewish man.

When I was with him I saw the palm trees, and I hoped that this was the land that my companion had described to me, but I was not sure. Whilst I was with him, a cousin of his from Banu Qurayzah came to him from Madeenah, and he sold me to him, and he took me to Madeenah. By Allaah, as soon as I saw it, I recognized it from the description given to me by my companion. I stayed there, and Allaah sent His Messenger, who stayed in Makkah as long as he stayed, and I did not hear anything about him because I was so busy with the work of a slave. Then he migrated to Madeenah, and by Allaah, I was at the top of a palm tree belonging to my master, doing some work on it, and my master was sitting there. Then a cousin of his came and stood beside him, and said: 'May Allaah kill Banu Qaylah! By Allaah, right now they are gathering in Quba' to welcome a man who has come from Makkah today, and they say that he is a Prophet.'

When I heard that, I began to shiver so much that I thought I would fall on top of my master. I came down from the tree and started saying to that cousin of his: 'What are you saying, what are you saying?'
My master got angry and he struck me with his fist and said: 'What has it got to do with you? Go back to your work!'
I said: 'Nothing; I just wanted to make sure of what he was saying.'

I had something that I had collected, and when evening came, I went to rasulullah ﷺ when he was in Quba', and I entered upon him and said to him: 'I have heard that you are a righteous man and that you have companions who are strangers and are in need. This is something that I have to give in charity, and I see that you are more in need of it than anyone else.'

I brought it near to him and rasulullah ﷺ said to his companions: "Eat," but he refrained from eating. I said to myself: 'This is one.' Then I went away and collected some more.

Rasulullah ﷺ moved to Madeenah, then I came to him and said: 'I see that you do not eat (food given in) charity; this is a gift with which I wish to honour you.' Rasulullah ﷺ ate some of it and told his companions to eat too. I said to myself: 'This is two.'

Then I came to rasulullah ﷺ when he was in Baqee' al-Gharqad, where he had attended the funeral of one of his companions and he was wearing two shawls and was sitting among his companions. I greeted him with salaam then I moved behind him, trying to look at his back to see the Seal that my companion had described to me. When rasulullah ﷺ saw me going behind him, he realized that I was trying to find confirmation of something that had been described to me, so he let his rida' drop from his back, and I saw the Seal and recognized it. Then I embraced him, kissing (the Seal) and weeping, and rasulullah ﷺ said to me: "*Turn around.*" So I turned around and I told him my story as I have told it to you, O Ibn 'Abbas.

Rasulullah ﷺ wanted his companions to hear that. [Then Salman was kept busy with the work of a slave, until he had missed attending Badr and Uhud with rasulullah ﷺ.] …Then rasulullah ﷺ said to me: "*Draw up a contract of manumission, O Salman.*" So I draw up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and forty *ooqiyas* [◇].

Rasulullah ﷺ said to his companions: "*Help your brother.*" So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave

◇Ooqiya - An ooqiya is equivalent to forty silver dirhams.

fifteen, and another gave ten, i.e., each man gave according to what he had, until they had collected three hundred small trees for me. Then rasulullah ﷺ said to me: "*Go, O Salman, and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand.*"

So I dug the holes for them, and my companions helped me, then when I had finished, I came to him and told him. Rasulullah ﷺ came out with me and we started to bring the trees close and rasulullah ﷺ planted them with his own hand. By the One in Whose hand is the soul of Salman, not one single tree among them died.

So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to rasulullah ﷺ from one of his campaigns. He said: "*What happened to the Persian who had a contract of manumission?*"

I was summoned to him and he said: "*Take this and pay off what you owe, O Salman.*"

I said: 'How could this pay off everything I owe, O Rasulullah?'

He said: "*Take it, and Allaah will help you to pay off what you owe.*"

So I took it and weighed it for them, and by the One in Whose hand is the soul of Salman, it was forty ooqiyas, so I paid them their dues and I was set free. I was present with rasulullah ﷺ at al-Khandaq, and after that I did not miss any major event with him [12].Ⓗ

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Television

The evils of television are numerous, each one of these evils will cause it to be prohibited. Shaykh Ibn Baaz ﷺ explained in *al-Fataawa* [32]:

With regard to television, it is a dangerous device and its harmful effects are very great, like those of the cinema, or even worse. We know from the research that has been written about it and from the words of experts in Arab countries and elsewhere enough to indicate that it is dangerous and very harmful to aqeedah, morals and the state of society. This is because it includes the presentation of bad morals, tempting scenes, immoral pictures, semi-nakedness, destructive speech, and kufr. It encourages imitation of their conduct and ways of dressing, respect for their leaders, neglect of Islamic conduct and ways of dressing, and looking down on the scholars and heroes of Islaam. It damages their image by portraying them in an off-putting manner that makes people despise them and ignore them. It shows people how to cheat, steal, hatch plots and commit acts of violence against others. Undoubtedly anything that produces so many bad results should be stopped and shunned, and we have to close all the doors that could lead to it…

Whoever thinks that this device (TV) can be free of these evils and can be used only for good purposes if it is censored properly is exaggerating and is making a big mistake, because the censor may miss things and most people nowadays want to imitate the foreigners. It is very rare to find censors who are doing their job properly, especially nowadays when most people are only interested in time-wasting entertainment and things that turn people away from true guidance. Reality bears witness to that…

We ask Allaah to keep us safe from all evil for He is the Most Generous.

Similarly Shaykh Albani ﷺ ruled [79]:

There is no doubt that television, today, is haraam. This is since television is like the radio and tape recorder they are like all the other blessings that Allaah has bestowed upon His servants, as He has stated:

وَإِن تَعُدُّوا نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ

And if you should count the favours of Allah , you could not enumerate them. | 16:18 |

Thus, hearing is a blessing and eyesight is a blessing, and so are the lips and the tongue. However, many of these blessings become trials upon their possessors because they do

> not use them in a way that Allaah loves and wants for them to be used. Therefore, I consider the radio, television and the tape recorder to be from the blessings of Allaah, but when are they deemed as blessings? When they are used to bring benefit to the ummah. Today, ninety-nine percent of what is on television is evil, licentious, immoral, forbidden, and so on, while one percent of it has some shows presented that are of benefit to some people. But the consideration is with regard to the majority (and not the minority). So when a true Muslim state exists that can place programs based on knowledge, which would be beneficial for the ummah, at that point I will not say that television is permissible, but rather I will say that it is obligatory.

Only Allaah ﷻ truly knows the evils in watching TV of hidden and apparent, small or big. Of what is apparent, then it would not be possible to list them all and neither it is necessary.

Some major types of evils are related to:

What It Promotes

- Frivolity: It does not befit a Muslim to occupy himself with frivolous matters such as fiction, serials, romances and stories on TV. Allaah describes believers:

  وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ۝

  And when they hear ill speech, they withdraw from it and say: For us our deeds, and to you your deeds; peace be to you; we seek not the ignorant. | 28:55 |

  Rasulullah ﷺ said:

  > *Every sport or amusement that a Muslim occupies himself with is batil (baseless, null and not permissible) - except three: his practising with your bow (and arrow); his training horse and his playing with his family* [11, 72].

- Immodesty and shamelessness: TV presents immodesty, foul language and shamelessness as "normal". Children [ﾍ] are especially vulnerable as they easily pick up such behaviour. For example, often cartoons and sitcoms show characters who are rebellious against their parents.
- TV promotes such un-Islamic lifestyle as free-mixing, divorce as the easy way out and publicises lying, cheating, forgery, violence, illegitimate relations etc. It also promotes men and women to imitate each other which is haraam.
- TV dwells on materialism and promotes hedonistic ideas. It can corrupt viewers believes with doubts, superstition, myths and legends. Children are made to belief in such characters as `heroes' and `superman', etc. Such characters are portrayed in subtle ways to cause children to like and imitate them.
- At various occasions Islamic history and personalities are presented in distorted and improper manner. Rather than encouraging the viewer to strengthen himself by seeking refuge with Allaah, TV subjects viewer with fear of poverty and the strength of enemy.

The Means It Uses

- Removing awrah: Revealing parts of the body which is haraam. Nudity of various degree lead to fornication and promiscuous behaviour. Gazing at such pictures constitute zina of eyes, listening to illicit actions is zina of ears and cardinal desires roused constitute zina of heart [172]. The awrah also includes female voice, which is deliberately made alluring in TV.

[ﾍ] Professor Lynne Murray, research professor in developmental psychopathology at the University of Reading, said there is "a well-established literature showing the adverse effects of screen experience on the cognitive development of children under three" (www.guardian.co.uk, 9 October 2012). France has already banned digital terrestrial TV aimed at children under three.

Allaah ﷻ says:

إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا
مَّعْرُوفًا ﴿٣٢﴾

If you keep your duty (to Allaah), then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honourable manner. | 33:32 |

- Music and singing. Nothing is complete in TV without music which is forbidden [171]. Rasulullah ﷺ said:

  Verily, I forbid two voices, which are imbecilic and sinfully shameless; one, a voice (of singing) accompanied by musical instruments and shaitaan's wind instrument … [14]

  There will be men from among my ummah who will consume alcohol, giving it another name. Singing girls and musical instruments will be playing to them. Allaah, the Most High, will cause the earth to swallow them. Allaah will transform them into apes and swine [11, 18, 72].

- Crime and violence. TV fosters crime and encourages acceptance of aggression and violence. Perpetual scenes of violence leave a lasting impression on the viewers minds to the extent that some of them imitate such behaviours, especially children who are the most vulnerable.

What It Destroys

- Time: It is a precious blessing given by Allaah. It can either be wasted or be put to positive use. In worst case watching TV becomes an addiction, which causes negligence of responsibilities such as marital duties, entertaining guests, taking care of relations etc; its deprivation cause the addict to become unhappy and short-tempered. Allaah says:

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are muttaqis. Will you not then understand? | 6:32 |

- Health: Our eyes, ears and the ability to exert ourselves physical and mental efforts are all blessings given by Allaah and we are accountable for their use. The minutes and hours in front of TV accumulate in waste and inactivity. This time spent in obedience to Allaah and in permissible actions could do wonders; raise oneself in the sight of Allaah and improve his relations with fellow beings. Rasulullah ﷺ said:

  There are two blessings that many people lose, health and free time [6].

  TV watching contributes to obesity, laziness. Excessive TV watching diminishes curiosity and stunts intellectual growth in children.

Now that the reality of TV is known, the only solution is to turn it off. For many guardians it can be as simple as pressing the power button. However, many Muslims might find themselves in difficult situation and therefore must reach the same goal with patience, understanding, wisdom and lots of du'a. The principle is very simple: you bring light, then darkness will depart automatically.

So the parents must set an example for the rest, begin with purifying themselves, then starting ta'lim at home. If they can participate in ta'lim then inshallah it's just a matter of time before they leave TV and other evils matters. Use alternatives to TV in utilising free time, eg. voluntary worship, reading Qur'an, maintain family ties, participate in masjid activities and in community building, visiting the sick, swimming, cooking. One may begin by controlling/scheduling TV watching habits and gradually stop it completely. It's never too early or too late to start the process. Even when the baby is in the mother's womb it should be avoided and after birth it should not even be used as a baby-sitter!

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d Al-Miqdad ibnil-Aswad

Narrated by Miqdad ﷺ [6]:

Two of my companions and I were so much afflicted by hunger that we had lost our sight and hearing. We presented ourselves (as guests) to the companions of rasulullah ﷺ, but none amongst them would entertain us. So we came to rasulullah ﷺ and he took us to his residence and there were three goats. Rasulullah ﷺ said: *Milk these for us.* So we milked them and each one of us drank his share and we set aside the share of rasulullah ﷺ.

(It was his habit) to come during the night and greet in a manner that would not wake up one who was asleep but make one who was awake hear it. He would then go to the mosque and say salaat, then go to the milk and drink it.

One night shaitaan came to me when I had taken my share, and he said: Muhammad has gone to the ansaar who will offer him hospitality and he will share what they have them, he has no need this draught (of milk). So I took (that milk) and drank it, and when it had penetrated my stomach and I was certain that there was no way out (but to digest it), Shaitaan aroused (my sense of) remorse and said: Woe be to thee! What have you done? You have taken the drink reserved for Muhammad! When he comes and back not find it, he will curse you. You will be ruined, and thus this world and the hereafter will be lost you. There was a sheet over me; as I pulled it my feet, my head was uncovered, and as I pulled it over my head, my feet were uncovered. I could not sleep, but my two companions had gone to sleep for they had not done what I had done.

There came rasulullah ﷺ and he greeted us in his usual way. He came to the mosque and observed prayer, and then came to his drink (milk) and uncovered it but did not find anything in it. He raised his head towards the sky, and I said (to myself) that he ﷺ was going to invoke curses upon me and I should be thus ruined. He ﷺ said: *Allah, feed him who fed me and give drink to him who provided me with drink.*

I held tight the sheet upon myself, I took hold of the knife and went to the goats (possessed by rasulullah ﷺ) to slaughter the fattest among them for rasulullah ﷺ. In fact all of them were milking goats. So I took hold of the vessel which belonged to the family of rasulullah ﷺ, in which they used to milk and drink therefrom, and milked them in that until it was full of frothy milk. I came to rasulullah ﷺ and he said: *Have you taken your share of the milk during the night?*

I said: Drink it, and he drank it. He then handed over (the vessel) to me and I said: Rasulullah, drink it. He drank it and handed over (the vessel) to me again. I then perceived that rasulullah ﷺ was satisfied and I had received his blessings. I burst out laughing so hard that I fell upon the ground, whereupon rasulullah ﷺ said: *Miqdad, it must be one of your mischiefs.*

I said: Rasulullah, this affair of mine is like this and this, and I have done so. Thereupon, rasulullah ﷺ said: *This is nothing but a mercy from Allah. Why did you not give me an opportunity to awaken our two friends and they would have received their share (of the milk)?*

I said: By Him Who has sent you with Truth, I do not mind whatever you give (to them), and whatever the (other) people happen to receive, when I have received it with you from among the people.

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e Enjoining Good and Forbidding Evil

■ 1 ■ Narrated by Urwa bin az-Zubair [6]:

A lady committed theft during the lifetime of rasulullah ﷺ in the ghazwa of al-Fath, (i.e. Conquest of Makkah). Her folk went to Usama bin Zaid ﷺ to intercede for her. When

Usama ﷺ interceded for her with rasulullah ﷺ, the colour of the face of Rasulullah ﷺ changed and he said, "*Do you intercede with me in a matter involving one of the legal punishments prescribed by Allaah?*"
Usama ﷺ said, "O Rasulullah! Ask Allaah's Forgiveness for me."
So in the afternoon, rasulullah ﷺ got up and addressed the people. He praised Allaah as He deserved and then said,

Amma ba'du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allaah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand.

Then rasulullah ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married.
Aa'isha ﷺ said, "That lady used to visit me and I used to convey her demands to rasulullah ﷺ."

■ 2 ■ Narrated by Abdullah bin as-Sadi that once he went to 'Umar ﷺ during his khilaafa when the following conversation took place between them [6]:

'Umar ﷺ said to him, "Haven't I been told that you do certain jobs for the people but when you are given payment you refuse to take it?"
'Abdullah added: I said, "Yes."
'Umar said, "Why do you do so?"
I said, "I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims."
'Umar said, "Do not do so, for I intended to do the same as you do. Rasulullah ﷺ used to give me gifts and I used to say to him, 'Give it to a more needy one than me.' Once he gave me some money and I said, 'Give it to a more needy person than me,' whereupon the rasulullah ﷺ said,

Take it and keep it in your possession and then give it in charity. Take what ever comes to you of this money if you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself."

■ 3 ■ Narrated by Abdullah bin Abu Bakr bin Amr bin Hazm that 'Amra bint 'Abdur-Rahman had told him [6]:

Zaid bin Abu Sufiyan wrote to Aa'isha that 'Abdullah bin 'Abbas had stated, 'Whoever sends his Hadi (to the Ka'bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e. till the 10th of Dhul-Hijja).'
Aa'isha said, 'It is not like what Ibn 'Abbas had said: I twisted the garlands of the Hadis (sacrificial animal) of rasulullah ﷺ with my own hands. Then rasulullah ﷺ put them round their necks with his own hands, sending them with my father; yet nothing permitted by Allaah was considered illegal for rasulullah ﷺ till he slaughtered the Hadis.'

■ 4 ■ Narrated by Anas bin Malik ﷺ [8]:

While we were in the masjid with rasulullah ﷺ, a desert Arab came and stood up and began to urinate in the masjid. The sahaaba ﷺ said: `Stop! stop!' but rasulullah ﷺ said: *Don't interrupt him; leave him alone.*
They left him alone, and when he finished urinating, rasulullah ﷺ called him and said to him: *These masjids are not the places meant for urine and filth, but are only for the remembrance of Allaah, prayer and the recitation of the Qur'an*, or rasulullah ﷺ said something like that. …Rasulullah ﷺ then gave orders to one of the people who brought a bucket of water and poured it over.

■ 5 ■ During the battle of Yarmuk some of the Muslims were routed and retreated. Muslim women scolded them for it and ordered them to return to the battle. This was mentioned by al-Hafidh Ibn Kathir in *al-Bidayah wa an-Nihayah*. Abu Muhammad Ahmad ibn A'tham al-Kufi related a detailed account in his book *al-futuh* [182]:

> Sa'da bint Amis al-Khawlani said: I was with the women that day on the bill. When the right flank of the army was broken, a cry went to Bani Jarir al-Hamariyyah, "O daughters of the Arabs! Below you are (hostile) men, so carry your children in your hands," and they met them with cries and urging.'
> He said: So the women came forward throwing rocks at the animals. The daughter of al-As ibn Munabbih began calling, 'May Allaah disfigure the face of a man who runs away leaving his loved one', and the women begun saying to their husbands. 'You are not our husbands if you do not save us from the disbelievers.' And Hind bint 'Utbah looked to Abu Sufiyan while he was retreating and she hit the face of his horse with her stick and said, 'Where are you going, O Ibn Sakhr? Return to the battle and spend your blood until Allaah erases what you did before of your incitement against rasulullah ﷺ.

■ 6 ■ Imaam at-Tabarani related from Mukhrimah ibn Sulayman al-Walabi that he said,

> The son of Zubayr came to his mother when be saw what he saw of the people's betrayal, and said, '0 Mother! The people have betrayed me, even my son and my family, and none remain with me except a few who do not have more than an hour of patience to defend me, and the others are offering me what I desire of the worldly life, so what is your opinion?'
>
> She said, 'You, by Allaah! 0 My son, know yourself, if you know that you are on the truth and you call to it then continue upon it, as your companions were killed upon it, and do not allow your neck to be tampered with by the boys of Banu Umayyah. And if instead you desire the worldly life, then the worst of men are you! You have bought doom on yourself and on those who will be killed with you. And if you say, "I was on the truth, but when my companions wavered I became weak," then this is not the action of the free nor the people of faith - how long are you going to stay in the world? Death is better.'
>
> Ibn Zubayr bent down and kissed her bead, and said,
> 'By Allaah! That is my opinion, and that which I have stood up for and called to this day, and I have not depended on this world, and I never loved the life in it, and the only thing that caused me to rebel was my anger for the sake of Allaah that His prohibited areas be desecrated, but I still wished to know your opinion, so you have added clarity to my clear-sightedness.
>
> So behold, 0 Mother! For indeed I will be killed this day, and so your grief should not be great, and leave this matter to Allaah, for indeed your son did not wish to cause evil, nor any obscene action, and has not committed a crime in the judgement of Allaah, and has not betrayed any trust, and never intended to oppress any Muslim or person with a pact, and never was I informed of the misdeeds of my subordinates and I felt pleasure, instead I condemned them, and nothing was more important to me than the pleasure of my Lord. 0 Lord! I do not say this in order to declare my own righteousness, You know more than I but I say this to strengthen my mother and console herself, (and forget) me.'
>
> His mother said, 'Indeed, I hope from Allaah that I find comfort in you if you die before me, and if I die before you then in myself. Leave, so that I can see what your fate will be.'
> He said, 'May Allaah reward you well mother, and do not cease to pray for me before, and after.'
> She said, 'I will never cease praying, for whoever else is killed upon falsehood, you have been killed upon the truth.'
>
> Then she said, '0 Allaah have mercy on the length of that standing (in prayer) during a long night, and that wailing and thirst during the hottest part of the days in Madeenah

and Makkah, and accept his duty to his father and me. 0 Allaah! I have surrendered him to Your fate, and I am pleased with what You have ordained, so grant me in Abdullah the reward of those who are patient, and the thankful [25].

■ 7 ■ Imaam Ibn Sa'd related from 'Alqamah ibn Abu 'Alqamah on the authority of his mother that she said,

I saw Hafsah bin 'Abdur-Rahman ibn Abu Bakr; she was wearing a thin scarf, transparent enough to see her facial features, so Aa'isha tore the khimar from her and said, "Do you not know what Allaah revealed in Surah al-Noor?
Then she ordered for a thick khimar and placed it on her [17].

■ 8 ■ It has been narrated that khalifa Yahya-ibn-Syeed once wrote to Imaam Malik-ibn-Anas saying [137]:

In the name of Allaah, the Most Merciful, the Most Compassionate and blessings on Prophet Muhammad. From Yahya-ibn-Sayeed to Malik-ibn-Anas: I have been informed that you put on fine cloths, eat delicious food, sleep on soft couches and keep a door-keeper at your door. You sit in the assembly of learning and people come to you from distant places. They have taken you as imaam and they are satisfied with your words. 0 Malik, fear Allaah, take to humility. I write to you this letter as an admonition. None has seen its contents except Allaah.

Imaam Malik ﷺ wrote back saying:

I have received your letter and it has come to me as an admonition, kindness and a sign to good conduct. May Allaah bless your piety and reward you for your advice. I seek His help. There is no power and might except by His help. We do what you have mentioned but beg forgiveness of Allaah for them. Allaah said:
Who has made unlawful the fineries of God which God has gifted to His servants and clean and pure foods? | 7:32 |
I know certainly that abstinence from these things is better than indulging in them. Don't give up writing to me. Peace be on you."

■ 9 ■ Imaam Abu Ya'la related from Masruq that he said [182]:

'Umar ibn al-Khattab ascended the pulpit of rasulullah ﷺ and said, "O people! How (much is it that) you increase in the dowries of the women! And (at the time of) rasulullah ﷺ the dowries were four hundred dirhams or less. If increasing the dowries was a form of righteousness in the sight of Allaah, or for (gaining) His favour, you would not have been able to surpass them (sahaaba). So, I will find out about any man who increases the dowry of a woman over four hundred dirhams."
…Then he descended, and a woman from the Quraysh confronted him and said, "O Ameer-ul-mu'mineen! Have you prohibited the people from raising the dowries over four hundred dirhams?"
He said, 'Yes.'
She said, 'Have you not heard that Allaah revealed in the Qur'an?'
He said, 'And what is that?'
She said, 'Have you not heard Allaah say:
…and you have presented one of them with a Qintaar ▷. | 4:20 |
He said: 'O Allaah forgive me! All the people are more knowledgeable than 'Umar.'
Then he returned and ascended the pulpit once more, and said 'O people! I prohibited

▷i.e. A great amount of gold.

you to increases the dowries of women over four hundred dirhams, (but now) whoever wishes to give from his wealth what he wishes can.'

■ 10 ■ Narrated by Imaam al-Hakim on the authority of as-Sa'ib that he said [14]:

The women came to Umm Salamah ﷺ, the wife of rasulullah ﷺ and so she asked them, "Who are you?"
They said, "We are from the people of Hims."
She said, "The ones who enter the public baths?"
They said, "And is there something wrong with that?"
She said, "I heard rasulullah ﷺ say, '*Any woman who takes off her clothes in a house other than her house, then Allaah will rip away her cover from her.*' "

■ 11 ■ It is reported that Abu ad-Dardaa ﷺ came upon a man who had committed a sin and the people were insulting him.

He said to them, "What if you found him [fallen] in a well, would you pull him out?"
They said, "Of course."
He said, "Then, do not insult your brother and thank Allaah who spared you."
They said, "Do you not hate him?"
He said, "I only hate his actions so as soon as he leaves them, he is my brother."

■ 12 ■ Abu Hurayra ﷺ reported that rasulullah ﷺ saw sputum in the *qibla* * of the masjid, so he turned to the people and said:

What is wrong with one of you that he stands facing his Lord and spits in front of Him? Would any of you like someone to face him and spit in his face? If any one of you wants to spit, let him spit towards his left, under his feet, and if he cannot do this, let him do this (al-Qaasim described how he spat on his garment and rubbed one part of it against another part [8]).

■ 13 ■ Narrated by al-Rubay-bint Muawwadh ibn Afra' ﷺ, who said:

Rasulullah ﷺ came and entered, and sat down on my bed the way you sat down. Some young girls of ours began beating on the daff (hand-drum) and singing songs eulogizing those of our forefathers who had been killed at Badr. Then one of them said, "Among us there is a prophet who knows the future." He ﷺ said: "*Do not say that; say what you were saying before.* [6]"

■ 14 ■ Awf ibn Maalik al-Ashjai, who said:

We went out on a military campaign on the border of Syria, and Khalid ibn al-Waleed was appointed as our commander. A man belonging to Humayr came and joined our band, and he had nothing but a sword, no other weapon. One of the Muslims slaughtered a camel and that man kept trying to snatch something until he managed to grab a piece of skin the shape of a shield. He spread it on the ground and cured it until it was dry, then he made a handle for it, like a shield.

We met with the enemy, who were a mixed group of Romans and Arabs from (the tribe of) Qudaaah. They fought us fiercely. Among them was a Roman on a palomino horse with a golden coloured saddle and a gold plated belt, and a sword of similar material. He started attacking and challenging the people, and that Madadi man kept dodging around the Roman until he approached him from behind and struck the horses hamstring with

*Qibla - The direction a person faces to pray.

his sword. The Roman fell off, and the man followed that with a blow from his sword that killed him. When Allaah granted them victory, the man came asking about the booty, and the people bore witness that he had killed [that Roman], so Khalid gave him some of the booty and withheld the rest.

When he came back to Awfs band, he told him about it, and Awf said, "Go back to him and let him give you the rest."

So he went back, but [Khalid] refused to give it to him. Awf went to Khalid and said, "Do you not know that rasulullah ﷺ ruled that the booty should go to the one who kills?"

He said, "Of course."

He said, "So what is stopping you from giving him his booty?"

He said, "I thought it was too much to give to him."

Awf said, "When I see rasulullah ﷺ I am going to tell him about this."

When he came to Madeenah, Awf sent the man and he complained to Rasulullah ﷺ. Rasulullah ﷺ called Khalid, whilst Awf was sitting there, and said: "*O Khalid, what stopped you from giving this man his spoils of war?*"

He said, "I thought it was too much for him, O Rasulullah."

He ﷺ said, "*Give it to him.*"

(Khalid) passed by Awf, and Awf pulled on his cloak and said, "Wasn't it enough for you what I told you about rasulullah ﷺ?"

Rasulullah ﷺ heard him and got angry, and said, "*Do not give it to him, O Khalid. Why do you not leave my commanders alone? The likeness of you and them is that of a man who is asked to take care of camels or sheep, so he takes care of them, then when it is time for them to drink, he takes them to a trough and they start to drink, and they drink the clean water and leave the dregs behind. You take the clean water and leave the dregs for them [the commanders]* [12]."

■ 15 ■ Abu Humayd al-Saaidi reported [6] that:

Rasulullah ﷺ appointed someone (to collect the zakaat). When he had finished his work, he came and said, "O Rasulullah, this is for you, and this is what was given to me as a gift."

He ﷺ said, "*Why don't you sit in your parents' house and see whether any one brings you a gift or not?*"

In the evening, rasulullah ﷺ stood up after the prayer, pronounced the shahada and praised Allaah as He deserves to be praised, then he said, "*What is wrong with an employee whom we appoint, then he comes to us and says*, "This is for you and this is what I was given as a gift?" "*Why does he not sit in his parents' house and see whether anyone brings him a gift or not? By the One in Whose hand is the soul of Muhammad, no one of you unlawfully withholds something from us, except he will come on the Day of Judgement carrying it around his neck: if it is a camel, he will bring it bellowing, if it is a cow he will bring it mooing, and if it is a sheep he will bring it bleating. I have conveyed (the message)*.

(Abu Humayd added, Then rasulullah ﷺ raised his arm so high that we could see his armpit.)

■ 16 ■ Reported that Abu Dharr ؓ said [6]:

There was an argument between me and another man. His mother was a non-Arab, and I said something insulting about her. He mentioned this to rasulullah ﷺ, who asked me, "*Did you trade insults with so and so?*"

I said, "Yes."

He said, "*Did you say something insulting about his mother?*"

I said, "Yes."

He said, "*You are a man who still has something of Jahiliyyah in you.*"

I said, "I said what I said because I am getting old."

He said, "*Yes, but they are your brothers. Allaah has given you power over them, but whoever is given power over someone, let him feed him as he feeds himself, clothe him as he clothes himself, and not give him more work to do than he is able. If he does give him too much work, let him help him.*"

■ 17 ■ Narrated by Abu Umaamah ﷺ:

A young man came to Rasulullah ﷺ and said, "O Rasulullah, give me permission to commit zina."
The people shouted [at him] and [he ﷺ] said, "*Stop it!*"
Rasulullah ﷺ said, "*Let him calm down. Come here.*"
He came and sat in front of Rasulullah ﷺ, who said to him, "*Would you like it for your mother?*"
He said, "No."
He said, "*Likewise, people do not like it for their mothers. Would you like it for your daughter?*"
He said, "No."
He said, "*Likewise, people do not like it for their daughters. Would you like it for your sister?*"
He said, "No."
He said, "*Likewise, people do not like it for their sisters. Would you like it for your (paternal) aunt?*"
He said, "No."
He said, "*Likewise, people do not like it for their (paternal) aunts. Would you like it for your (maternal) aunt?*"
He said, "No."
He said, "*Likewise, people do not like it for their (maternal) aunts.*"
Then rasulullah ﷺ put his hand on his chest and said, "*O Allaah, forgive his sins, purify his heart and make him chaste* [16]."

■ 18 ■ Khuwwaat ibn Jubayr ﷺ said:

We made camp with rasulullah ﷺ at Mar al-Zahraan (a place near Makkah). I came out of my tent and saw some women talking amongst themselves. I liked them, so I went back, got out my trunk and took out a hillah (a suit of clothes). I put it on and came and sat with them.

Rasulullah ﷺ came out and said, "*O Abu Abdullah!!* *"
When I saw rasulullah ﷺ, I got scared and started stammering. I said, "O Rasulullah, my camel got lost and I am looking for a rope to restrain it ◇"

He left, and I followed him. He threw his cloak at me and went in among some araak trees and it is as if I can see the whiteness of his back against the greenness of the araak trees. He answered the call of nature and did wudu', and turned (to me) with the water dripping from his beard onto his chest, and said: "*O Abu Abdullah, what happened to your lost camel?*"
Then we continued on our journey, and whenever he caught up with me, he would say, "*Assalaamu 'alayka Abu Abdullah. What happened to that lost camel?*"
When I realized this, I hastened on to Madeenah and avoided the masjid and gatherings where rasulullah ﷺ was present.

When this had gone on for a long time, I tried to go to the masjid when no one else was around. I went to the masjid and started to pray, but the rasulullah ﷺ came out of one of his apartments and started to pray two short raka'as. I made my prayer long, hoping that he would go away and leave me.
He said, "*Make it as long as you like, O Abu Abdullah, for I am not leaving until you finish.*"
I said to myself, "By Allaah, I should apologize to rasulullah ﷺ and make him happy."

When I had finished, he said, "*Al-salaamu 'alayka, O Abu Abdullah. What happened to your lost camel?*"
I said, "By the One Who sent you with the truth, that camel has never gotten lost since the time I became a Muslim."
He said, "*May Allaah have mercy on you*" three times, then he never mentioned it again [16].

*i.e., He was reprimanding him for sitting with those non-mahram women.
◇i.e., He came up with a false excuse to justify what he had done.

■ 19 ■ Umar ibn al-Khattab ﷺ missed Sulayman ibn Abi Hathma ﷺ in the fajr prayer. In the morning he went to the market, and Sulayman's house was between the market and the Prophet's masjid.

> He passed ash-Shifa, Sulayman's mother, and said to her, "I did not see Sulayman at subh."
> She replied, "He spent the night in prayer and his eyes overcame him.
> Umar said, "I would rather be present at subh than stand the whole night in prayer [17].

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Slander of Aa'isha

Narrated by Aa'isha ﷺ:

> Whenever rasulullah ﷺ intended to go on a journey, he used to draw lots amongst his wives, and rasulullah ﷺ used to take with him the one on whom lot fell. He drew lots amongst us during one of the ghazwa which he fought. The lot fell on me and so I proceeded with rasulullah ﷺ after Allaah's order of veiling (the women) had been revealed. I was carried (on the back of a camel) in my howdah and carried down while still in it (when we came to a halt). So we went on till rasulullah ﷺ had finished from that ghazwa of his and returned.
>
> When we approached the city of Madeenah he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e. Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my howdah and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the howdah while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.
>
> Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwan bin al-Muattal as-Sulami adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling. So I woke up when he recited Istirja' (i.e. "Inna lillahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allaah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the slander more, was 'Abdullah bin Ubai ibn Salul ﷺ.

ﷺ Urwa said,
The people propagated the slander and talked about it in his (i.e. 'Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail.
…None was mentioned as members of the slanderous group besides ('Abdullah) except Hassan bin Thabit and Mistah bin Uthatha and Hamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allaah said. It is said that the one who carried most of the

After we returned to Madeenah, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from rasulullah ﷺ as I used to receive when I got sick. (But now) rasulullah ﷺ would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e. slander) till I went out after my convalescence, I went out with Umm Mistah to al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of ours concerning evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses.

So I and Umm Mistah who was the daughter of Abu Ruhm bin al-Muttalib bin Abd Manaf, whose mother was the daughter of Sakhr bin 'Amir and the aunt of Abu Bakr as-Siddeeq and whose son was Mistah bin Uthatha bin 'Abbas bin al-Muttalib, went out. I and Umm Mistah returned to my house after we finished answering the call of nature. Umm Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you there! Didn't you hear what he (i.e. Mistah) said?' I said, 'What did he say?'

Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, rasulullah ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Rasulullah ﷺ allowed me and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.' I said, 'Subhan-Allaah! Are the people really talking in this way?'

I kept on weeping that night till dawn I could neither stop weeping nor sleep then in the morning again, I kept on weeping. When the Divine Inspiration was delayed, rasulullah ﷺ called 'Ali bin Abi Talib and Usama bin Zaid to ask and consult ▷ them about divorcing me. Usama bin Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usama said, '(O Rasulullah!) She is your wife and we do not know anything except good about her.' 'Ali bin Abi Talib said, 'O Rasulullah! Allaah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.'

On that rasulullah ﷺ called Barira (i.e. the maid-servant) and said, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

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slander was 'Abdullah bin Ubai bin Salul.

…Aa'isha disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e. my father's) father and my honour are all for the protection of Muhammad's honour from you.

▷ Aa'isha ﷺ further said:

Rasulullah ﷺ also asked Zainab bint Jahsh (i.e. his wife) about my case. He said to Zainab, "*What do you know and what did you see?*"

She replied, "O Rasulullah! I refrain from claiming falsely that I have heard or seen anything. By Allaah, I know nothing except good (about Aa'isha).'

From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allaah saved her from that evil because of her piety. Her sister Hamna, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhan-Allaah! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e. veil) of any female.' Later on the man was martyred in Allaah's Cause.

So, on that day, rasulullah ﷺ got up on the pulpit and complained about 'Abdullah bin Ubai (bin Salul) before his companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allaah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.' Sad bin Mu'adh the brother of Banu 'Abd al-Ashhal got up and said, 'O Rasulullah! I will relieve you from him; if he is from the tribe of al-Aus, then I will chop his head off, and if he is from our brothers, i.e. al-Khazraj, then order us, and we will fulfil your order.' On that, a man from al-Khazraj got up. Um Hassan, his cousin, was from his branch tribe, and he was Sad bin Ubada, chief of al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sad (bin Mu'adh). 'By Allaah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid bin Hudair who was the cousin of Sad (bin Mu'adh) got up and said to Sad bin 'Ubada, 'By Allaah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of al-Aus and al-Khazraj got so much excited that they were about to fight while rasulullah ﷺ was standing on the pulpit. Rasulullah ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep till I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an ansaari woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, rasulullah ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him about my case. Rasulullah ﷺ then recited Tashah-hud and then said, 'Amma Badu, O Aa'isha! I have been informed so-and-so about you; if you are innocent, then soon Allaah will reveal your innocence, and if you have committed a sin, then repent to Allaah and ask Him for forgiveness for when a slave confesses his sins and asks Allaah for forgiveness, Allaah accepts his repentance.'

When rasulullah ﷺ finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to rasulullah ﷺ on my behalf concerning what he has said.' My father said, 'By Allaah, I do not know what to say to rasulullah ﷺ.' Then I said to my mother, 'Reply to rasulullah ﷺ on my behalf concerning what he has said.' She said, 'By Allaah, I do not know what to say to rasulullah ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allaah, no doubt I know that you heard this (slanderous) speech so that it has been planted in your hearts (i.e. minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allaah knows that I am innocent, you will surely believe me. By Allaah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience in the most fitting against that which you assert; it is Allaah (Alone) Whose Help can be sought.'

Then I turned to the other side and lay on my bed; and Allaah knew then that I was innocent and hoped that Allaah would reveal my innocence. But, by Allaah, I never thought that Allaah would reveal about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allaah with something of my concern, but I hoped that rasulullah ﷺ might have a dream in which Allaah would prove my innocence. But, by Allaah, before rasulullah ﷺ left his seat and before any of the household left, the Divine Inspiration came to rasulullah ﷺ.

So there overtook him the same hard condition which used to overtake him, (when he used to be inspired divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty Statement which was being revealed to him. When that state of rasulullah ﷺ was over, he got up smiling, and the

first word he said was, 'O Aa'isha! Allaah has declared your innocence!' Then my Mother said to me, 'Get up and go to him.' I replied, 'By Allaah, I will not go to him, and I praise none but Allaah.' So Allaah revealed the ten ayats:

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ
ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾
لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ
﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ
هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ
فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا
لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ
سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾
يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ
ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى
ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

Verily, those who brought forth the slander (against Aa'isha ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This is an obvious lie?" Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allaah, they are the liars. Had it not been for the Grace of Allaah and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allaah it was very great. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allaah)! This is a great lie." Allaah forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allaah makes the ayat plain to you, and Allaah is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allaah knows and you know not. And had it not been for the Grace of Allaah and His Mercy on you (punishment would have been hastened). And that Allaah is full of kindness, Most Merciful.' | 24:11-20 |

Allaah revealed those Qur'anic ayats to declare my innocence. Abu Bakr as-Siddeeq who used to disburse money for Mistah bin Uthatha because of his relationship to him and his poverty, said, 'By Allaah, I will never give to Mistah bin Uthatha anything after what he has said about Aa'isha.' Then Allaah revealed:

وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ
وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

And let not those among you who are good and wealthy swear not to give (any sort of help) to their kinsmen, those in need, and those who have left their homes for Allaah's Cause, let them pardon and forgive. Do you not love that Allaah should forgive you? And Allaah is oft-Forgiving Most Merciful. | 24:22 |

Abu Bakr as-Siddeeq said, 'Yes, by Allaah, I would like that Allaah forgive me,' and went on giving Mistah the money he used to give him before. He also added, 'By Allaah, I will never deprive him of it at all.'

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Quraysh Delegation

Following the emigration of a group of Muslims to Abyssinia, the Quraysh chieftains sent a delegation in order to persuade the King Negus to expel the Muslims. The delegation first met the chiefs and the priests and, by offering them presents, succeeded in winning the court officials to their side. Once in the royal court, they prostrated themselves before the king and then presenting the gifts put their case before him. They said:

> 0, king! A few foolish lads of our community have renounced their ancestral faith, and have joined an absolutely new religion, which is opposed to our as well as your religions. They have come and settled in your country. The nobility of Makkah, their own parents and kith and kin have sent us to take them back to their country. We beseech you to make them over to us.

The king replied:

> We cannot make over the people who have sought our shelter, without proper investigation. Let us call them to our presence, and hear them out. If your charge of apostasy against them is genuine, we shall make them over to you.

The king then summoned the Muslims. Though greatly distressed, Allaah gave them courage, and they eventually decided to go and place the true facts before the king. They greeted him with 'salaam'. Someone from the courtiers objected that they had not prostrated before the king according to the rules of the land. They explained:

> Our prophet ﷺ has forbidden us from prostrating before any one except Allaah.

The king asked them to respond to the charges brought against them. Ja'far ﷺ rose and addressed the king thus:

> 0, king! we were an ignorant people. We neither knew Allaah nor His prophets ﷺ. We worshipped stones. We used to eat carrion and commit all sorts of undesirable and disgraceful acts. We did not honour rights of our relatives. The strong among us would thrive at the expense of the weak. Till at last, Allaah raised a prophet for our reformation. His noble descent, up right conduct, integrity of purpose, and pure life are only too well known amongst us. He called upon us to worship Allaah, and exhorted us to give up idolatry and stone-worship. He enjoined upon us right conduct, and forbade us from indecency. He taught us to tell the truth, to make good our trust, to have regard for our kith and kin, and to do good to our neighbours. From him we learnt to observe salaat, fasting, zakaat and good conduct; and to shun everything foul, and to avoid bloodshed.
>
> He forbade adultery, lewdness telling of lies, misappropriating the orphan's heritage, bringing false accusations against others, and all other indecent things of that sort. He taught us the Qur'an, the wonderful book of Allaah. So we believed in him, followed him and acted up to his teachings. Thereupon our people began to persecute us, and to subject us to tortures, thinking that we might abjure our faith and revert to idolatry. When, however, their cruelties exceeded all bounds, we took shelter in your country by the permission of our prophet.

The king said:

> Let us hear something of the Qur'an that your prophet has taught you.

Ja'far ﷺ recited a few verses from the beginning of soorah "Maryam", which touched the hearts of the king and the priestly class so much that tears flowed down their cheeks and wetted their beards. The king remarked:

> By Allaah, these words and the words revealed to Musa are the rays of one and the same light.

He told the Quraysh envoys that he would by no means hand over the refugees to them. Then, disappointed and disgraced, they held a counsel. One of them said:

> I have hit upon a plan that is sure to draw the king's wrath upon their heads.

Although the others did not agree to such a drastic step, yet he would not listen. The next day, they excited the king by telling him that those heretics denounced 'Isa ﷺ and did not believe in his Divinity. The Muslims were again summoned to the court. They were much more distressed this time. When the king inquired about their belief in 'Isa ﷺ, they said:

> We believe in what Allaah has revealed about him to our prophet ﷺ, i.e. he is a servant and Prophet of Allaah, and is His word, which He conveyed to the virgin and pure Maryam.

Negus said:

> Isa ﷺ himself does not say anything beyond that.

The priests then began to murmur in protest, but the king would not listen to them. He returned to the delegation the presents they had brought for him, and said to the Muslims:

> Go and live in peace. If anybody ill-treats you, he will have to pay heavily for it.

A royal declaration was also issued to that effect. This enhanced the prestige of the Muslims in the country, and the Quraysh delegation had to return utterly failed in their malicious intentions. The Muslims lived in Abyssinia unmolested for a number of years till they returned to Madeenah [63, 167].

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Part 2 – UMMAH

5

CHAPTER

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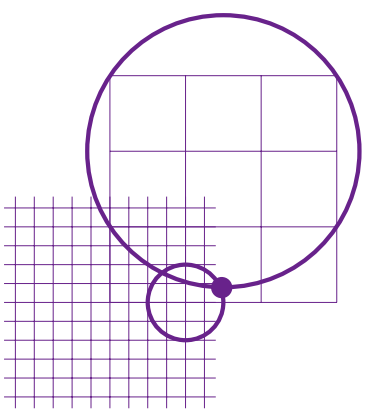
Shari'ah



SHARI'AH stands for the collective laws of Islaam including such diverse matters as beliefs, values, rituals, manners, justice, social & economic interactions. Literally, it means 'the way to a watering-place' or a path seeking felicity and salvation [57]. It is the divinely ordained path of conduct shown by rasulullah ﷺ.

Muslims are obliged to strive for the implementation of the shari'ah delineated by the erudite and trustworthy ulama. This chapter is essentially an introduction to the basic terminologies; sources and principles of the shari'ah; its preservation and development.

The message of Muhammad ﷺ, i.e. ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ demanded the total submission of men's will to the Will of Allaah ﷻ, thus liberating man from the servitude of creations to the Creator, Allaah.

Allaah says to His Messenger, Muhammad ﷺ:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say: "Verily, my salaat, my sacrifice, my living, and my dying are for Allaah, the Lord of the worlds." | 6:162 |

The shari'ah brought by Muhammad ﷺ is unchanging and valid till the Day of Judgement. This shari'ah is a shari'ah of moderation just as this ummah is a ummah of moderation. Allaah ﷻ said in the Qur'an:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And thus We have made you a just community… | 6:162 |

This is in sharp contrast to shari'ah brought by prophet Musa ﷺ and 'Esa ﷺ which were either too strict or too lenient.

5.1 Usool al-Fiqh

A concept which is often mentioned in connection to the shari'ah and even used interchangeably with shari'ah is fiqh. Unlike the shari'ah, which is a comprehensive code for life divinely legislated, fiqh is a human product, resulting from a systematic intellectual endeavour to interpret and apply the principles of the shari'ah. An expert in fiqh is called a faqih. As faqihs are just human beings, their opinions are subject to variation, change or mistake. Hence, following the fiqh of an individual faqih is not binding. In contrast, no-one can question the wisdom of the shari'ah of Allaah ﷻ. Fiqh has developed into a science of the shari'ah, concerned with the detailed knowledge of its rulings in its various branches.

Usool al-fiqh is the science of sources and methodology of the shari'ah. Fiqh is the end product of usool al-fiqh. Rules of fiqh are deduced from the indications that are provided in the sources. There are many sources of shari'ah such as the Book of Allaah or Qur'an, Sunnah and ijma'.

5.1.1 Book of Allaah

It is Allaah ﷻ, the Creator alone who possess all the legislative power, the authority to lay down rules and regulations for men. It is only for him to lay down what is halaal and what is haraam. Allaah says in the Qur'an:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the worlds! | 7:54 |

Further:

ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

Then We set you (O Muhammad ﷺ) on a plain way concerning (Our) commandment. So follow you that, and follow not the desires of those who know not. | 45:18 |

5.1.2 Sunnah

Allaah ﷻ has also given some authority to His prophet, Muhammad ﷺ, as he was to explain the law by word and deed:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allaah. Verily, Allaah is severe in punishment. | 59:7 |

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾ أُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾ وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُو۟لَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allaah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allaah is ever Oft-Forgiving, Most Merciful. | 4:150-2 |

However, the Prophet ﷺ was not the lawgiver as he could not, of his own accord, alter the Divine revelation. Allaah says:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

> **And when Our Clear ayats are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it. Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of the Great Day** *. | 10:15 |

As regards the shari'ah, Muhammad ﷺ played four distinct roles [50]:

1. **Expounder of the Qur'an**. Allaah informed Muhammad ﷺ about his task with regards to Qur'an:

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

> **And We have also sent down unto you the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.** | 16:44 |

   For example orders for salaat repeated in numerous place in the Qur'an, but the details were given by the Prophet through demonstration, as well as orally.

2. **Legislator**. Allaah says:

وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ

> **He allows them as lawful the good things** ◇ **, and prohibits them as unlawful the evils** ⅄ **, he releases them from their heavy burdens (of Allaah's Covenant), and from the fetters that were upon them.** | 7:157 |

   And about his judicial authority:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ﴿٦٥﴾

> **But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.** | 4:65 |

   Narrated by Alqama ﷺ [6]:

> 'Abdullah (ibn Masud) said, "Allaah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allaah's creation."
> His saying reached a lady from Bani Asad called Umm Yaqub who came and said, "I have come to know that you have cursed such-and-such?"
> He replied, "Why should I not curse these whom rasulullah ﷺ has cursed and who are (cursed) in Allaah's Book!"

*i.e. the Day of Resurrection.
◇*At-Taiyibut* meaning all that is good and lawful as regards things, deeds, beliefs, persons, foods, etc.
⅄*Al-Khabu'ith* meaning that which is evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.

Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say."
He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟

And whatsoever the apostle gives you take it and whatsoever he forbids you, you abstain (from it). | 59:7 |

She replied, "Yes, I did,"
He said, "Verily, rasulullah ﷺ forbade such things."
She said, "But I see your wife doing these things?"
He said, "Go and watch her."
She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

Similarly, A man from Khalid ibn Asid's family asked 'Abdullah ibn 'Umar, "Abu 'Abdur-Rahman! We find the Fear Prayer and the prayer at home in the Qur'an, but we do not find the travelling prayer." Ibn 'Umar said, "My nephew, Allaah sent Muhammad to us when we did not know anything. We do as we saw him doing [136]."

3. **One to be obeyed**. Many verses of the Qur'an order total obedience to the Prophet. Allaah says:

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ

We sent no Messenger, but to be obeyed by Allaah's Leave. | 4:64 |

And:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! Obey Allaah and obey the Messenger, and those of you who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ﷺ, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. | 4:59 |

And obeying the Prophet is obeying Allaah:

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

He who obeys the Messenger, has indeed obeyed Allaah, but he who turns away, then we have not sent you as a watcher over them. | 4:80 |

4. **The Model for Muslim Behaviour**. Allaah ﷻ sanctioned his life-pattern an example for all Muslims:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

> **Indeed in the Messenger of Allaah you have a good example to follow for him who hopes in Allaah and the Last Day and remembers Allaah much.** | 33:21 |

But how do we recognise the sunnah? Hadeeth is not the only source of Sunnah - the ways of people of Madeenah is also implied by extension. In fact, many ulama such as Imaam Malik ﷺ preferred the collective behaviour of the people of Madeenah over text of hadeeth in authenticating sunnah. Zayd ibn Thabit ﷺ said:

> When you see the people of Madeenah doing something, know that it is a Sunnah [184].

Malik ﷺ said,

> There were men from the people of knowledge among the taabi'is who reported certain hadeeths which had been conveyed to them from others and they said, "We are not ignorant of this, but the a'maal is other than it [184]."

'Abdul-Malik ibn al-Majishun ﷺ said:

> A man of the people of Iraq asked Malik about the sadaqa of the habous, and he said, "When there is full and exclusive possession, it is carried out."
> The Iraqi said, "Shurayh says that there is no habous in the Book of Allaah."
> Malik laughed - and he did not laugh often - and then he said, "May Allaah have mercy on Shurayh! He does not know what the sahaaba ﷺ did here in Madeenah [184]."

Abu Mus'ab ﷺ said:

> Abu Yusuf said to Malik, "Do you give the adhaan with tarji' ▷, when you do not have anything from a hadeeth on it?"
> And Malik turned to him and said: "Subhan-Allaah! I have never seen anything more extraordinary than this! It is called out in front of witnesses five times every day. And the sons have inherited it from their fathers from rasulullah ﷺ, until this very day, and he needs so-and-so from so-and-so in it! This is much more sound in our view than the hadeeth[184]."

5.1.3 Ijma'

Ijma' may be defined as the unanimous agreement of mujtahids * of any period following the demise of rasulullah ﷺ on a certain issue. Whenever the ijma' on an issue is made certain, then it is obligatory to turn to it, and it is not lawful to oppose. Ijma' is valid only when rooted in the evidences of the Book and the Sunnah or qiyaas.

▷i.e, Repeating the shahada in a loud voice after saying in a low voice.

*Mujtahid - One qualified to derive rulings of the shari'ah independently - more on this in page 349.

The ulama justify ijma' on the authority of Qur'an, the Sunnah. The ayats usually used are:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ

O you who believe! Obey Allaah and obey the Messenger, and those of you who are in authority. | 4:59 |

When the *ulu al-amr* in juridical matters, namely mujtahids, reach a consensus on a ruling, it must be obeyed [55]. The authority of the *ulu al-amr* is again confirmed in ayat | 4:83 |.

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ
ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Jahannam - what an evil destination. | 4:115 |

It is observed that 'the believers' way refers to their consensus. Adherence to the way of community is thus binding, while departure from it is forbidden [55].

وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا

Thus We have made you a just nation… | 2:143 |

From the above ayat it is understood that the unanimous speech and practises of this ummah, are all, in the Sight of Allaah ﷻ, correct and on truth [59]. Opposition to the ijma' is a form of separation and it is therefore prohibited [55]:

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ

And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'an), and be not divided among yourselves. | 3:103 |

In defence of the immunity from error, the hadeeths commonly quoted are:

My ummah shall never agree upon an error (al-khata) [9, 14].Ⓢ

My ummah will not unite on ḍalalah [4], so if you see them differing, follow the great majority [11].Ⓓ

Allaah will not let my ummah agree upon ḍalalah [11].

Verily Allaah has protected my ummah from agreeing upon error [3]. Ⓗ

I beseeched Almighty Allaah not to bring my ummah to the point of agreeing on ḍalalah and He granted this [11].

A group of my ummah will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allaah comes to pass when they are like that [8].

[4] Dalalah - Misguidance.
[3] Ibn Abi 'Asim narrated it in the Sunnah and Shaykh Albani ﷺ declared it hasan [72].

> *A group of my ummah shall continue to remain on the right path. They will be the dominant force and will not be harmed by the opposition of dissenters* [11].ﷺ

Although ulama are in agreement that ijma' may be based on the Qur'an and Sunnah, there exists disagreement as to whether ijma' can be based on the secondary proofs such as qiyaas or maslahah. Despite this, instances can be cited when ijma' was founded upon qiyaas. For example, right of grandfather to guardianship over the person and property of his minor grandchild was established through an ijma' based on qiyaas.

Imaam Sha'bi ﷺ states [59]:

> 'Umar ﷺ wrote to qaadi Shuraih that he decree according to what is in the Kitaab (Qur'an). 'If any matter comes before you which is not in the Qur'an, then you should decree according to the practise of rasulullah ﷺ. If any matter comes before you which is neither in the Qur'an nor the Sunnah of rasulullah ﷺ then look at what the people (ulama) have united upon. If any matter presents itself to you regarding which no one spoke about before, then decree what is best according to you from the two choices. You can choose either to go ahead (with whatever decision you arrive at) or you may choose to hold back (and consult with the learned ones prior to making a decision). I would prefer for you, in such matter to opt for the latter.'

Imaam al-Shafi'i ﷺ quotes [24] the hadeeth whereby rasulullah ﷺ said:

> *Believe my sahaaba, then those who succeed them, and after that those who succeed the successors. But after them falsehood will prevail when people will swear to the truth without having been asked to swear, and testify without having been asked to testify. Only those who seek the pleasures of jannah will keep to the jama'ah…*

and comments that, "He who holds what the jama'ah holds shall be regarded as following the jama'ah, and he who holds differently shall be regarded as opposing the jama'ah he was ordered to follow. So the error comes from separation; but in the jama'ah as a whole there is no error concerning the meaning of the Qur'an, the Sunnah, and qiyaas."

Ijma' are basically of three types:

1. al-ijma al-Qauli: unanimous consent expressed in declaration of opinion in one era on an issue.
2. al-ijma al-Fi'li: expressed in unanimity of practice in one era;
3. al-ijma al-Sakuti: some of the mujtahids in one era agree on an issue by way of practise or speech, and this becomes well-known, while the rest observe silence or non-interference.

The strongest ijma' is that which has been agreed upon by way of speech or practise by the sahaaba ﷺ. The entire ummah is unanimous upon this being an absolute proof in the shari'ah. The al-ijma al-Sakuti of the sahaaba ﷺ is regarded by majority of hanafees and others being part of absolute proof in the shari'ah, nevertheless, the negator of this will not be classified as kaafir because there exists a difference of opinion in this. Ijma' which was reached by the faqihs of an era after the sahaaba ﷺ is regarded by majority as a proof in the

shari'ah, but it is not absolute proof. The reason for this is that there exists those who do not accept ijma' of anyone else other than the sahaaba ﷺ as a proof in the shari'ah [59].

There are other ulama who do not accept ijma' transmitted by a solitary report and proof by means of tawtur can only be claimed of the sahaaba ﷺ [55]. Imaam Shafi'i ﷺ denied the claim of consensus except in the principles of legal questions and Ahmad ibn Hanbal ﷺ denied the existence of any consensus except the consensus of the sahaaba ﷺ. Malikis say that the agreement of the people of Madeenah is what Malik considers consensus [54]. That is why Shaykh 'Ullaysh said:

> There were in Madeenah the imaams of the taabi'is who were not in other places like the seven faqihs, az-Zuhri, Rabi'a, Nafi', and others. That is why the imaam referred to them and considered their agreement to be consensus. Consulting consensus and using it as evidence is not imitation. It is ijtihad itself. This is self-evident and ibn al-Hajib stated that.

On a separate point he said about comparing a single hadeeth with the action of the people of Madeenah:

> You know that the people of Madeenah are loftier, more numerous and have more knowledge than others. Thus it is them who must be consulted to when there is disagreement. When a hadeeth is sound and the practice of the people of Madeenah differs from it, one of the following must apply: they are all judged to be ignorant, which is something an intelligent man is too shy to utter since those are the most knowledgeable of the imaams and bad opinion is iniquity; or they are judged to be deliberately in opposition to the sunnah and playing around, which is worse and more foolish; or they are judged to possess knowledge and action, and thus when they abandoned a hadeeth, they left it for something stronger. This is what we claim. It is known that consensus is a proof which must have a support which may be known or not known. Their agreement was from something reliable since there is no way to call them ignorant or misguided. So the clear truth is evident to you if you accept. Those whose action the imaam used as evidence were the taabi'i whom he met, and they did not leave the path of the sahaaba ﷺ.

5.1.4 Ijtihad

Literally, ijtihad means striving or self-exertion. It requires a total expenditure on the part of the mujtahid, in deriving a particular shar'i ruling from its sources. The two primary sources * and the most authoritative of secondary sources i.e. ijma' has already been discussed above. Before going into any further with secondary sources (qiyaas, re'y, istishab ect.) it would be useful to look at the mechanism of ijtihad. Finally various methodologies and principles of ijtihad developed from their roots throughout the ages will be outlined.

*Qur'an and Sunnah: Although for majority the first source is the Book of Allaah, some ulama argue that there is no discrimination between them and be regarded as one source. This is indicated in a hadeeth:

> *Certainly I have come with The Qur'an and its like (meaning the Sunnah).*
>
> *…They are never separated until they come to the Basin* [83].

Ijtihad is validated by divine revelation: Qur'an and sunnah. Allaah ﷻ says in the Qur'an:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ
طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

And it is not for the believers to go forth [to battle] all at once. Of every division of them, a party only should go forth, that they (who are left behind) may get instructions in deen, and that they may warn their people when they return to them, so that they may beware (of evil). | 9:122 |

Although necessary knowledge to follow the commands of Allaah is compulsory upon every individual, erudition is necessary for guiding the community and warning them against deviation and ignorance. Call to ijtihad is also implicit from the following ayat:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ
فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! Obey Allaah and obey the Messenger, and those of you who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ﷻ, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. | 4:59 |

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard for Us, We will surely guide them to Our ways. And verily, Allaah is with the muhsins. | 29:69 |

The most common hadeeth cited in support of ijtihad is related by Abu Dawud [10]:

> …The Prophet asked Mu'adh ibn Jabal upon the latter's departure as judge to the Yemen: "*How will you apply judgement when the occasion arises?*"
> He said: "I shall judge according to Allaah's Book."
> The Prophet asked: "*And if you do not find [an answer]?*"
> He said: "Then by the Sunnah of His Messenger."
> The Prophet said: "*And if you do not find [an answer]?*"
> He said: "Then I shall do my best to form an opinion and spare no pain."
> The prophet slapped his chest and said: "*Praise belongs to Allaah Who has blessed the messenger of Allaah's Messenger's with something pleasing to Allaah's Messenger.*"

Rasulullah ﷺ encouraged sahaaba ﷺ to make ijtihad with his saying:

> *When a judge makes ijtihad and reaches a correct conclusion, he receives a double reward; and if his conclusion is wrong, he still receives a single reward* [6, 8].

The sahaaba ﷺ practised ijtihad and in many instances reached ijma'. The fact that they resorted to ijtihad in the absence of a *nass* ◇ is established by tawatur [55].

◇Nass - A clear injunction, an explicit textual ruling.

Ijtihad is fard-kefa of all qualified mujtahids in the event where an issue arises. But it becomes a personal obligation (wajib or fard ayni) in urgent cases. A mujtahid is not allowed to do taqleed of another. He is bound by the result of his ijtihad. A mujtahid can however, appoint as judge another mujtahid who may differ with him. For example Abu Bakr ﷺ appointed Zayd bin Thabit ﷺ as a judge while it was common knowledge among the sahaaba ﷺ that, Zayd ﷺ had differed with Abu Bakr ﷺ on many issues.

Classification of mujtahids into categories of excellence was unknown before the fifth century hijrah. Al-Ghazali ﷺ divided ijtihad into two types [55]:

1. Independent Ijtihad - Deducing the law from the evidences in the sources;
2. Limited Ijtihad - Concerned mainly with the elaboration and implementation of the law within a madhab.

The division later developed into five and seven by the seventh and tenth century hijrah respectively [a→ 393].

Conditions of Ijtihad

Mujtahid must be an upright Muslim with sound mind and intellect and be knowledgeable in the various disciplines. The requirement given below apply to independent mujtahids:

- Knowledge of Arabic.
- Knowledgeable in the Qur'an, [b→ 394] with all its possible content including the knowledge of *naسikh*, *mansukh*, *asbab al-nuzul* and all allied sciences.
- Knowledge of hadeeth, together with its usool [ك].
- Knowledge of usool al-Fiqh with its details.

There exist still more conditions additional to these requirements such as knowing the positions of consensus and fatwa of sahaaba ﷺ, knowledge of main goals and purposes of the shari'ah, knowledge of commands and prohibitions, the areas where ijtihad is possible or not.

Qiyaas

Ulama place a special emphasis on qiyaas or analogical deduction for it is the main bastion of ijtihad. Ijtihad is wider than qiyaas as it comprises methods of reasoning other than analogy. Correct qiyaas is a secondary source of the shari'ah. Qiyaas is sought only when there exists no nass' or ijma' on the matter. The majority of ulama defined it as the application to a new case (*far*), on which the law is silent, of the ruling (*hukm*) of an original case (*asl*) because the effective cause (*illah*) which is common to both [55]. To illustrate this, take the example of ayat | 5:90 |, which explicitly forbids wine drinking.

[ك] More in section 5.3.

The prohibition of wine drinking can be extended by analogy to narcotic drugs, the four pillars of analogy in this example would be:

asl	*far*	*illah*	*hukm*
wine drinking	taking drags	the intoxicating effect	prohibition

Each of these four essentials (*arkan*) of qiyaas are subjected to further conditions designed to ensure propriety and accuracy in its application. Opinions of ulama do however vary in the details of these conditions. For example, the effective cause or illah may be clearly stated or suggested by indications in the nass, or be determined by ijma'. Differences of opinion arise when the illah is not identified in the sources. Qiyaas is also divided with respect to the strength of illah or whether the analogy is obvious or hidden.

All four madhabs validated qiyaas even though no clear authority for it exist in the Qur'an [55]. However, sunnah does provide evidence that rasulullah ﷺ resorted to analogical reasoning on occasions.

Narrated Ibn 'Abbas رضي الله عنه:

> A woman came to rasulullah ﷺ and said, "My mother vowed to perform the hajj but she died before performing it. Should I perform the hajj on her behalf?"
> He said, "*Yes! Perform the hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?*"
> She said, "Yes."
> He said, "*So you should pay what is for Him as Allaah has more right that one should fulfil one's obligations to Him* [6]."

It is related that 'Umar ibn al-Khattab رضي الله عنه said to rasulullah ﷺ, "Rasulullah, I did something terrible. I kissed while I was fasting." Rasulullah ﷺ said, "*Do you think that you can rinse your mouth with water while you are fasting?*" He replied, "There is no harm in it." Rasulullah ﷺ said, "*So fast*."

Rasulullah ﷺ here pointed out the similarity between them since both of them could lead to something which would break the fast or not. As rinsing does not break the fast - and that was known to 'Umar - and so the kiss does not break it [54].

Al-Muzani رحمه الله, the companion of ash-Shafi'i رحمه الله, summarises the idea of analogy and the action of sahaaba رضي الله عنهم in it [54]:

> The faqihs from the time of rasulullah ﷺ, until today have used analogies in all judgements in their deen and they agreed that the like of what is true is true and the like of what is false is the false, and no one is permitted to deny analogy because it is the resemblance and similarity of things.
>
> 'Umar ibn al-Khattab رضي الله عنه asked advice about a man drinking wine. Ali ibn Abi Talib رضي الله عنه said to him, "We think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies ▷." 'Umar gave eighty lashes for drinking wine [17].

▷ Eighty lashes is the same amount as for slandering.

Apart from qiyaas, other issues of importance included in the usool al-fiqh are:

Istihsan : Juristic Preference.

Istishab : Presumption of Continuity.

al-Masalih al-Mursala : Considerations of Public Interest.

adh-Dhara'i' : Blocking and Facilitating the Means.

'Urf : Customs which do not contravene the principles of the shari'ah.

Some Well-Known Maxims

The ulama of usool have deduced from the Book and the Sunnah many usools, upon which they have built many rulings - such usools can be called maxims. An early Iraqi faqih, Sufyan ibn Tahir ad-Dabbas, collated the first seventeen maxims, and Abul Hassan al-Karkhi (d 340H) increased this to thirty-nine [56]. Amongst these maxims are [53, 55, 413]:

- Certainty is not invalidated by doubt.
- Difficulty brings about ease.
- There is no obligation with inability, nor is there any prohibition with necessity.
- Matters are judged by their motives.
- Select the higher of the two benefits, or incur the lesser of the two harms when faced with them both.
- Should a permissible or praiseworthy act lead to some impermissible or evil consequence, the original act itself becomes proscribed.
- Rulings are not complete except with the presence of their conditions and the negation of their impediments.
- The ruling revolves around its effective cause in both affirmation and negation.
- The basic principle concerning acts of worship is prohibition, except what is related from the Lawgiver regarding its legislation, and the basic principle regarding customs and habits is permissibility, except what is related from the Lawgiver regarding its prohibition.
- If the cause for acts of worship are present, they are confirmed and obligatory, except if linked by a prevention.
- Obligations obligate the morally responsible.
- Means take on the same ruling as their aims: whatever is required to fulfil an obligation is itself an obligation. Likewise, whatever is required to fulfil a masnoon is itself recommended. Whatever leads to the establishment of a haraam is itself prohibited. And whatever leads to the establishment of a makrooh is itself detested.
- Ijtihad may not be overruled by its equivalent. Unless the mujtahid is convinced of the error of his previous judgement, he cannot reverse it.

Ifta'

Ifta' is a concept with close relation to ijtihad which means to give fatwa. Fatwa is the shar'i answer to a question related with an Islamic issue. The person who gives fatwa is mufti. Mufti must, in reality, be a faqih at the level of ijtihad. So according to the usool al-Fiqh, real muftis are mujtahids and naming muftis the persons who are not at the level of mujtahids is nothing but allegorical. Muftis, if they are not at the level of mujtahids, are just naqils or narrators/reporter [60].

Fatwas are given by way of:

- Ijtihad,
- Takhrij (i.e. to draw and derive the hukms from the texts of mujtahids and imaams of each madhabs, contrary to mujtahids who draw the hukms from nass), and
- Reporting the view of mujtahid.

5.1.5 Hukm Shar'i

Hukm Shar'i (value of shari'ah rules) is a communication from rasulullah ﷺ concerning the conduct of the mukallaf (legally responsible) in the form of a demand, an option or an enactment. The demand usually requires one to perform or refrain from an action. An example of enjoining one to do an act is Allaah's saying,

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ

And hajj to the House is a duty that mankind owes to Allaah. | 3:97 |

An example of enjoining one to refrain from an act is His saying,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ

O you who believe! Let not a group scoff at another group. | 49:11 |

And an example of giving an option to do or refrain from an act is His saying,

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ

Then when the (Jumu'ah) salaat is finished, you may disperse through the land, and seek the Bounty of Allaah. | 62:10 |

The enactments entail that something is made a legal reason (*sabab*) for another thing, a condition (*shart*) for it, or a preventive (*mani*) of it. For example Allaah's saying,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ

O you who believe! When you intend to offer salaat, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. | 5:6 |

stipulates wudu' an obligation prior to salaat. And,

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا

> **And hajj to the House is a duty that mankind owes to Allaah, those who can afford the expenses.** | 3:97 |

implies that the ability to get to Ka'bah is a condition for the obligation of one's hajj.

An example of being made a preventive of something is the saying of rasulullah ﷺ,

> *The killer does not inherit* [9].Ⓢ

which entails that an heir's killing the deceased is preventive of his inheriting an estate division share from him [61].

Hukm Shar'i is divided into two:

(a) Al-hukm al-Taklifi: Enjoins or forbids an act, or leaves one free in doing or not doing it.

(b) Al-hukm al-Wad'i: Enacts something into a cause (*sabab*), condition (*shart*) or barrier (*mani'*) to something else.

Categories of al-Hukm al-Taklifi

The Obligatory (*wajib, fard*): The Lawgiver strictly requires this to be done. The neglecter will be rebuked and punished and the doer of this action will be praised and rewarded. For the majority of ulama, wajib and fard are synonymous. In Hanafi madhab, however, an obligation of the first degree (*fard*) is only assigned when the command is conveyed in a clear and definitive text of the Qur'an and Sunnah.

One of the ways of dividing obligatory duties is into personal (*'ayni*) and collective (*kafa'i*). Examples of latter are, funeral prayers, jihaad, hisba. If some members perform the collective obligation, then rest the of the community is absolved of it. Collective obligation can sometimes change into personal obligation, e.g., when there is only one mujtahid in a city, it becomes his personal duty to carry out ijtihad.

Recommended (*mandub*): This is an action for which mukallaf is rewarded, but not binding upon him. Other terms used for Mandub are *Sunnah*, *mustahab*, *nafl*. The *Sunnah* is divided into two types, namely *Sunnah mu'akkadah* (the emphatic *Sunnah*, also known as *Sunnah al-huda*), and *Sunnah ghayr mu'akkadah* (supererogatory *Sunnah*).

Permissible (*mubah*): Mubah, also referred to as halaal and *Ja'iz*, is an action for which the mukallaf is left free with choice of doing it or leaving it; there is no praise or reprimand in doing it or not doing it.

Abominable (*makrooh*): The mukallaf is required to refrain from it. One who refrains from such an act out of obedience to Allaah is rewarded, while the perpetrator of it is not punished.

Forbidden (*haraam*): It is mandatory to refrain from haraam. Haraam actions are considered rebellious and disobedience and so deserves punishment. One who refrains from it out of obedience to the command of Allaah is rewarded. Ulama distinguish between three levels of haraam:

- minor sins (*ṣaghira*), which may be forgiven from prayer to prayer, from one Friday prayer (jumu'a) to another, and so forth;
- enormities (*kabira*), those which appear by name in the Qur'an or hadeeth as the subject of an explicit threat, prescribed legal penalty, or curse. Forgiven only after repentance;
- unbelief (*kufr*), sins which put one beyond the pale of Islaam necessitate stating the shahada to re-enter it.

Categories of al-Hukm al-Wad'i

Cause (*ṣabab*): The presence of sabab necessitates the presence of hukm and absence of it means hukm is absent. Sababs will necessarily lead to the consequences, irrespective of whether the sababs were within or beyond the control of the mukallaf. For example, relation is necessary for being heir to some body; for actual inheritance death of the related person is condition.

Condition (*ṣhart*): Shart may be defined as a condition upon which an action depend on while the condition is not a part of it; and presence of it does not automatically bring about its object; but its non existence leads to thing's non-existent. For instance, wudu' is shart for the salaat but presence of wudu' does not necessitate salaat.

Hindrance (*mani*): Mani' nullifies hukm even though the condition for it is there. Nisab in zakaat is a shart, but if the person is full of debt, this is the impediment for zakaat.

Strictness (*azimah*) and Concession (*rukhṣah*): A hukm in its normal and unabated state is an azimah. For example, salaat, zakaat, etc., which Allaah has enjoined upon able individuals fall under azima. In contrast rukhsah embodies the exception, if any, that Allaah granted with a view to bringing facility and ease in difficult circumstances. For example, if someone is forced to make a statement of unbelief (kufr) it is made permissible, to ease his hardship, so long faith remains firm in his heart. Similarly, in obligatory acts, in Ramadan, sick and travellers are permitted not to fast. Also a traveller is permitted to shorten prayers of four rak'as to only two rak'as.

For rukhsah to exist azimah must exist in the first place. Hence, for example, fasting in Shawwal is not rukhsah, as there exists no obligation in the first place. Similarly tayammum is not rukhsah as it is not grated as a substitute for wudu'. Rukhsah also occurs in the form of concessions to the Muslim ummah from certain demanding laws which were imposed under previous revelations, e.g., zakaat up to one-quarter, impermissibility of salaat outside masjid and the illegality of taking booty [55].

Taking rukhsah is sometimes left to the discretion of the individual; but sometimes it is mandatory to be taken in order to protect life such as eating just enough forbidden meat to survive [60].

Valid (*saheeh*), Irregular (*fasid*) and Void (*batil*): When conditions (*shart*) and essential requirements (*arkan*) are met and no hindrance exist then the act is valid. If the requirements are not met and some of them are lacking then the act is void, no legal consequences. The Hanafis have allowed an intermediate category whereby if the deficiency in the action affects only a condition and not an essential requirement (*rukn*), the act is fasid but not void.

5.2 Qur'an

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ
مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

O mankind! There has come to you an exhortation from your Lord, and a healing for what * is in the breasts, – a guidance and a mercy for the believers. Say: "In the bounty of Allaah, and in His Mercy (i.e. Islaam and the Qur'an); – in that let them rejoice; it is better than what they amass." | 10:57-8 |

نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ﴿٣﴾ مِن
قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ

It is He Who has sent down the Book to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Tawraat and the Injeel, aforetime, as a guidance to mankind. And He sent down the Criterion (Qur'an). | 3:3-4 |

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

Nay! This is a Glorious Qur'an, (Inscribed) in Lawh al-Mahfuz! | 85:21-2 |

Allaah ﷻ revealed the Qur'an to the lower heavens in Ramadan, on the Laylat al-Qadr. Then whenever Allaah wished to inspire something from the Qur'an, He would inspire it. This inspiration is a special form of inspiration (*wahy*).

Rasulullah ﷺ said:

> *The first thing that Allaah created was the Pen. He said to it, "**Write!**"*
> *It responded, "O My Lord! And what shall I write?"*
> *Allaah said, "**Write the destiny of all things, until the Day of Judgement.**"*
> *The writing of the Qur'an thus inscribed on the Lawh al-Mahfuz guaranteed its safety and preservation* [48].

> *Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allaah has revealed to me. So I hope that my followers will outnumber the followers of the other prophets on the Day of Resurrection* [6].

*E.g. disease of ignorance, doubt, hypocrisy and differences.

5.2.1 Wahy

Wahy can occur with or without an intermediary. Since the creation of mankind, Allaah has communicated with them through many people whom he inspired. Allaah informs Muhammad ﷺ in the Qur'an:

إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ﴿١٦٣﴾ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكۡلِيمٗا ﴿١٦٤﴾ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا ﴿١٦٥﴾

Verily, We have inspired you as We inspired Nooh and the prophets after him; We (also) inspired Ibrahim, Isma'il, Ishaaq, Ya'qub, and al-Asbat [the twelve sons of Ya'qub], 'Eesa, Ayyub, Yunus, Harun, and Sulaiman, and to Dawud We gave the Zabur (Psalms). And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Musa Allaah spoke directly. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers. And Allaah is Ever All-Powerful, All-Wise. | 4:163-5 |

When the last of the prophets, Muhammad ﷺ departed this world, his servant Umm Ayman ؓ was found crying. She was told, "Do not grieve; Verily he ﷺ is in a better place than he used to be." She responded, "Indeed I know that what he ﷺ received from his Rabb is better than for him. I am crying because now Allaah has stopped His revelation to mankind!" When she said this, Abu Bakr and 'Umar ؓ started weeping with her [48].

The word, 'wahy', used in the above verses, means to inspire or communicate in a manner that is not obvious or apparent to anybody else, in a swift manner. However, it can be used to mean other things. Examples of its use in the Qur'an for other than inspiration to the prophets include:

- The natural order and laws of nature.

فَقَضَىٰهُنَّ سَبۡعَ سَمَٰوَاتٖ فِي يَوۡمَيۡنِ وَأَوۡحَىٰ فِي كُلِّ سَمَآءٍ أَمۡرَهَاۚ

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. | 41:12 |

- Animal instinct.

وَأَوۡحَىٰ رَبُّكَ إِلَى ٱلنَّحۡلِ أَنِ ٱتَّخِذِي مِنَ ٱلۡجِبَالِ بُيُوتٗا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعۡرِشُونَ ﴿٦٨﴾

And your Lord inspired the bee, saying: 'Take you habitations in the mountains and in the trees and in what they erect…' | 16:68 |

- Ilham or human intuition and emotion.

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ
وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ

And We inspired the mother of Musa, (saying): 'Suckle him, but when you fear for him, cast him into the river and fear not, nor grieve…' | 28:7 |

- Evil whispers of shaitaan.

وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَٰدِلُوكُمْ ۖ

And certainly, the shaitaans do inspire their friends (from mankind) to dispute with you. | 6:121 |

Rasulullah ﷺ said [r],

> *Whenever Allaah desires to inspire a matter, He speaks with the inspiration, and the heavens themselves shake out of fear of Allaah. When the people of the heaven (i.e. angels) hear of it, they fall down in a swoon and prostrate to Him. The first one to raise his head is Jibrael, and Allaah speaks to him with the inspiration that He wishes. Then Jibrael passes by the angels; whenever he goes by any heaven, the angels of that heaven ask him, 'What did your Lord say, O Jibrael?' He answers, 'He has spoken the truth, and He is the Most High, the Most Great.'*

Without an Intermediary

This can occur in two ways:

1. By way of dreams: The dreams of all prophets are an inspiration from Allaah. Ibrahim عليه السلام understood from his dream that Allaah is commanding him to sacrifice his son Ismaa'eel.

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا
تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾

And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allaah), so look what you think!" He said: "O my father! Do that which you are commanded, insha'Allaah (if Allaah will), you shall find me of the patient ones." | 37:102 |

2. Direct speech from Allaah: Allaah speaks directly to the prophet who does not see Him.

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ

It is not given to any human being that Allaah should speak to him unless (it be) by inspiration, or from behind a veil… | 42:51 |

[r] Reported by al-Bukhari, Ibn Khuzaymah, at-Tabarani, and others.

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرۡ إِلَيۡكَۚ
قَالَ لَن تَرَىٰنِي

And when Musa came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allaah said: "You cannot see Me…" | 7:143 |

With an Intermediary

In this method of wahy Allaah sends angel Jibrael ﷺ to inspire His prophets. The messenger could remain hidden or be seen in a particular form. This is the most common method of wahy. Allaah says to prophet Muhammad ﷺ:

قُلۡ مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ ٱللَّهِ

Say: "Whoever is an enemy to Jibrael, for indeed he has brought it (this Qur'an) down to your heart by Allaah's Permission." | 2:97 |

وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلۡعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلۡبِكَ لِتَكُونَ
مِنَ ٱلۡمُنذِرِينَ ﴿١٩٤﴾

And truly, this (the Qur'an) is a revelation from the Lord of the worlds, Which the trustworthy Ruh [Jibrael] has brought down; upon your heart that you may be (one) of the warners. | 26:192-4 |

Rasulullah ﷺ received wahy in the two manners described above - with and without an intermediary. Aa'isha ﷺ narrated [6]:

> The commencement of the Divine Inspiration to rasulullah ﷺ was in the form of good righteous (true) dreams in his sleep. He never had a dream but that it came true like bright day light. He used to go in seclusion (the cave of) Hira where he used to worship continuously for many (days) nights. He used to take with him the journey food for that (stay) and then come back to (his wife) Khadija ﷺ to take his food like-wise again for another period to stay, till suddenly the Truth descended upon him while he was in the cave of Hira.
>
> The angel came to him in it and asked him to read.
>
> The Prophet replied, "*I do not know how to read.*"
>
> (The Prophet added), "*The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read, and I replied, "I do not know how to read," whereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and asked me again to read, but again I replied, "I do not know how to read (or, what shall I read?)." Thereupon he caught me for the third time and pressed me and then released me and said,*
>
> ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ﴿١﴾ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ﴿٢﴾ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ﴿٣﴾
> ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ﴿٤﴾ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ﴿٥﴾

Read: In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read and Your Lord is Most Generous. Who has taught by the pen. He has taught man that which he knew not. | 96.1-5 |

Then rasulullah ﷺ returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija ؓ and said, "*Cover me! Cover me!*" They covered him till his fear was over and then he said, "*O Khadija, what is wrong with me?*" Then he told her everything that had happened and said, '*I fear that something may happen to me.*"

Khadija ؓ said, 'Never! But have the glad tidings, for by Allaah, Allaah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guest generously and assist the deserving, calamity-afflicted ones." …

5.2.2 Gradual Revelation

Unlike previous prophets, Qur'an was revealed in piece-meal over a period of twenty-three years. Qur'an says in this regard:

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ
بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾

And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. | 25:32 |

Each time Jibrael ؑ would bring those portions of the Qur'an which Allaah commanded him to bring. He recited to rasulullah ﷺ the words that Allaah Spoke to him. In order to remove any possibility of tempering during the revelation:

- Allaah chose His messenger from among a creation whose quality is

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾

They speak not until He has spoken, and they act by His Command. | 21:27 |

ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾

Trustworthy Spirit [Jibrael]. | 26:193 |

- Allaah assured the recipient that he ﷺ would not forget or miss any verse:

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ
فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾

Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith. It is for Us to collect it and to give you the ability to recite it, And when We have recited it to you, then follow you its recital. | 75:16-8 |

- Allaah assured the nature of Muhammad ﷺ and to whom He promised punishment for any forgery.

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤

Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. | 53:3-4 |

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ۝٤٤ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ۝٤٥ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ۝٤٦

And if he had forged a false saying concerning Us, We surely should have seized him by his right hand, And then certainly should have cut off his life artery. | 69:44-6 |

- Allaah ordered Muhammad ﷺ to fulfil his mission

يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ۝٦٧

O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allaah will protect you from mankind. Verily, Allaah guides not the people who disbelieve. | 5:67 |

5.2.3 Benefits of Gradual Revelation

■ To strengthen the resolve of rasulullah ﷺ : Naturally, as with many prophets before, when rasulullah ﷺ begun his effort of da'wah in Makkah, people begun to treat him badly. The ridicule and mockery from people would distress him. They claimed that he was a sorcerer, a madman, or that he was possessed by the jinn. Continual revelation of the Qur'an reaffirmed him in this testing time. The Makkah soorahs in particular, vividly described the stories of previous prophets, and how they dealt with hardships and torments they faced from their people:

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ

And all that We relate to you of the news of the messengers is in order that We may make strong and firm your heart thereby. | 11:120 |

فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ

Therefore be patient as did the messengers of strong will. | 46:35 |

He ﷺ was told that the taunts and plots of disbelievers will not harm Allaah's Plans and promised victory:

فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۝٧٦

So let not their speech, then, grieve you. Verily, We know what they conceal and what they reveal. | 36:76 |

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

Allaah has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allaah is All-Powerful, All-Mighty. | 58:21 |

■ To simplify memorisation and understanding by the companion: With gradual revelations, the sahaaba ﷺ understood all the verses properly and implemented the Qur'an correctly. So successful is the procedure that even the successors were taught in the same manner. Abu 'Abd al-Rahman al-Sulame (D. 70H) narrated that whenever the people who taught them the Qur'an, like Abdullah ibn Mas'ud, 'Uthman ibn 'Affaan ﷺ, and others, they would learn ten verses of the Qur'an, then they would proceed onwards until they had learnt whatever concepts and regulations those verses contained. They used to say:

> We learnt the text of the Qur'an, and studied its ideas and injunctions all together [48].

■ To prove the truthfulness of rasulullah ﷺ : Ibn 'Abbas ﷺ said, "Whenever the disbelievers brought a new question to rasulullah ﷺ, Allaah would reveal to them an answer (trough the Qur'an) [48]. Allaah says,

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof. | 25:33 |

When Khawlah bint Tha'labah ﷺ complained to rasulullah ﷺ that her husband, Aus bin as-Sumit ﷺ, had made himself unlawful to her, Allaah revealed,

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ
تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿١﴾

Indeed Allaah has heard the statement of her that disputes with you concerning her husband, and complains to Allaah. And Allaah hears the argument between you both. Verily, Allaah is All-Hearer, All-Seer. | 58:1 |

When the women was complaining Aa'isha ﷺ was sitting in the corner of the room, she was not able to hear the entire conversation, yet Allaah ﷻ heard it from above the seven heavens, and immediately solved their problem [48].

■ To prove the miraculous nature of the Qur'an: A flawless masterpiece assembled out of fragmental revelations. The Qur'an is not ordered chronologically. Rasulullah ﷺ would instruct his sahaaba ﷺ of the location of any new verses.

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا
كَثِيرًا ﴿٨٢﴾

Do they not then reflect upon the Qur'an? Had it been from other than Allaah, they would surely have found therein much contradictions. | 4:82 |

- To reveal the shari'ah in a gradual manner: Aa'isha ﵂ commented [48]:

> The first revelations only mentioned Heaven and Hell. Eventually, when the people were firm in their conviction of Islaam, Allaah revealed the halal and haraam. If the first verse revealed was, 'Do not drink wine,' they would have responded, 'We will never give up wine!' And if the first verse revealed was, 'Do not fornicate,' they would have responded, 'We will never give up fornication!'

- To ease the revelation process on rasulullah ﷺ : He used to sweat profusely, even on a cold night, because of the severity of the inspiration.

5.2.4 The Compilation of the Qur'an

The compilation of the Qur'an is a unique occurrence peculiar to Islamic history for Allaah did not take responsibility to preserve any other scriptures. Allaah says concerning earlier scriptures:

وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ

And the rabbis and the priests, for to them was entrusted the protection of Allaah's Book, and they were witnesses thereto. | 5:44 |

Only Qur'an remains in its original form. Allaah took it upon Himself to guard and protect it. This is a unique blessing with which this ummah has been favoured. Allaah says regarding this:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾

Verily, We, It is We Who revealed the Qur'an and surely, We will be its guardian. | 15:9 |

وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ﴿٤١﴾ لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِنۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

…And verily, it is an honourable well-fortified respected Book. Falsehood cannot come to it from before it or behind it *, (it is) sent down by the All-Wise, Worthy of all praise. | 41:41-2 |

* In contrast, "We don't have the originals of any books of the New Testament," the copies which "have been made much later, in most instances many centuries later,…contain accidental slips on the part of the scribes who made them or intentional alterations by scribes wanting to change the text to make it say what they wanted it to mean (or thought that it did mean)" [162]. Rather, the "…reality is that all the Gospels were written anonymously, and none of the writers claims to be an eyewitness. Names are attached to the titles of the Gospels ("the Gospel according to Matthew"), but these titles are later additions to the Gospels, provided by editors and scribes to inform readers who the editors thought were the authorities behind the different versions.
…Matthew's Gospel is written completely in the third person, about what "they" — Jesus and the disciples — were doing, never about what "we" — Jesus and the rest of us — were doing.
…Outside the New Testament, all we have are legends that were produced many decades and centuries later — for example, the famous Acts of John, which narrates the miraculous missionary endeavours of John after the resurrection.
…Whoever these authors were, …their ignorance of Palestinian geography and Jewish customs suggests they composed their works somewhere else… [162]."

Prophet Muhammad ﷺ could neither read or write and so he could not play any part in writing down the Qur'an himself. Allaah says,

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

Neither did you read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. | 29:48 |

Sahaaba ﷺ used to memorise the Qur'an as and when it was revealed, many memorised the whole Qur'an - a tradition that continues to this day. As well as memorising Qur'an, portions of the Qur'an used to be written down by sahaaba ﷺ by personal initiatives. In the story of 'Umar's conversion during the sixth year before hijrah, his sister had a parchment brought secretly by Khabaab ibn al-Arath ﷺ. This had few verses of soorah Taa Haa written on it. The story indicates Qur'an being recorded and taught to others in early days of Islaam when Muslims were still being persecuted.

Before the hijrah Ibn Umm Maktoom and Mus'ab ibn 'Umayr ﷺ were sent to Madeenah to teach Qur'an. 'Ubaadah ibn as-Saamit ﷺ reported:

> Whenever a person migrated to Madeenah, rasulullah ﷺ would assign him to one of us so that we could teach him the Qur'an. Eventually, the masjid became so noisy because of all of this recitation of the Qur'an that rasulullah ﷺ ordered us to lower our voices so as not to distort the meaning [48].

Despite the fact that large number of sahaaba ﷺ embarked on committing the entire Qur'an to memory, the incident of Bir Ma'oonah (4H) alone, when seventy reciters were killed was a terrible shock. A similar number of reciters were killed in Battle of Yamaamah in 12 H. Rasulullah ﷺ said,

> *Learn the recitation of Qur'an from four persons: Ibn Mas'ud, Salim, the freed slave of Abu Hudhaifa, Ubai ibn Ka'b and Mu'adh bin Jabal* [6, 8].

Among other famous sahaaba ﷺ who were known to have memorised the Qur'an before the lifetime of rasulullah ﷺ are 'Uthman ibn 'Affan, 'Ali ibn Abi Talib, Zayd ibn Thaabit, Abu Musa al-Ash'aree and Abu ad-Darda ﷺ.

Along with memorisation, rasulullah ﷺ also made sure that the Qur'an is written down. Imaam Bukhari ﷺ reported [48]:

> When it was revealed:
>
> لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
>
> **Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allaah…** | 4:95 |
>
> Rasulullah ﷺ said, '*Call Zayd ibn Thaabit for me, and tell him to bring the ink-pot and scapula bone.*'
> When Zayd came, rasulullah ﷺ told him, '*Write:*
>
> **Not equal are those believers who sit at home and those…**'

Zayd ﷺ narrated [48], "I used to write the Revelation for rasulullah ﷺ, and he would dictate it to me. When he finished, he would command me: '*Read it!*' So I used to recite back to him…" He also reported, "During the lifetime of rasulullah ﷺ, we used to compile the Qur'an from scraps of cloth." The materials also included stones, date-palm leaves, saddles and shoulder blades of animals. According to the Tabaqaat of Ibn Sa'ad, there were twenty-four scribes, among them the four khalifas and Zayd bin Thaabit ﷺ.

Many sahaaba ﷺ also had their own *muṣhaf*[◇]. The most famous sahaaba for their mushafs were Ubay ibn Ka'ab, Abdullah ibn Mas'ud, 'Umar ibn al-Khattab, 'Ali ibn Abi Talib, Aa'isha and Hafsa ﷺ. These were neither complete Qur'an, nor arranged in the order today and these copies were for personal use.

Rasulullah ﷺ used to recite the Qur'an to the angel Jibrael ﷺ every year, during the month of Ramadan, and Jibrael would recite back. In the year he ﷺ died, he recited twice and heard it from Jibrael twice. The last verse was revealed only nine days before the death of rasulullah ﷺ [48].

5.2.5 The First Compilation

At the Battle of Yamama (12 H) against Musaylamah the Liar, who claimed to be a prophet, around seventy sahaaba who had memorised the Qur'an were martyred. It alarmed 'Umar ﷺ, and he suggested to Abu Bakr ﷺ to collect it. 'Umar ﷺ continued to exhort, until both agreed to undertake the project, putting Zayd bi Thabit ﷺ in charge of collecting the entire Qur'an in one manuscript. Zayd bin Thabit ﷺ narrated [6]:

> Abu Bakr sent for me owing to the large number of casualties in the battle of Yamama, while 'Umar was sitting with him. Abu Bakr said (to me):
>
> 'Umar has come to me and said, 'A great number of *qarii* ﷺ of the Holy Qur'an were killed on the day of the battle of Yamama, and I am afraid that the casualties among the qaris of the Qur'an may increase on other battlefields whereby a large part of the Qur'an may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.'
> I said, 'How dare I do something which rasulullah ﷺ did not do?'
> 'Umar said, By Allaah, it is something beneficial.'
> 'Umar kept on pressing me for that till Allaah opened my chest for that for which He had opened the chest of 'Umar and I had in that matter, the same opinion as 'Umar had."
>
> Abu Bakr then said to me, "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for rasulullah ﷺ. So you should search for the fragmentary scripts of the Qur'an and collect it (in one Book)."
>
> By Allaah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to 'Umar and Abu Bakr), "How

◇ Mushaf - Literally meaning a collection of loose papers.
ﷺ Qari - Reciter.

> can you do something which rasulullah ﷺ did not do?"
> Abu Bakr said, "By Allaah, it is something beneficial."
> So he (Abu Bakr) kept on pressing me for that until Allaah opened my chest for that for which He had opened the chests of Abu Bakr and 'Umar, and I had in that matter, the same opinion as theirs. So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men. I found the last verses of soorah-at-Tauba:
>
> **Verily there has come unto you an apostle (Muhammad) from amongst yourselves…**" | 9:128-129 |
>
> from Khuzaima or Abi Khuzaima and I added to it the rest of the soorah. The manuscripts of the Qur'an remained with Abu Bakr till Allaah took him unto Him. Then it remained with 'Umar till Allaah took him unto Him, and then with Hafsa bint 'Umar."

Umar ibn al-Khattab stood up in the masjid and proclaimed, "Whoever has learnt any Qur'an from rasulullah ﷺ then let him bring it forth." Zayd ؓ set about collecting the various fragments. He required at least two people (beside himself) who had learnt the verses from rasulullah ﷺ directly, and at least one written copy of the verse written under the supervision of rasulullah ﷺ, to merit its acceptance into his final compilation [48].

The written copy of the Qur'an was called a mushaf and remained with Abu Bakr ؓ. After the death of Abu Bakr ؓ it was with 'Umar ؓ, then with Hafsah ؓ, the daughter of 'Umar ؓ and a wife of rasulullah ﷺ. By compiling in one book Abu Bakr ؓ ensured none of the verses of the Qur'an were lost. However, he did not make his mushaf official for the whole ummah to follow.

5.2.6 The 'Uthmanic Compilation

By the time Uthman ؓ took over the caliphate, the Muslims controlled the remnants of Persian Empire, Egypt, Syria, and parts of Byzantine Empire. The Muslims were waging jihaad for the cause of Allaah, in the territories of Armenia and Azerbaijan. They joined forces from different parts of the ummah. They started to differ amongst themselves in the recitation of the Qur'an. The Muslims from Syria were reciting differently from the Muslims from Iraq, each regarding their recitation superior. Hudhayfa ibn al-Yamaan ؓ, a sahaabi, who was present there advised them to leave this argumentation. He realised the need to prevent this on a larger scale and left for Madeenah to report to the khalifa.

Hudhayfa ؓ pleaded to 'Uthman ؓ, "O Ameer-ul-mu'mineen! Save this ummah before it disagrees about its Book, like the Jews and Christians did before it." Alarmed by this news 'Uthman convened a gathering of leading sahaaba ؓ. In return, the sahaaba ؓ asked 'Uthman for suggestions. Uthman told them what he thought, "I think we should consolidate the Muslims on one mushaf, so that there not be any disagreements or disunity." All the sahaaba ؓ agreed upon this course of action. Therefore he requested Hafsah ؓ to loan him the mushaf of Abu Bakr, which she did. A committee of of four sahaaba, namely Zayd ibn Thaabit, Abdullah ibn az-Zubayr, Sa'eed ibn al-'Aas and Abd al-Rahman ibn al-Harith to rewrite the mushaf of Abu Bakr [48].

Apart from Zayd ﷺ, the other three committee members were from the Quraysh. This was done on purpose. Anas bin Malik ﷺ narrated:

> 'Uthman said to the three Qurayshi men, "In case you disagree with Zayd bin Thabit on any point in the Qur'an, then write it in the dialect of Quraysh, the Qur'an was revealed in their tongue [6]."

They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa ﷺ. 'Uthman ﷺ sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt [357].

Not only did 'Uthman ﷺ send mushafs to each province ▷, he also sent Qur'anic reciters to teach correct recitations. He kept Zayd ibn Thaabit ﷺ in Madeenah, and sent Abdullah ibn Saa'ib (D 63H) to Makka, al-Mugheerah ibn Shu'bah (D 50H), Abu Abd ar-Rahman as-Sulamee (D 70H) to Koofah, and 'Aamir ibn Abdul Qays to Basrah (D 55H).

5.2.7 Interpretation of Qur'an

Abu Bakr ﷺ said [364]:

> O Allaah! Under which sky will I take refuge and on which earth will I walk if I were to say something about any verse of the Qur'an regarding which I have no knowledge.

Points to remember [364]:

- Ilm is from Allaah.
- The meaning of Qur'an cannot be subjected to one's intellect.
- The Qur'an was meant to be understood and acted upon:

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾

In a clear Arabic language. | 26:195 |

إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

Verily, We have sent it down as an Arabic Qur'an in order that you may understand. | 12:2 |

- The depth of comprehension of the meanings of the Qur'an vary between individuals naturally due to variation in their intellect and knowledge. Rasulullah ﷺ was sent to teach us the explanation of this Qur'an. Allaah said to Muhammad ﷺ:

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

▷ One of the copies is still preserved in the Museum of the City of Tashkent in Uzbekistan. A facsimile of the mushaf in Tashkent is available at the Columbia University Library in the USA [355]. A copy of the mushaf sent to Syria is also preserved in the Topkapi Museum in Istanbul [356].

> **It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you [through Jibrael], then follow its recitation. Then it is for Us (Allaah) to make it clear.** | 75:16-8 |

Consequently, the sahaaba ﷺ turned to rasulullah ﷺ whenever possible in their lifetime for the tafseer of the Qur'an. The true understanding of the deen was imbibed in the lives of the this lofty generation. They wanted nothing but the pleasure of Allaah ﷻ. This is why their similitude is as the the stars in the sky - just as those who follow the stars they reach their destination - similarly if we follow the understanding of the sahaaba ﷺ with respect to Qur'an, we will be upon the right path.

During the times of sahaaba ﷺ, "…tafseer was taught by narration. That is, the sahaaba who headed schools of tafseer would quote the sayings of rasulullah ﷺ which explained the meanings of verses, or explain the historical context in which the verses were revealed, or they would quote verses of pre-Islamic poetry which explained the meaning of some words that were no longer in common use [30]." 'Abdullah ibn 'Abbas ﷺ was considered to be the greatest mufassir among the sahaaba ﷺ. He reported that once the rasulullah ﷺ hugged him and prayed for him as follows,

> *O Allaah, give him a deep understanding of the religion and make him skilled in interpretation* [12] *.

The most famous students of Ibn 'Abbas ﷺ were Mujaahid ibn Jabr, 'Ikrimah (the freed slave of Ibn 'Abbas), Sa'eed ibn Jubayr, Taawoos ibn Keesaan al-Yamaanee, and 'Ataa ibn Abi Rabaah.

Another mufassir amongst the sahaaba ﷺ was Ubayy ibn Ka'ab ﷺ, who was considered the best reciter of Qur'an. Once rasulullah ﷺ informed him,

> *Verily, Allaah, the Most Great and Glorious, has commanded me to recite to you, '**Lam yakunillatheena kafaroo.**'*

When Ubayy ﷺ asked if Allaah had mentioned him by name, rasulullah ﷺ told him yes, and so he cried [6, 8]. His most notable students were Zayd ibn Aslam, Abu al-'Aaliyah, and Muhammad ibn Ka'b al-Qurathee.

As for Ibn Mas'ud ﷺ, then his recitation was praised by rasulullah ﷺ himself [12, 11, 14, 75]. For his depth in tafseer of Qur'an, he once said, "By the One besides Whom there is no other god, I know where and why every verse of Allaah's book was revealed [8]."

From the second generation of Muslims, many mufassirs begun to relate tales from Jewish and Christian sources to augment their explanation of certain passages of the Qur'an. Compilation of tafseer begun during this generation. Mujaahid ibn Jabr (d 103H/722CE), a student of Ibn 'Abbas ﷺ, compiled the earliest known tafseer. He once remarked, "I read the whole Qur'an to Ibn 'Abbas three times. During each reading, I stopped at the end of every verse and asked him about whom and why it was revealed [ʸ]."

Systematic compilation was well under-way by the turn of the first century hijri. Among those who spearheaded this are: Yazeed ibn Haarun as-Salamee (d 118H), Shu'bah ibn al-

*The version of Saheeh al-Bukhari and Saheeh Muslim only mentions the first half of the du'a.

[ʸ]Collected by Ibn Nu'aym in *Hilyah al-Awliyaa'* and by Ibn 'Asaakir.

Hajjaaj (D 160H), Sufyaan ibn 'Uyaynah (D 198H), 'Abdur-Razzaaq ibn Hammaam (D 211H), and 'Abd ibn Humayd (D 250H). They paid particular attention to narrations of tafseer of rasulullah ﷺ, taabi'is and tabi'i'it-taabi'is. This then evolved into a separate Islamic science. The earliest tafseer still available is that authored by Ibn Jareer at-Tabari. Later tafseers placed greater stress on literary forms, grammatical constructions and did away with isnaads, e.g. *Bahr al-'Uloom* by Abu al-Layth as-Samarqandi (D 372H).

Finally, some people begun to offer tafseer from their own intellect - books of Philosophy which were translated during the Abbasid era begun to influence tafseer. These tafseers freely used imported philosophical and scientific terminology to understand Qur'an - *al-Kash-shaaf* of az-Zamakhshari (D 538H), *Mafaateeh al-Ghayb* of Fakhrud-Deen ar-Raazi (606H) fall in this category. After them, there appeared tafseers of heretical sects in order to support their corrupted beliefs. Its ironic that Haafidh ibn Kathir ﷺ's *Tafseer al-Qur'an al-'Atheem*, which was produced during this time became the most highly acclaimed tafseer of all times [30].

Finally, some begun to write tafseer without giving any consideration to earlier tafseers - tafseer of Muhammad 'Abduh (D 1905CE), Rasheed Ridaa and Sayed Qutb fall into this category. Their tafseers are criticised for being heavily influenced by socio-economic and political circumstance of the ummah.

Embarking on tafseer is a tremendous undertaking fraught with pitfalls. Consequently, ulama have laid down that anyone attempting a commentary of the Qur'an should be well versed in fifteen [3] subjects [63].

1. **Lughat** - Philology of language, which helps in understanding the appropriate meanings of words.
2. **Nahw** - Syntax, a branch of grammar, which helps in understanding the relation of a sentence with another and also of I'raab (vowel sounds) of the letters of a word.
3. **Sarf** - Etymology, a branch of grammar, which helps in knowing the root words and conjugations.
4. **Ishtiqaaq** - Derivatives, It is necessary to have the knowledge of derivatives and their root words, because if a word has been derived from two different root words, it will have two different meanings.
5. **Ilmul Ma'aani** - Knowledge of semantics, because phrase constructions are understood from their meanings.
6. **Ilmul Bayaan** - Knowledge of figures of speech, like similes and metaphors, due to which express- ions or shades of meaning or similes and metaphors become known.
7. **Ilmul Badee'** - Knowledge of rhetoric, the knowledge which reveals the beauty of language and its implications.
8. **Ilmul Qirrta'ah** - Knowledge of the art of pronunciation because different methods of recitation sometimes convey different meanings, and sometime some meaning is to be preferred over the other.

[3] Fifteen is very conservative. Some ulama have given lists of subjects many times more than this [30]!

9. **Ilmul Aqaa'id** - Knowledge of the fundamentals of faith.

10. **Usoolul Fiqh** - Principles of Islamic Jurisprudence. These are necessary for reasoning out and finding arguments in the basic support of statements.

11. **Asbaabun Nuzool** - The particular circumstances which caused revelation.

12. **An Naasikh wal Mansookh** - Knowledge of commandments that have subsequently been abrogated or changed.

13. **Ilmul Fiqh** - Knowledge of Islamic Jurisprudence, because it is only through this knowledge that we arrive at a complete understanding of general principles.

14. **Knowledge of hadeeths** - There are hadeeth that happen to be commentary on certain verses of the Qur'an.

15. **Wahbi ilm** - This is the gifted understanding, bestowed by Almighty Allaah upon His selected ones, as is referred in the hadeeth:
Whosoever acts upon what he knows, Almighty Allaah bestows upon him the knowledge of things not known to him ؕ.

5.3 Sunnah and it's Preservation

Literally, Sunnah means a path or a way. With its plural sunan, it is used sixteen times in the Qur'an in the sense of an established course or rule, a law, or a line of conduct [50]. For example Allaah ﷻ says:

وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبۡدِيلٗا ﴿٦٢﴾

And you will not find any change in the Way of Allaah. | 33:62 |

Rasulullah ﷺ himself used it time after time as a reminder:

> *I am leaving with you two things: you shall never go astray as long as you adhere to them: the Book of Allaah and the sunnah of His Prophet* [17].

It is reported that once some desert Arabs clad in woollen clothes came to rasulullah ﷺ. He saw them in sad plight as they had been hard pressed by need. He ﷺ exhorted people to give charity, but they showed some reluctance until (signs) of anger could be seen on his face. Then a person from the ansaar came with a purse containing silver. Then came another person and then other persons followed them in succession until signs of happiness could be seen on his (sacred) face. Thereupon rasulullah ﷺ said:

> *He who introduced some good sunnah (practice) in Islaam which was followed after him he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil sunnah (practice) in Islaam which had been followed subsequently, he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect* [8].

ؕ Narrated from Anas ﷺ by Abu Nu'aym in *Hilyat al-awliya'* 10:15. Cited in the Commentaries of Suyuti, *al-Durr al-manthur* (1:372) and Qurtubi (13:364), also by al-Hafiz al-Zabidi in his *Ithaf al-sada al-muttaqin* 1:403. Shawkani included it in his collection of inauthentic hadeeths (*al-Fawa'id*), however, al-Qari considers it authentic in his similar collection *al-Asrar al-marfu'a*.

In all these quotations the word, sunnah, was used in its literal sense. It also shows its usage from the pre-Islamic era. When Allaah ordered the Muslims to obey the Prophet and take his life as model, new expression came to use: "sunnah of the Prophet". This expression would sometimes be denoted as al-sunnah to distinguish from other uses of the word. Gradually and by the end of second century hijrah, in legal books sunnah was used almost exclusively to mean norms set by the Prophet or deduced from his behaviour or authentic hadeeths [50]. That the word is not used exclusively for the sunnah of the Prophet, can be seen from the fact that in fiqh, sunnah is a category of actions which come under mandub.

Allaah ﷻ preserved the sunnah by enabling the sahaaba ﷺ and those after them to memorise, write down and pass on the statements of rasulullah ﷺ and the descriptions of his way, as well as to continue the blessings of practising the sunnah. Sunnah is known through hadeeth, *khabar* * and *aathar* ◇.

Although hadeeth is used synonymously with khabar, some ulama have used aathar to mean precedent of sahaaba ﷺ. Some jurist were known to form opinion on aathar. Imaam Malik ﷺ would even set aside prophetic hadeeth in favour of aathar, on the argument that sahaaba ﷺ were in a better position to ascertain Sunnah of the Prophet [55]. Gradually, the majority of ulama begun to use hadeeth, khabar and aathar synonymously.

The word hadeeth occurs in the Qur'an twenty three time carrying the meaning of a narrative or communication. However, technically it has taken a more restricted meaning exclusively regarding the Prophet. In the science of hadeeth, it refers to Prophet's sayings, actions, tacit approval and description of his appearance (*sifat*). The latter is set aside by the jurists.

5.3.1 Diffusion of Sunnah

Rasulullah ﷺ would take great care to ensure his sunnah is followed and propagated. To emphasis important points he would often repeat things three times. He used to listen to what sahaaba ﷺ have learnt. He will question those that come from outlying areas to discover their knowledge before instructive sahaaba ﷺ to teach them in Qur'an and Sunnah. He had over sixty scribes to write letters to kings, rulers, chieftains, and Muslim governors. Typically these detailed legal matters concerning zakaat, taxation, forms of worship [51].

As well as establishing 'schools' in Madeenah, rasulullah ﷺ would send teachers and preachers. For example, delegates were sent to 'Adal and Qara in 3H, to Bir Ma'una in 4H, to Najran and to Yemen and Hadramaut in 9H [52]. It was a practice among sahaaba ﷺ to tell absentees about the Prophet. So important was the practice that rasulullah ﷺ emphasises this in his farewell speech:

> *Convey to the people even if it were a single verse or sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, then surely let him occupy his seat in the Fire* [6].

*Khabar - News or report.

◇Aathar - Literally means impression, vestige or impact. Specifically, it carries the sayings of the sahaaba ﷺ.

> *Lo! it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience* [6].

Ulama explain 'those who are absent' to mean all those to come till the Hour. Rasulullah ﷺ would remind sahaaba ﷺ of great rewards of learning and imparting knowledge:

> *The seeking of knowledge is obligatory for every Muslim* [11, 9].

> *When a man dies, his acts come to an end, with three exceptions: sadaqa jariya* [ʌ] *, knowledge for which benefit continues to be reaped, and the prayers of a good son for him* [8].

> *A Muslim cannot offer his brother a better benefit than transmitting to him a good hadeeth which has reached him.* [▷]

He ﷺ would instruct the returning delegates to teach people in their locality. Hiding of knowledge is deserving of divine punishment. Rasulullah ﷺ said:

> *Whoever conceals knowledge which can be benefited from, will come on the Day of Judgement bridled with the bridle of fire* [10, 12, 9, 11].

Along with encouragement for hadeeth transmission, rasulullah ﷺ also warned of any false attribution to him:

> *Be mindful when transmitting a hadeeth from me. (Transmit) only that which you know (well) for he who intentionally lies about me will find his abode in hellfire* [9].

One of the reasons for the spread of sunnah was the love sahaaba ﷺ had for him. Rasulullah ﷺ was the most beloved of those ever loved by his people. This is illustrated by the statement of Zayd ﷺ when he was about to be executed [63]:

> Abu Sufiyan said to him, "How would you like it if Muhammad ﷺ be killed in your place and you be let off to enjoy life with your family."
> Zayd ﷺ replied, "By Allaah, it is unbearable for me to sit happily with my family while (even) a thorn is pricking rasulullah ﷺ."
> On this Abu Sufiyan remarked, "There is no parallel anywhere in the world to the love which the companions of Muhammad ﷺ have for him."

Sahaba ﷺ employed a variety of means of learning [51]:

Memorisation: The preservation and diffusion of sunnah was facilitated by the excellent memory of the Arabs and minimal worldly pursuits of sahaaba ﷺ. They used to learn the Qur'an and the hadeeth from rasulullah ﷺ mostly in the masjid. Anas bin Malik ﷺ says:

> We sat with rasulullah ﷺ, maybe sixty persons in number and he ﷺ taught them hadeeth. Later on when he went out for any necessity, we used to memorise it amongst us, when we departed it was as if cultivated in our hearts [*].

Some of them even agreed a rota to attend the circle of rasulullah ﷺ.

[ʌ] Sadaqa Jariya - Recurring charity.
[▷] *Jaami'-ul-Bayaan* of Ibn 'Abdul Barr.
[*] Khateeb al-Bagdadi in *al-Jami*.

Writing: A number of sahaaba ﷺ recorded the hadeeths of rasulullah ﷺ [52]. Abdullah ibn Amr ibn al-Aas ﷺ used to write down everything he heard. When some people advised him not to do so, as rasulullah ﷺ, being human, is subjected to the normal human emotions of anger and pleasure, he went to rasulullah ﷺ to clarify this doubt.

Pointing at his tongue, rasulullah ﷺ said [10, 12, 9]:

Write, by the One Who's Hand is my soul, nothing comes from here except the truth.

Practice: The sahaaba ﷺ put into practice whatever they learnt, knowing full well that in Islaam knowledge is for practice. Whenever they would give da'wah to non-Muslims, they could literally say, "Be like us" - they were the living embodiment of Islaam!

After the death of rasulullah ﷺ, sahaaba ﷺ kept the patten of learning and advised the successors as such. Memorisation continued individually and in groups. 'Umar ﷺ entrusted his governors with duty of teaching the Qur'an and the sunnah of rasulullah ﷺ and used to send teachers for this purpose.

The method of learning described above, which was essentially the method of *Sama'*. The successors of sahaaba ﷺ employed seven more methods of learning hadeeths [52]:

1. *Sama'*: Reading by teacher to the students. It featured oral recitation, reading from books, questions and answers, and dictation.

2. *'Ard*: Students reading to teachers. Many teachers had their own scribe, *katib* or *warraq*.

3. *Ijarah*: Permit someone to transmit a hadeeth or a book on the authority of the 'alim without reading by any one.

4. *Munawalah*: Hand someone the written material to transmit. For example Zuhri (d 124h) gave his manuscripts to Thauri, Auza'i and others.

5. *Kitabah*: Write hadeeths for someone. For example, official letters of the rightly guided caliphs contained many hadeeth, Ibn 'Abbas ﷺ writing to Ibn 'Abu Mulaikah and Najda.

6. *I'lam*: Inform someone that informer has permission to transmit certain book on certain 'alim's authority.

7. *Wasiyah*: Entrust someone his book. For example, Abu Qilabah (d 104h) entrusted his books to Ayyub al-Sakhtiyani.

8. *Wajadah*: Find someone's book without any permission for transmission. This was not a recognised means of learning.

Hadeeth studies was free. Those few ulama who charged anything were denounced for their practice. In many cases teachers even helped their students financially, and it was common to offer meals to them [52].

5.3.2 Recording of the Hadeeth

At the time of rasulullah ﷺ, he would dictate to sahaaba ﷺ matters of great importance to be written down. Two of these documents are:

Kitab al Sadaqah: This is related by Abdullah ibn Umar ﷺ and can be found in the hadeeth collection of Tirmidhi and Dawud. He also said that both Abu Bakr and Umar ﷺ acted upon it.

Script of Amr ibn Hazm: Rasulullah ﷺ dictated this to Ubayy ibn Ka'b ﷺ and handed it over to Amr, who was appointed governor of Yemen.

Initially rasulullah ﷺ was focusing the sahaaba ﷺ in the preservation of Qur'an and avoid any confusion between his sayings and the Qur'an. In this he said:

> *Do not write about (or from) me, and whoever wrote anything from me other than the Qur'an he should erase it* [8].

and in another narration with the following added:

> *and say the hadeeth about me with no restrictions, and whoever lies on my behalf should be ready to take his place in the hell fire* [8].

This is the only saheeh hadeeth forbidding writing his sayings. However numerous other hadeeth indicate that he allowed hadeeth writing later on when sahaaba ﷺ were familiar with the unique style of the Qur'an. Other ulama hold that rasulullah ﷺ forbade writing the Sunnah during the time the holy Qur'an was being revealed and written, or that he forbade writing the Sunnah in the same papers or books as the holy Qur'an. Once 'Abdullah ibn 'Amr ﷺ complained to rasulullah ﷺ that he had a problem in memorising what he beard from him, so rasulullah ﷺ told him that he should seek the assistance of his right hand.

Narrated by Abdullah ibn Amr ibn al-'Aas ﷺ:

> I used to write everything which I heard from rasulullah ﷺ. I intended (by it) to memorise it. The Quraysh prohibited me saying: Do you write everything that you hear from him while rasulullah ﷺ is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to rasulullah ﷺ. He signalled with his finger to him mouth and said:
>
> *Write, by Him in Whose hand my soul lies, only right comes out from it* [10].

Narrated by Abu Hurayra ﷺ:

> In the year of the Conquest of Makkah, the tribe of Khuza'a killed a man from the tribe of Bam Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So rasulullah ﷺ got up saying,
>
> *Allaah held back the (army having) elephants from Makkah, but He let His Messenger and the believers overpower (it's) infidels. Beware! (Makkah is a sanctuary)! Verily! Fighting in Makkah was not permitted for anybody before me, nor will it be permitted for anybody after me. It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its fallen things should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the Blood money or retaliation by executing the killer.*

> Then a man from Yemen, called Abu Shah, stood up and said, "Write that for me, O Rasulullah!" Rasulullah ﷺ said (to his companions), "*Write that for Abu Shah.*" Then another man from Quraysh got up, saying, "O Rasulullah! Except al-Idhkhir (a special kind of grass) as we use it in our houses and for graves." Rasulullah ﷺ said, "*Except al-idhkhir* [6]."

Narrated by Abu Hurayra ﷺ:

> There is none among the companions of the Prophet who has narrated more hadeeths than I except 'Abdullah bin Amr (bin al-'Aas) who used to write them and I never did the same [6].

Warrad, the clerk of Mughira ﷺ narrated:

> Mu'awiya wrote to Mughira: "Write to me what you heard from rasulullah ﷺ." So he (Mughira) wrote to him: Rasulullah ﷺ used to say at the end of each prayer:
>
> *La ilaha illalla-h wahdahu la sharika lahu, lahul Mulku, wa lahul Hamdu wa hula ala kulli shai'in qadir. 'Allaahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd.*
>
> He also wrote to him that he ﷺ used to forbid:
>
> (1) Qil and Qal [4],
> (2) asking too many questions (in disputed religious matters);
> (3) and wasting one's wealth by extravagance;
> (4) and to be undutiful to one's mother
> (5) and to bury the daughters alive
> (6) and to prevent your favours (benevolence) to others [3]
> (7) and begging [5] [6].

A number of sahaaba ﷺ had written their own copies of hadeeth. For example [66]:

1. Abu Hurayra ﷺ, who did not write down the hadeeths but nevertheless chose 138 hadeeth dealing with al-Akhlaq and dictated them to his student Hammam ibn Munabbih. He entitled this collection *al-Sahifah al-Sahihah*. Text of this is available in Musnad of Ahmad. Two earlier copies have also been discovered in Berlin and Damascus in (1373H/1954G), which has been edited by Dr Muhammad Hamidullah of Paris.

2. One of the student Anas ibn Malik ﷺ, Sa'd ibn Hilal said: "When we insisted upon Anas he would bring to us some note-books and say, 'These are what I have heard and written from the Holy Prophet after which I have presented them to the Holy Prophet for confirmation [14].' "

3. Ibn 'Abbas ﷺ would travel to others when he came to know of hadeeth with another sahaaba and compile them. His scripts numbered so many that they could be loaded on a camel. These remained with his student [6].

4. Abdullah ibn Amr ﷺ compiled and called his collection *al-Sahifah al-Sadiqah*.

[4] Idle useless talk or that you talk too much about others.
[3] i.e. not to pay the rights of others, zakaat, charity etc.
[5] To beg of men or asking others for something except when it is unavoidable.
[6] *Tabakat ibn Sa'd* by Musa ibn Uqaba.

In addition, there were the writings of Sa'd ibn 'Ubaydah, Mu'adh ibn Jabal, Abi Rafi', Ali ibn Abi Talib and Jaber ibn Abdullah al-Ansari.

The most concerted effort to officially record the hadeeth of rasulullah ﷺ started at the time of khalifa 'Umar ibn Abdul Aziz ؒ. He decreed for Muslims to collect hadeeth from knowledgeable sahaaba and their pupils. Governors of their respective provinces were also asked to send hadeeths. Copies of recorded sunnah were sent to all Muslim lands for its spreading. One of leading muhaddith at the time was Ibn Shihab al-Zuhri (d 124h), who according to Imaam Malik ؒ the first one to utilise *ʔsnaad* *. After this time, the effort of the ulama continued in hadeeth gathering, verifying, classifying and writing books about the sunnah.

In the second century thousands of books came into existence in hadeeth literature. With these appeared books on legal problems such as al-Muwatta. Many of the earlier work has been absorbed in the later encyclopaedic literature of hadeeth [51]. Mufti Taqi Usmani listed in [66] 19 and 40 books of first and second century respectively, 16 of which are still available in printed form.

Some of the famous hadeeth collections are the following:

- Muwatta of Malik (93-179h)
- Musnad of Abu Daud at-Tayalisi (133-204h)
- Musnad of Ahmad ibn Hanbal (164-241h)
- Sunan of al-Darimi (181-255h)
- Sahih of al-Bukhari (194-256h)
- Sunan of Abu Dawud (202-275h)
- Sahih of Muslim (206-261h)
- Sunan of at-Tirmidhi (209-279h)
- Sunan of Ibn Majah (209-273h)
- Sunan of al-Nasai (214-303h)
- Sahih of ibn Khuzaima (223-311h)
- Sunan of al-Daraqutni (306-385h)
- Mustadrak of al-Hakim (321-405h)
- Sunan of al-Bayhaqi (384-458h).

Many of hadeeth collections have their own commentaries such as *Fath al-Bari* of Ibn Hajar Asqalani ؒ. Besides there are many other secondary sources of hadeeth such as *Mishkat al-Masabih* by Muhammad ibn Abdullah Khatib al-Tabrizi ؒ.

*Isnaad - The chain of narrators of a hadeeth.

5.3.3 The Isnaad System

The hadeeths are transmitted through series of narrators. While describing actions or sayings of rasulullah ﷺ to an absentee, sahaaba would use phrases like "The Prophet did so and so" or "The Prophet said so and so". In the case of a sahaabi receiving information from someone who was not present may enquire about the source. Some would try to verify the information received. This is clear from the following conversation between a Bedouin and rasulullah ﷺ related by Anas ibn Malik رضي الله عنه [8]:

> Bedouin: Muhammad, your messenger came to us and told us your assertion that verily Allaah had sent you (as a prophet).
> The Prophet: *He told the truth*.
> Bedouin: Who created Heaven?
> The Prophet: *Allaah*.
> Bedouin: Who created Earth?
> The Prophet: *Allaah*.
> Bedouin: Who raised these mountains and who created in them whatever is created there?
> The Prophet: *Allaah*.
> Bedouin remarked: By Him Who created Heaven and created Earth and raised mountains thereupon, has Allaah (in fact) sent you?
> The Prophet: *Yes*.
> Bedouin: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night.
> The Prophet remarked: *He told you the truth*.
> Bedouin: By Him Who sent you, is it Allaah Who ordered you about this?
> The Prophet: *Yes*.
> Bedouin: Your messenger told us that zakaat had been made obligatory on our riches.
> The Prophet: *He has told the truth*.
> Bedouin: By Him Who sent you, is it Allaah Who ordered you about it?
> The Prophet: *Yes*.
> Bedouin: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan.
> The Prophet: *He has told the truth*.
> Bedouin: By Him Who sent you, is it Allaah Who ordered you about it?
> The Prophet: *Yes*.
> Bedouin: Your messenger also told us that a hajj had been made obligatory for him who was able to undertake the journey to it.
> The Prophet: *Yes*.
>
> At the time of departure the Bedouin remarked, "By Him Who sent you with the Truth, I should neither make any addition to them nor should I remove anything from them." Upon this the Holy Prophet remarked: "*If he were true (to what he said) he must enter jannah*".

There are plenty more examples of hadeeth comparison during the time of sahaaba. When a grandmother asked about her share in the inheritance of her grandchild, Abu Bakr رضي الله عنه replied: "I have not found a share for you in the book of Allaah. I knew not that the Prophet

has fixed any share for such a case." He asked sahaaba about it. Mughira bin Shuba ﷺ said that the Prophet gave a grandmother one-sixth. To this Abu Bakr asked him, "Is there anyone with you?" Muhammad bin Maslamah al-Ansari ﷺ stood up to testify to the statement of Mughira ﷺ and Abu Bakr ﷺ gave the grandmother one-sixth [51].

Imaam Malik ﷺ related that:

> Abu Musa al-Ashari came and asked permission from 'Umar ibn al-Khattab to enter. He asked permission three times, and then went away. 'Umar ibn al-Khattab sent after him and said, "What's wrong with you? Why didn't you come in?"
> Abu Musa said, "I heard rasulullah ﷺ say, '*Ask permission to enter three times. If you are given permission, then enter. If not, go away.*'
> 'Umar said, "Who can confirm this? If you do not bring me someone to confirm it, I will do such-and-such to you."
> Abu Musa went out until he came to an assembly in the masjid which was called the Majlis-al-Ansar. He said, "I told Umar ibn al-Khattab that I heard rasulullah ﷺ say, '*Ask permission three times. If you are given permission, then enter. If not, go away.*'
> Umar said, 'If you do not bring me someone who can confirm it, I will do such-and-such to you'. If any of you have heard that, let him come with me.' "
> They said to Abu Sa'eed al-Khudri, "Go with him."
> Abu Said was the youngest of them. He went with him and told 'Umar ibn al-Khattab about that. 'Umar ibn al-Khattab said to Abu Musa, "I did not suspect you, but I feared lest people forge sayings of rasulullah ﷺ [17]."

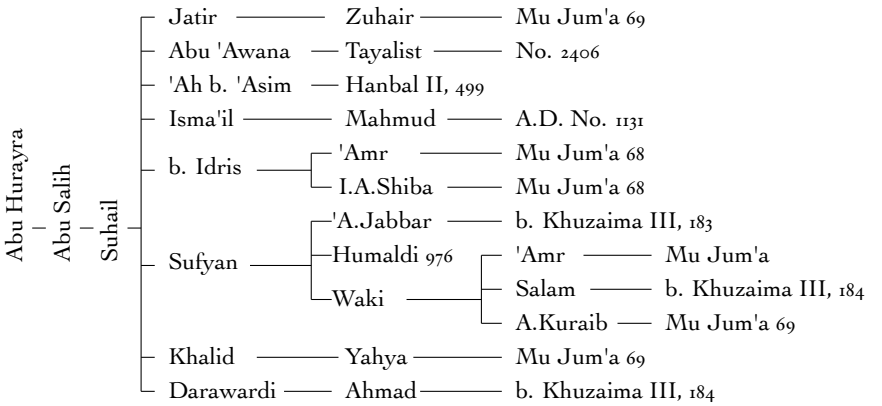
All these show the importance given to the narrators of hadeeth. Hadeeths contain chains of narrators going back rasulullah ﷺ, a sahaabi or a successor. The chain of narrators through which a hadeeth related is called isnaad. When a hadeeth is narrated, the main body of the hadeeth, *matn* ◇, follows the isnaad.

Soon easy acceptance of hadeeth became a thing of past as the trials in the fourth and fifth decade took their turn. As people begun to fabricate hadeeth to support their cause, ulama took it upon themselves to enquire about the the full chain of narrators. Ibn Sirin ﷺ (D 110H) said:

> They did not used to ask about isnaad, but when the civil war (*fitna*) arose, they said, "Name to us your men." As for those who belonged to Ahl al-Sunnah, their hadeeths were accepted and as for those who were innovators, their hadeeths were put aside ⅄.

So effective was the isnaad system in authentication that even well-known works of Arabic writers such as al-Jahiz (D 235H), al-Mubarrad (D 286 H), and Abu Faraj al-Asfahani adapted it [52]. For the growing number of hadeeth literature, this was to become so important that whole new sciences were developed for their authentication - e.g. *'Ilm al-Jarh wa al-Ta'dil* (The Knowledge of Criticism and Justification) and *'Ilm ar-Rijal* (The knowledge of the men).

◇ Matn - The main body of hadeeth.
⅄ See Saheeh Muslim Introduction.


Abu Hurayra
Abu Salih
Suhail
Jatir — Zuhair — Mu Jum'a 69
Abu 'Awana — Tayalist — No. 2406
'Ah b. 'Asim — Hanbal II, 499
Isma'il — Mahmud — A.D. No. 1131
b. Idris
'Amr — Mu Jum'a 68
I.A.Shiba — Mu Jum'a 68
Sufyan
'A.Jabbar — b. Khuzaima III, 183
Humaldi 976
'Amr — Mu Jum'a
Salam — b. Khuzaima III, 184
Waki
A.Kuraib — Mu Jum'a 69
Khalid — Yahya — Mu Jum'a 69
Darawardi — Ahmad — b. Khuzaima III, 184

The growth of hadeeth was a natural process, as the number chains of narrators increased for the same information, the number of hadeeth also increased. Sahaaba ﷺ migrated to various regions of the Muslim world and therefore travelling became a normal course of action for hadeeth learners and thereby, the number of isnaads.

Some hadeeth recorded even more than hundred times. Above example shows a set of isnaads going back to rasulullah ﷺ for his statement related by Abu Hurayra ﷺ only:

> *Whenever you pray Jum'a, pray four raka'a after it* [8].

This case was chosen for brevity▷, and for illustration of the isnaad system.

Regarding the importance of isnaad Sufyan al-Thauri ﷺ says:

> The isnaad is the believers weapon; thus, when he has no weapon, with what will he fight [50]?

Ibn Mubarak ﷺ said:

> Isnaad is part of deen, and if there were no isnaad, everyone would be free to report what he wants ⋆.

5.3.4 Hadeeth Classification

In the early days of Islaam, even though hadeeth narrators were few in number, trustworthy, and concentrated in few cities, sahaaba ﷺ and ulama entertained due caution as seen in the case of Abu Bakr and 'Umar ﷺ in the last section. However, with time ulama had to devise elaborate methods of sifting and classification of hadeeth to ascertain sunnah. This was essential as error can creep intentionally in the case of *hadeeth maudu'* and unintentionally in the case of *hadeeth Batil*.

▷Taken from [50], which contains example of some hadeeths with large number of isnaads.
⋆Introduction to Saheeh Muslim.

Intentional forgery are caused by among others

- Heretics who could not fight Islaam openly *.
- Weak minded people who fabricated with good intentions. When Abu 'Isma was asked about the hadeeth of excellence of the soorahs from 'Ikrimah when the students of 'Ikrimah did not know about it, he replied, "I saw that people had turned away from from the Qur'an and occupied with the fiqh of Abu Hanifah and the Maghazi of Muhammad ibn Ishaq, so I forged these hadeeths seeking reward in the next world [51]."
- Those who fabricated for the sake of rulers ◇ and story telling.
- Proverbs turned into hadeeth.
- Those who fabricated for the sake of sectarianism, politics, various prejudices and self-interest.

To facilitate hadeeth classification voluminous works have been written on the subject of Ilmul Rijal. Various characteristics of the transmitter were noted down such as the degree of accuracy, strength of memory, integrity and piety. Also included are the authenticating remarks made about them by recognised successors and ulama of later generations. A large number of books on weak and authentic narrators are cited in [70]. The following table gives an idea of the efforts made by some of the ulama of this science [66].

Name of Book	Author	Volumes	Narrators
Al-Tarikh al Kabir	Imaam Bukhari	9	13781
Al-Jarh wa-ta'dil	Ibn Abi Haatim	9	18050
Tahzib ut Tahzib	Ibn Hajar	12	12455
Nizaanul itidaal	Dhahabi	4	11053
Al mugni fid du'afa	Dhahabi	2	7854

Information stored in these volume were a great help in scrutinising the narrators of a hadeeth. These helped grading of narrators from the viewpoint of their reliability. Whereas early ulama gave four grades, later ones refined it further to have six or more grades ⅄. Below are some of the gradings in descending order of authentication:

(1) Sahaaba.

(2) Most trustworthy and accurate, *Thiqatun thabitun.* .

(3) Trustworthy and accurate without being superlative, *Thiqatun*.

(4) Truthful and free from serious errors, *Sudug*.

(5) Truthful but committing mistakes sometimes, *Sudug yahim.*

(6) Acceptable, no proof of being unreliable, *Maqbul*.

(7) Unknown in literary circles except through narration of a single 'alim, *Majhul*.

*Mughira ibn Sa'd al-Kufi and Muhammad ibn Sa'id al-Shami were crucified for it.
◇Remarkably only one example of this.
⅄Ibn Hajar ﷺ placed ulama in twelve grades.

These gradings are followed by lesser grades such as sinner (*faʃiq*), liar (*kaðhðhab*) and forger (*waðða*). Of course other terms were used for the same grades and differences also existed in the meaning of the terms used. This grading of narrators were to affect the reliability of isnaad and consequently the grading of hadeeth.

An isnaad is saheeh or authentic when its narrators belong to the first three grades. It becomes hasan or good when any of the narrators belong to the fourth, fifth or sixth grades. Hasan falls in between the saheeh and da'if or weak. An isnaad said to be *ðaʿif* when any of its narrators do not meet the criteria of saheeh or hasan, although several isnaads relating the same hadeeth independently will often increase the rank of the hadeeth to the level of hasan.

Hadeeths of rasulullah ﷺ can be classified in accordance with their status. Their broad classifications ▷ may be related to:

- The authority, e.g. rasulullah ﷺ, a sahaaba, or a successor; such hadeeths are called *marfuʿ* (elevated), *mauquf* (stopped) and *maqtuʿ* (severed) respectively.
- The links in the isnaad, i.e. whether the chain of reporters is interrupted or uninterrupted, e.g. *muʃnað* (supported), *muttaʃil* (continuous), *munqatiʿ* (broken), *muʿallaq* (hanging), *muʿðal* (perplexing) and *murʃal* (hurried).
- The number of reporters involved in each stage of the isnaad, e.g. *mutawatir* (consecutive) and *aħað* (isolated), the latter being divided into *ġharib* (scarce, strange), *ʿaziz* (rare, strong), and *maʃhhur* (famous).
- The manner in which the hadeeth has been reported, such as using the words 'an ("on the authority of"), *ħaððaθana* ("he narrated to us", *akhbarana* ("he informed us") or *ʃamiʿtu* ("I heard"). In this category falls the discussion about *muðallaʃ* (concealed) and *muʃalʃal* (uniformly-linked) hadeeths.
- The nature of the matn and isnaad, e.g. a hadeeth is declared *munkar* (denounced) if the text contains a vulgar expression, unreasonable remark or obviously-erroneous statement. If an expression or statement is proved to be an addition by a reporter to the text, it is declared as *muðraj* (interpolated).
- A hidden defect in the isnaad or text of a hadeeth. The defect can be caused in many ways; e.g. two types of hadeeth *muʿallal* are known as *maqlub* (overturned) and *muðtarib* (shaky).
- The reliability and memory of the reporters. Verdicts such as saheeh, hasan, da'if and *mauðuʿ* (fabricated, forged) rest mainly upon the nature of the reporters in the isnaad.

A reference work in this field which came to be the textbook for centuries is: *ʿUlum al-Hadeeth* of Abu 'Amr 'Uthman ibn al-Salah (D. 643H), known as *Muqaddimah ibn al-Salah*. In it he discussed sixty-five terms/concepts related to this science.

▷These are given in detail in [70].

The Case for Da'if Hadeeth

Ulama have disagreed over the status of weak hadeeth with respect to their transmission and acting upon them [71, 32]. For example, Ibn al-Arabee al-Maaliki ﷺ said:

> The weak hadeeth is not be acted upon at all.

Others stipulates condition for acting upon them. Al-Haafidh as-Sakhaawee ﷺ says in *al-Qawlul-Badee* - I heard our Shaykh (Ibn Hajr al-Asqalaanee) say many times and he wrote it for me with his own hand:

> Indeed the conditions for acting upon a weak hadeeth are three:
>
> 1. Upon which they all agree: that it should not be very weak so that excludes that only narrated by a liar, one accused of lying or one who makes serious mistakes.
> 2. That it falls under a general proof already present which excludes that which is invented, having no basis.
> 3. That in acting upon it one does not think that it is something established so that he does not attribute to rasulullah ﷺ that which he did not say.

(He said): And the last two are from Ibn Abdus-Salaam and his companion Ibn Daqeeq ul-Eid. And al-Alaaee declared that there is agreement upon the first point."

Ibn as-Salaah ﷺ said:

> If you want to quote a weak hadeeth without isnaad, then do not say: "Rasulullah ﷺ said: so and so" and it's like definitely stating that he said so, but say "It is reported that rasulullah ﷺ said" or "such and such has reached us from rasulullah ﷺ " and likewise for that whose authenticity you doubt. But "Rasulullah ﷺ said…" is only for that which you know to be saheeh.

Shaykh al-Albani ﷺ says regarding the use of "It is reported" etc. to indicate a weak hadeeth:

> But I do not regard this to be sufficient because of the preponderance of ignorance today since the saying of a writer or a khateeb on the minbar: "It is reported from rasulullah ﷺ that he said so and so", will hardly be understood by anyone to mean that the hadeeth is weak rather that must be clearly stated, as stated in the saying of Ali ﷺ "Speak to the people with that which they understand, do you wish that Allaah and His Messenger be disbelieved."

Ibn Taymiyyah ﷺ 's saying in this issue is:

> …the position of the ulama regarding acting on a weak hadeeth concerning excellent actions: it does not mean that something can be declared mustahab on the basis of a hadeeth which is not authentic. Since the category of mustahab is a shari'ah ruling and so is only established with a proof from the shari'ah. And anyone who declares that Allaah loves any action without a shari'i proof has prescribed something as part of the deen which Allaah did not permit just as if he had declared something halaal or haraam. Therefore ulama differ about what is mustahab as they differ about other than that, rather it is a principle of the prescribed deen.

> …And Ahmad's *
>
> saying: "When there comes *targheeb* [ר] and *tarheeb* [ג] we are lenient about the isnaads", means: that we narrate that with isnaad even if its narrators are not from the reliable ones who are a proof. And likewise the saying of those who say: "We act on it with regard to excellent actions" it means doing righteous actions such as reciting Qur'an, dhikr and avoiding wicked actions.
>
> …And if the weak hadeeths about excellent actions contain specifications and limitations such as salaat in a particular time with a certain recitation, or with particular characteristics then that is not permissible since declaring that particular way to be recommended requires a proof form the shari'ah.

The Case for Ahad Hadeeth

One of the major categories of hadeeth with regards to the chain of narrators is ahad hadeeths. This category encompass hadeeth narrated by:

- one person, *garib* (strange),
- two or more person, *aziz* (precious),
- a group of persons, *mash-hur* (popular) or *mustafidh* (widespread) [ף].

Ahad hadeeths do not satisfy the stringiest of conditions set for mutawatir hadeeth for which Shaykh Albani ﷺ outlines four conditions [77]:

1. Narrators must have trust and firm confidence in it.
2. Hadeeth must either be witnessed or heard.
3. The number of narrators in each group of the chain must be large enough to make fabrication impossible.
4. This numerate must be maintained throughout the chain of narrators.

Matters of 'aqeedah can and have been proven by ahad narrations and accepted by the majority of the ummah. Many beliefs have been established by ahad narrations, such as the intercession (*shafa'ah*) of rasulullah ﷺ, descriptions of the angels, jinn, jannah, jahannam, and much more.

Ahad hadeeth was to become a reason for deviation of a number of people from the understanding and belief of the salaf and the four imaams *. They differentiated between 'aqeedah and fiqh by saying that ahad hadeeths lead only to *dhann-raji'h* (closer to certainty than to falsehood) and so ahad hadeeth acceptable in the case of fiqh and not 'aqeedah, belief and the unseen.

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*Imaam Ahmad ﷺ said:
When there is a matter of halaal and haraam we are strict with regard to the isnaads, and if it is a matter of targheeb and tarheeb we are more lenient with regard to the isnaads.

[ר]Targheeb - Gentle encouragement.

[ג]Tarheeb - Warning.

[ף]Hanafi faqihs categorise *mashoor* or *mustafidh* separately.

*To verify one only needs to look at their beliefs from their books such as *fiqhul akbar* and find whether they are supported by ahad or mutawathir hadeeths.

If they did so for such ayat of the Qur'an as:

إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ

They follow but a guess and that which they themselves desire. | 53:23 |

and,

إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا

Certainly, conjecture can be of no avail against the truth. | 10:36 |

then, the dhann mentioned in theses ayats is not dhann-raji'h, rather it is *∂hann al-Marjooh* (based on guessing and conjecture). Dhann al-Marjooh amounts to nothing more than doubt and uncertainty, it does not amount to knowledge and following this is blameworthy. Allaah strongly criticised the disbelievers for depending on this dhann without making differentiation between 'aqeedah and fiqh. The following is an example of ayats, where dhann is used to criticise in the matters of shari'ah:

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا
مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ
هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ
إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

Those who took partners with Allaah will say: "If Allaah had willed, we would not have taken partners with Him, nor would our fathers ◇, and we would not have forbidden anything ⅄." Likewise belied those who were before them, till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie." | 6:148 |

Accepting ahad hadeeths in 'aqeedah is obligatory. Allaah said:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ
طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

And it is not for the believers to go forth [to battle] all at once. Of every division of them, a party only should go forth, that they (who are left behind) may get instructions in deen, and that they may warn their people when they return to them, so that they may beware (of evil). | 9:122 |

This applies to matters of 'aqeedah and fiqh, former being more important. Now if matters of 'aqeedah along with matters of fiqh cannot be taken from ahad hadeeth, then why did Allaah encourage a *tai'fah* (one or more persons) to warn their people?

◇ Matters of 'aqeedah and belief.
⅄ Matters of shari'ah.

With regard to the ayat:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ

> **You who believe! If a rebellious evil person comes to you with a news, verify it.** | 49:6 |

Ibn al-Qayyim ﷺ said:

> This (ayat) means that ahad khabar is to be accepted without the necessity of verification. If this khabar does not lead to certainty, then verification would have been ordered until certainty occurs…Many hadeeth by the companions have said the following: 'Rasulullah ﷺ said….'
>
> He only heard it from another companion. This saying is a testimony, from the narrator, that he accepts, with certainty, that the Messenger did or said what it (ahad hadeeth or khabar) says he did or said. If the ahad khabar does not lead to certainty ▷, then he (the companion or the narrator) has followed that which he has no knowledge and used it as proof coming from the Messenger.

Ahad hadeeths were accepted with certainty by the sahaaba ﷺ. Anas ibn Malik ﷺ narrated:

> The people of Yemen came to rasulullah ﷺ and said: "Send with us a person who should teach us sunnah and al-Islaam," whereupon he caught hold of the hand of Ubaydah and said:
> *"He is a man of trust of this ummah* [8]."

Similarly, rasulullah ﷺ sent other sahaaba, like 'Ali, Mu'adh and Abu Musa al-Ash'ari to other provinces. These emissaries of the prophet would then teach 'aqeedah among other matters of religion.

Narrated Said bin Jubair ﷺ:

> I said to Ibn 'Abbas, "Nauf al-Bukah claims that Musa, the companion of al-Khadir was not Musa of the children of Israel, but some other Musa."
>
> Ibn 'Abbas said, "Allaah's enemy has told a lie. Ubai bin Ka'b told us that the Prophet said,
> *Once Musa stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allaah admonished him as he did not attribute absolute knowledge to Him (Allaah). So, Allaah said to him,…* [6]"

Imaam Ash-Shafi'i ﷺ, commenting on this, which is clearly within the realm of unseen, made no differentiation between 'aqeedah and Laws with regard to ahad hadeeth:

> Ibn 'Abbas, as knowledgeable and pious as he is, accepted the khabar by Ubai bin Ka'b from the Messenger of Allaah. He even called a Muslim "a liar." This is because Ubai bin Ka'b told him of the Prophet what clearly indicates that Musa, who was sent to the Children of Israel, is the same one who accompanied al-Khidhr."

▷ Otherwise he would say, "was reported to have said."

5.4 Evolution of Fiqh

The knowledge of fiqh evolved many ways since the time of rasulullah ﷺ. To appreciate the various differences within the ummah and in the field of fiqh in particular, it is instructive to look at major changes historically. The topic is important mainly for two reasons:

1. Muslims are commanded to follow Allaah and His Messenger. Blind following of a particular imaam when evidence brought forward is contrary to the imaam's ruling on an issue, goes against principles of Islaam.
2. Bigoted following of a madhab is a source of disunity within the ummah. Effort should be made to eradicate such attitudes. In so doing etiquette of the salaf should be followed to avoid further discord.

Shari'ah embodies all the solutions for all conditions to come till the Hour as Allaah willed. However, hukm shar'i (shari'ah ruling) are dependent on relevant conditions which can vary with individual, time and place. Fiqh is a snapshot at a specific time of the shari'ah rulings as derived from its sources. Thus, with time the body of fiqh accumulates. If the condition doesn't change then the ruling on the object doesn't change and fiqh doesn't change. Therefore, a change in hukm shar'i does not mean a change in the shari'ah or the Will of Allaah.

5.4.1 Prophet's Lifetime

Faced with any kind of problem, be it a matter of interpretation or shari'ah ruling, sahaaba ﷺ would seek prophetic advice at first opportunity. He ﷺ would clarify issues for them and they would have no rancour in their hearts to follow suit. If they could not refer matters directly to the Prophet (e.g. if they lived away from Madeenah) then they would exercise their own judgement, perhaps reaching different conclusions. However, when they would meet the Prophet, they would review their interpretations with him. The Prophet would either approve of a particular judgement or would provide alternative [47].

Ibn 'Umar ﷺ narrated:

> On the day of *al-Ahzab*, rasulullah ﷺ said,
>
> *None of you should offer the 'Asr prayer but at Banu Quraiza's place.*
>
> The 'Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Quraiza," while some others said, "No, we will pray at this spot, for the Prophet did not mean that for us." Later on it was mentioned to the Prophet and he did not berate any of the two groups [6].

In this incident one group adopted the literal meaning while the other group derived a meaning from the Prophet's injunction suitable for their situation. Since rasulullah ﷺ approved of both groups each position was as valid as the other. The second group of sahaaba ﷺ understood that he ﷺ wanted them to get to their destination as quickly as possible. Hence performing the prayer before reaching Banu Quraiza did not contradict Prophet's order.

Another incident to the same effect reported by Amr ibn al-'Aas ﷺ:

> I had a sexual dream on a cold night in the battle of Dhat as-Salasil. I was afraid, if I washed I would die. I, therefore, performed tayammum and led my companions in the dawn prayer.
>
> They mentioned that to rasulullah ﷺ. He said: *Amr, you led your companions in prayer while you were sexually defiled?*
> I informed him of the cause which impeded me from washing. And I said: I heard Allaah say:
>
> **Do not kill yourself, verily Allaah is merciful to you.** | 4:29 |
>
> Rasulullah ﷺ laughed and did not say anything [10].

The process involved in deriving the shari'ah rulings demands only those who are qualified for it. Due to the risks involved rasulullah ﷺ discouraged those who are not capable for this task. The following two narrations will illustrate this:

Jabir ﷺ narrated:

> We went out on journey and one of our men was hit on the head by a stone. He then had a wet dream and so asked his companions: 'Can you find a ruling which would give me a dispensation to make tayammum?
> They replied: 'We do not find any dispensation for you while you can obtain water.'
> So he had the bath but subsequently died. When we got back to rasulullah ﷺ and told him what had happened, he ﷺ, said:
>
> *They killed him. May Allaah kill them. Why did they not ask if they did not know? The cure for the incapable one is merely to ask. It would have been sufficient for the deceased simply to make tayammum, or he could have bandaged his wound and passed his wet hand lightly over the bandaged area and the washed the rest of his body* [10].

Usamah bin Zayd ﷺ narrated:

> Rasulullah ﷺ sent us (to fight) against al-Huraqa (one of the sub-tribes) of Juhaina. We reached those people in the morning and defeated them. A man from the ansaar and I chased one of their men and when we attacked him, he said, "None has the right to be worshipped but Allaah."
>
> The ansaari refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Madeenah), this news reached the Prophet. He said to me, "*O Usama! You killed him after he had said, 'None has the right to be worshipped but Allaah?*' "
> I said, "O Rasulullah! He said so in order to save himself."
> The Prophet said, "*You killed him after he had said, 'None has the right to be worshipped but Allaah.*' "
> The Prophet kept on repeating that statement till I wished I had not been a Muslim before that day [6].

During prophet's time controversies did not lead to discord and schism or accusations. This is because they would go back to the Book of Allaah and His Messenger ﷺ.

Rasulullah ﷺ repeatedly warned against any discord between believers:

> *Do not engage in disagreement thereby causing discord among your hearts* [6].

Rasulullah ﷺ would always nip any disagreement in the bud as in the following incident narrated by 'Abdullah ibn 'Umar ﷺ:

> One day I called upon rasulullah ﷺ, during the midday rest. [While I was there], rasulullah ﷺ heard two men arguing loudly in disagreement over [the meaning of a Qur'anic verse]. Rasulullah ﷺ, went out with anger showing on his face and said:
>
> *People before you perished only because of their disagreement about the Scripture* *.

Narrated 'Abdullah ibn Mas'ud ﷺ:

> I heard a man reciting an ayat (of the Qur'an) but I had heard rasulullah ﷺ reciting it differently. So, I caught hold of the man by the hand and took him to rasulullah ﷺ who said, "*Both of you are right.*"

Shu'ba, the subnarrator said, "I think he [also] said to them, '*Don't differ, for the nations before you differed and perished* [6].'"

Qur'an itself cautions against ethics of disagreement. Ibn abi Mulaika is reported to have said: The two righteous persons were about to be ruined. They were Abu Bakr and 'Umar ﷺ who raised their voices in the presence of the Prophet when a mission from Bani Tamim came to him. One of the two recommended al-Aqra' bin Habis, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. Abu Bakr ﷺ said to Umar ﷺ, "You wanted nothing but to oppose me!" 'Umar ﷺ said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allaah revealed:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ

> **O you who have believed! Do not raise your voices above the voice of the Prophet.** | 49:2 |

Ibn az-Zubair said, "Since the revelation of this ayat, 'Umar used to speak in such a low tone that the Prophet had to ask him to repeat his statements." But Ibn az-Zubair did not mention the same about his (maternal) grandfather (i.e. Abu Bakr) [6].

5.4.2 Approach of the Righteous Khalifas

Just as sahaaba ﷺ differed on many issues during the lifetime of Prophet Muhammad ﷺ, there were many reasons for their differences afterwards. The very first issue they faced was immediately after his death concerning the reality of his death itself. Umar ibn al-Kattab ﷺ insisted that rasulullah ﷺ did not die, and threatened anyone who would indulge in this false rumour.

* Recorded by Ibn Hazm ﷺ in *al-Ihkam* [47].

Situation quickly changed when Abu Bakr ﷺ referred to the following verses of the Qur'an:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ
ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ
وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ ﴿١٤٤﴾

Muhammad ﷺ is no more than a messenger, and indeed (many) messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allaah, and Allaah will give reward to those who are grateful. |3:144|

And,

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾

Verily, you will die, and verily, they (too) will die. |39:30|

Sword fell from 'Umar ﷺ's hand and he himself fell to the ground. About these ayats he said: "By Allaah, it seems to me as if I had never read these verses before."

Just as sahaaba ﷺ referred to Qur'an they also referred to sunnah to solve their problems. When sahaaba ﷺ faced the question of where the Prophet should be buried, Abu Bakr ﷺ said: "I heard rasulullah ﷺ say: '*Whenever a prophet died he was buried where he died.*'" Hence, Prophet's grave was dug under his bed.

The two incidences above are examples where resorting to Qur'an and sunnah led to swift conclusion. At other times different interpretation/lack of evidences led to different verdicts by different sahaaba. The story, of sahaaba ﷺ in their dealing with Khawarij c → 394, is instructive in many ways and it exhibits an appeal to reason as well as Qur'an and sunnah [47].

Khalifas used to consult prominent sahaaba ﷺ before reaching decisions. Often they succeeded in reaching an ijma'. Among the trials the ummah faced during the time of Abu Bakr ﷺ was the legitimacy of fighting those who refused to pay zakaat. Some refused out of arrogance and conceit. Others with the false interpretation, that in the shari'ah, zakaat only payable to the Prophet. Abu Hurayra ﷺ narrated [47]:

> When rasulullah ﷺ passed away, Abu Bakr succeeded him and some of the Arabs reverted to kufr. 'Umar said: 'How can you fight people when rasulullah ﷺ has said:
> *I was commanded to fight people until they say 'la ilaha illa-Allah' - And whoever utters these words, his life and his property are inviolable except that which is he liable to pay and account for to God Almighty?*
>
> Abu Bakr said: 'By Allaah, I will certainly fight whoever makes a separation between salaat and zakaat for indeed zakaat is liable on wealth. By Allaah, if they withhold from me even a little goat which they used to pay during the lifetime of the Prophet, I would fight withholding it.'
>
> 'Umar said: 'By Allaah, it was none other than Allaah Who opened Abu Bakr's heart towards this decision to fight, and I realized that he was right.'

When Umar ﷺ was khalifa he chose Ibn Mas'ud ﷺ to do many assignments. Ibn Mas'ud ﷺ concurred with 'Umar in many of his judgements. Their methods of deduction were often similar and their juristic decisions often coincided [47]. Umar ﷺ reported to have said that he did not like to make decisions when Ali ibn Abu Talib ﷺ was absent.

According to al-Sha'bi ﷺ :

> Six of the sahaaba used to give fatwas to the people: Ibn Mas'ud, Umar ibn al-Khattab, Ali, Zayd ibn Thabit, Ubayy ibn Ka'b, and Abu Musa al-Ash'ari. And out of these, three would abandon their own judgements in favour of the judgements of three others: Abdullah ibn Mas'ud would abandon his own judgement for the judgement of Umar, Abu Musa would abandon his own judgement for the judgement of Ali, and Zayd would abandon his own judgement for the judgement of Ubayy ibn Ka'b [169].

During the khalifat of 'Umar ﷺ, he did not allow sahaaba from muhajirs and ansaar to leave Madeenah to settle permanently elsewhere. They could go only if necessary for the purpose of an expedition, administrative or judicial post etc. but they had to return to participate in various affairs of the ummah. This facilitated reaching consensus on many issues.

However, when Uthman ﷺ became khalifa, he did not see any problem in sahaaba residing permanently in other Muslim lands. As a result, the jurists and reciters of the Qur'an among them spread out in places like Basrah and Kufah, Egypt and Greater Syria [47].

The residence of leading sahaaba were:

- Basrah: Imran ibn Husayn (D 52H), Abu Musa Ashari (D 44H);
- Kufah: Abdullah ibn Masud (D 32H) and Ali (D 40H);
- Damascus: Mu'adh ibn Jabal (D 18H) and Abu Darda (D 32H);
- Fustat: Abdullah ibn al-Aas (D 73H) and Abu Dharr (D 31H);
- Madeenah: Umar (D 23H), Uthman (D 35H), Ibn Umar (D 73H), Aa'isha (D 58H), and Zayd ibn Thabit (D 45H);
- Makkah: Ibn 'Abbas (D 69H).

5.4.3 The Time of al-A'immah al Mujtahidun

Around this time variation in usool-al-fiqh appeared. In Madeenah and in the wider region of Hijaz there existed abundance of hadeeth and practice of sunnah. The school of fiqh developed there throughout the time of khulafa ar-Rashidin and the greater part of the Umayyad rule was known as ahl al-Hadeeth for the strict adherence and love for sunnah. The ulama of ahl al-Hadeeth being the students of the sahaaba jealously preserved the legal knowledge (decisions and judgements) they inherited. They would resort to *ra'y* [4] only reluctantly and when the Qur'an, hadeeth and the legal precedents of sahaaba ﷺ totally failed to give guidance.

[4] Ra'y - Literally opinion, rhetoric.

In contrast places like Kufa, lack of hadeeth necessitated increased reliance on ra'y. The beginning of this school is usually attributed to Abdullah ibn Mas'ud ﷺ, who in about 20H, was commissioned to Kufah by 'Umar ﷺ to teach the Qur'an and Fiqh. Faced with problems without precedence in Madeenah, he would often use his ra'y, of course, subject to the dicta of the Qur'an. After him, this method of deduction was maintained and advanced by his pupils and also by Ali ﷺ who had stayed there as khalifa for about four years prior to his murder.

These were the two very well-defined and widely prevalent schools of fiqh of the Umayyad period. The ahl al-Hadeeth dominated the whole of Hijaz, parts of Syria and Egypt, whereas ahl-e-Ra'y dominated in Kufah, Basrah and the rest of Iraq. Among the followers of these two schools, there existed extremists who either entirely banned ra'y and took hadeeth [3] as the exclusive source of legislation after the Qur'an [4], while others forsook hadeeth totally and declared ra'y as the only satisfactory means of legislation after the Qur'an [5].

5.4.4 Emergence of Madhabs

During the 'Abbasid period the norm of appointing qadis in every city continued as before to provide legal verdicts. Besides there were independent faqihs who did not want to be affiliated with the rulers. Common people were free to consult them for their expertise. Some of these faqihs were to become famous for their insight, knowledge and piety. Most of them broadly followed the two schools of thought already taken some form or other. The ones quite distinct from these are say Dhahirees who had taken a literal interpretation of text.

Soon people started to associate themselves with certain faqih. The students over time begun to compile books on their faqih's opinions. Such associations started to harden the attitude of the commoners. They begun to identify themselves with what came to be known as madhab. These madhahs are different from ahl-e-Ra'y and ahl al-Hadeeth in that they are evolved around certain personalities. The notable faqihs of this era are: Hasan Basri (Basrah), Awzai (Syria), Abu Hanifah (Iraq), Layth ibn Saad (Egypt), Malik ibn Ans (Madinah), Sufyan ibn Uyaynah (Makkah), Shafi'i (Egypt), Ishaq ibn Rahwayh (Iraq), Abu Thawr (Adharbaijan and Armenia), Ahmad ibn Hanbal (Baghdad), Daud Zahiri (Khurasan) and Ibn Jarir Tabari (Iraq).

The survival of the methodology and fiqh necessitated that the faqih have sufficient following and talented students to carry forward the madhab where their teacher left. By third century the number of madhabs begun to decline, due to lack of official patronage or influential followers. The bulk of ummah were congregating around the four madhabs of Abu Hanifah ﷺ, Shafi'i ﷺ, Malik ﷺ and Ahmad ibn Hanbal ﷺ even though there were many other mujtahids who were free to do ijtihad and their opinions were compiled just as the fiqh of madhabs. For Hanafi madhab it was his students Muhammad Hasan, Zufar Hudhali and Abu Yusuf (chief justice of the realm) who compiled his *Fatawa*, and those of his predecessors of the ahl-e-Ra'y and tackle new problems using usools of Abu Hanifah ﷺ.

[3] Hadeeth at the time covered the traditions of rasulullah ﷺ, the sahaaba ﷺ and the taabi'is.
[4] e.g. followers of Daud Zahiri (D 270H).
[5] e.g. Khawarij.

Malik ﷺ, Ahmad ibn Hanbal ﷺ and Shafi'i ﷺ are all from the ahl al-Hadeeth, but differed from one another in other usools of fiqh. Unlike Abu Hanifah ﷺ, Malik ﷺ did not stipulate conditions for the acceptance of a hadeeth, and accepted saheeh or hasan hadeeths. He preferred ijma' of the entire population of Madeenah or its majority as law over saheeh and hasan hadeeths. He also gave preference to the judgements of sahaaba ﷺ and the taabi'is over qiyaas. Shafi'is recognised the legal authority of a saheeh hadeeth in preference to qiyaas, ijma' or the judgement of a sahaaba or taabi'i. He extended the scope of ijma to the people of other places also. Ahmad ibn Hanbals based almost all his judgements on hadeeth. He preferred even Mursal or Daif hadeeths to the legal verdicts of the taabi'is. Qiyaas is sought only in extreme necessity.

It should be noted with respect to hanafee madhab that, their followers especially, Abu Yusuf and Muhammad Hasan pacified their views on the role of ra'y to relax their conditions of accepting hadeeth of Prophet. This tendency continued to the extant that the famous hanafee fiqh book, *al-Hidayah* (600H), defending almost all their fatwas from hadeeth point of view. At this late stage the usools of various madhabs matured and written down.

Chapter Notes

[a] Categories of Mujtahids

The categories of mujtahids are listed below in the order of excellence [60, 55]:

1. **Mujtahid in Shar'** : One who never follows any mujtahid and is himself the source of methods and principles. The learned among the sahaaba, Sa'eed ibn al-Musayyib, Ibrahim al-Nakhai, the leading imaams of four madhab, al-Awzai are in this category.
2. **Mujtahid in Madhab** : These mujtahids, although following the general principles of their respective imaams, were free to oppose in the implementation. Prominent names include Zufar ibn al-Hudhayl, Hasan ibn Ziyad in the Hanafi madhab; Ismail ibn Yahya al-Muzani, Uthman Taqi al-Din ibn al-Salah and Jalal al-Din al-Suyuti in the Shafi'i madhab; Ibn Abd al-Barr and Abu Bakr ibn al-Arabi in the Maliki, and Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah in the Hanbali madhab.
3. **Mujtahid in Mas'alah** : These did ijtihad on issues which have no precedence in their madhab, i.e., as Abul Hasan al-Karkhi and Abu Jafar al-Tahawi in the Hanafi madhab; Abu al-Fadl al-Marwazi and Abu Ishaq al-Shirazi in the Shafi'i madhab; Abu Bakr al-Abhari in the Maliki, and Amr b. Husayn al-Khiraqi in the Hanbali madhab. This group does not oppose their imaams in its decisions.
4. **Ashab al-Takhrij** : This group does not have authority for ijtihad. They just clarify what are not clear in their madhhab books based on other texts of their imaams, e.g. Abu Bakr al- Jassas and Abu Abd Allaah al-Jurjani.

5. **Ashab al-Tarjih** : They are faqihs who just prefer those opinions which are better and more accurate than the others among the opinions and reports made in their madhab, e.g. al-Marghinani in the Hanafi madhab; al-Nawawi in the Shafi'i madhab; Ibn Rushd in the Shafi'i madhab and Ibn Qudamah in the Hanbali madhab.
6. **Ashab al-Tamyiz** : This group is one who differentiates among manifest (Zahir al-Riwayah) and the rare and obscure (al-Nawadir), and strong views and weak opinions etc. Abu'l-Barakat al-Nasafi, Taj al-Shari'ah and Muzaffar al-Din ibn al-Sa'ati are at this level.
7. **Simply Muqallids** : These are those who have no previously mentioned authorities and they simply memorized the majority of the hukms and problems and their solutions in their schools of thought.

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Types of Qur'anic rules

The types of Qur'anic rules include [61, 53], for example:

1. *'amm*: general applicability to different types of legal rulings;
2. *khass*- applicable to only one particular ruling or type or type or ruling;
3. *mujmal*- which require details and explanation in order to be properly understood;
4. *mubayyan*- which are plain with out added details;
5. *mutlaq*- applicable without restriction;
6. *muqayyad*- which have restrictions;
7. *nass*- which unequivocally decide a particular legal question;
8. *zahir*- with a probable legal signification, but which may also bear an alternative interpretation;
9. *nasikh*- which supersede previously revealed Qur'anic verses;
10. and *mansukh*- which are superseded by later verses.

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c

Discussion with Khawarij

Ibn 'Abbas ﷺ relates that, regarding Khawarij, 'Ali ibn Abi Talib ﷺ instructed: "Do not fight them until they secede. They will secede." Ibn 'Abbas ﷺ then said: "0 Ameer-ul-mu'mineen! Be soothed with salaat. I want to go to the Khawarij, listen to what they have to say and talk to them." "I am afraid for you on their account, " replied Ali. Confident of his own peacefulness as one not known to cause anyone any harm, Ibn 'Abbas ﷺ put on his best Yemeni clothes and walked to the camp of the Khawarij. "What sort of clothes are these?" they asked Ibn 'Abbas ﷺ, who replied by reciting the verse of the Qur'an:

> **Say! Who has declared unlawful the beautiful gifts of Allaah which He has produced for His servants and the pure and wholesome things which He has provided for sustenance?** | 7:32 |

and added: "I saw rasulullah ﷺ, wearing the best Yemeni clothes."
"It's all right," said the Khawarij, "but what brings you here?"
He replied: "I come to you from the camp of the cousin and sahaaba ﷺ. They ﷺ know more about the Revelation than you and it was among them that the Qur'an was revealed. I came to tell you about

them and then go back and tell them about you. Why are you hostile to them?"
Dismissively, one of the Khawarij said: "Beware of talking to him. The Quraysh are indeed a contentious people. Allaah ﷻ said:

Indeed, they are a contentious people. | 43:58 |

Another suggested that they should talk to him and they nominated two or three men to do so. They gave Ibn 'Abbas ﷺ the choice of who should speak first, and he suggested that they should. The men proceeded to relate three complaints against Ali ibn Abi Talib ﷺ. The first was that he had appointed men to pass judgement in matters pertaining to the religion of Allaah knowing that He has said:

Judgement rests with none but Allaah. | 6:57 |

They referred to the fact that 'Ali ﷺ had agreed to accept the arbitration of Abu Musa al-Ash'ari and 'Amr ibn al-'Aas ﷺ in the dispute with Mu'awiya ﷺ. In reply Ibn 'Abbas ﷺ said that Allaah has allowed men to pass judgement in matters pertaining to His religion even in the case of a quarter dirham, a rabbit * or a dispute between a man and his wife. In this latter case he cited the verse of the Qur'an:

Appoint (two) arbitrators, one from his family and the other from her's. | 4:35 |

And in the end, he asked: "Now which is more important: arbitration between husband and wife or arbitration to prevent the shedding of blood and to preserve the unity of the ummah?'

They conceded this point but then complained about the fact that 'Ali ﷺ did not insist on the title of Ameer-ul-mu'mineen during the arbitration process. They asked: "Is he Ameer-ul mu'mineen or Ameer-ul-kafirin?" Ibn 'Abbas ﷺ asked whether they would reconsider their position if he cited verses from the Qur'an and the Sunnah of the Prophet. They said they would and he continued: "You must have heard directly or indirectly that on the day of Hudaybiyah, Suhayl ibn 'Amr came [as a negotiator] to rasulullah ﷺ. The Prophet directed 'Ali ﷺ: '*Write: This is the truce agreed upon by Muhammad, the Messenger of Allaah.*' 'Amr objected saying: 'If we knew that you were the Messenger of Allaah, we would not have fought against you.' The Prophet thereupon instructed '*Ali: 'Erase it, All.*' If the Prophet did not insist on being called Messenger of Allaah, why could All not forgo being called Ameer-ul-mu'mineen?' " They were satisfied on this point also.

Their third complaint was that 'Ali fought in the battles of Siffin and the Camel and did not take booty or prisoners of war. Ibn 'Abbas ﷺ asked them: "Would you take your mother [referring to Aa'isha, the wife of the Prophet] as a prisoner of war and confiscate her property? If your answer is yes, then you would be disbelievers in the Book of Allaah and you would have left Islaam…" Ibn 'Abbas ﷺ again asked, after quoting from the Qur'an and the Sunnah, whether they were satisfied on this point and they agreed. As a result of this verbal challenge, a substantial number of the Khawarij returned to 'Ali's camp, but the majority remained obdurate. These were people who had unsheathed their swords, and were ready to fight those who had differed from their line of thought, considering it lawful to take their lives and property. Nonetheless, when they were challenged to debate and accept the truth, many of them responded. When they were reminded of the Qur'an they reflected on it. When they were invited to dialogue they responded with open hearts. It is pertinent to ask how Muslims of the present day stand in relation to such attitudes.

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*Ibn 'Abbas ﷺ refers here to the Qur'anic verse | 5:95 | concerning the hunting of game while in a state of ihram during hajj.

6

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The Last Ummah

This chapter briefly outlines the struggle of the Muslim ummah at the time prophet Muhammad ﷺ, linking it to the life and struggles of generations of Muslims during previous prophets عليهم السلام. The route to success and failure has been made amply clear through their accounts of victories, hardships and calamities. This aids our understanding of the message brought by the prophets and divine scriptures. It is a great favour upon us that Allaah ﷻ made us from this ummah - not only do we owe so much to rasulullah ﷺ and the forerunners of this ummah, but we still find their accounts a tremendous source of strength and courage.

The light of guidance brought by rasulullah ﷺ was to spread to the dominions of man and jinn. Muslims of all ages however had to go through hardships/turmoil in order to save their eeman. It is no different today. And that's why Allaah narrated their story so often in the Qur'an. Similarly, many hadeeth narrates their accounts. Rasulullah ﷺ, along with sahaaba ﷺ suffered many troubles to safeguard their deen and to propagate deen for everyone till the Day of Judgement. The noble endeavours of rasulullah ﷺ and his sahaaba ﷺ were attested even by his arch-enemies. Narrated by ibn 'Abbas ﷺ:

> Abu Sufiyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraysh. They were merchants doing business in Sham *, at the time when Allaah's Apostle had truce with Abu Sufiyan and Quraysh infidels. So Abu Sufiyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?"
> Abu Sufiyan replied, "I am the nearest relative to him."
> Heraclius said, "Bring him close to me and make his companions stand behind him."
>
> Abu Sufiyan added, "Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufiyan added, "By Allaah! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet.
>
> The first question he asked me about him was: 'What is his family status amongst you?'
> I replied, 'He belongs to a good (noble) family amongst us.'
> Heraclius further asked, 'Has anybody amongst you ever claimed the same before him?'
> I replied, 'No.'
> He said, 'Was anybody amongst his ancestors a king?'
> I replied, 'No.'
> Heraclius asked, 'Do the nobles or the poor follow him?'
> I replied, 'It is the poor who follow him.'
> He said, 'Are his followers increasing decreasing?'
> I replied, 'They are increasing.'
> He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'
> I replied, 'No.'
> Heraclius said, 'Have you ever accused him of telling lies before his claim?'
> I replied, 'No.'
> Heraclius said, 'Does he break his promises?'
> I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.
> Heraclius asked, 'Have you ever had a war with him?'

*Syria, Palestine, Lebanon and Jordan.

I replied, 'Yes.'
Then he said, 'What was the outcome of the battles?'
I replied, 'Sometimes he was victorious and sometimes we.'
Heraclius said, 'What does he order you to do?'
I said, 'He tells us to worship Allaah and Allaah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following:

'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allaah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allaah and Allaah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.'

Heraclius then asked for the letter addressed by Allaah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

In the name of Allaah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allaah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islaam, and if you become a Muslim you will be safe, and Allaah will double your reward, and if you reject this invitation of Islaam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allaah's Statement:)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ
ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

O people of the scripture! Come to a word common to you and us that we worship none but Allaah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allaah. Then, if they turn away, say: Bear witness that we are Muslims. | 3:64 |

Abu Sufiyan then added, 'When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha (the Prophet Muhammad) has become so prominent that even the King of Bani al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islaam [6].'

6.1 Muslims of Past Eras

There is a lot to be learnt from the stories of earlier nations: their sacrifice, victories and trials. In fact, ulama claim that the reason why there is so many accounts of Bani Israel in the Qur'an is because Bani Israel resembles this ummah in great detail.

6.1.1 Rescue of the People of Nooh

In salvation of the people of Nooh from the great flood, Allaah set a blazing example for Muslims of all ages. When flood came Allaah protected the Muslims and left disbelievers to take care of themselves. They, including Nooh's own son, naively relied on their know-how and power.

قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ

The son replied: "I will betake myself to a mountain, it will save me from the water." | 11:43 |

قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ
مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾

Nooh said: "This day there is no saviour from the Decree of Allaah except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned. | 11:43 |

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿١٥﴾

Then We saved him and those with him in the ship, and made it (the ship) a sign for the worlds. | 29:15 |

6.1.2 Tawakkul of the Family of Ibrahim

Narrated Ibn 'Abbas ﷺ [6]:

> The first lady to use a girdle was the mother of Isma'il. She used a girdle so that she might hide her tracks from Sarah. Ibrahim brought her and her son Isma'il while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zam-Zam, at the highest place in the masjid. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's mother followed him saying, "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything?"
> She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allaah ordered you to do so?"
> He said, "Yes."
> She said, "Then He will not neglect us," and returned while Ibrahim proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'bah, and raising both hands, invoked Allaah saying the following prayers:
>
> رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا
> لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ
> ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ ﴿٣٧﴾
>
> **…O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform salaat. So fill some hearts among men with love towards them, and provide them with fruits so that they may give thanks.…** | 14:37 |
>
> Isma'il's mother went on suckling Isma'il and drinking from the water. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that seven times.
>
> The Prophet said:
>
> *This is the source of the tradition of the walking of people between them. When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, "O, (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of Zam-Zam, digging the earth with his heel (or his wing), till water flowed*

from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.

…May Allaah bestow Mercy on Isma'il's mother! Had she let the Zam-Zam, Zam-Zam would have been a stream flowing on the surface of the earth.… Then she drank and suckled her child. The angel said to her, "Don't be afraid of being neglected, for this is the House of Allaah which will be built by this boy and his father, and Allaah never neglects His people." The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they were coming through the way of Kada'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, "This bird must be flying around water, though we know that there is no water in this valley." They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came. …Isma'il's mother was sitting near the water. They asked her, "Do you allow us to stay with you?" She replied, "Yes, but you will have no right to possess the water." They agreed to that.

…Isma'il's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Isma'il's mother had died, Ibrahim came after Isma'il's marriage in order to see his family that he had left before, but he did not find Isma'il there. When he asked Isma'il's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Isma'il came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Isma'il said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Isma'il said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Isma'il divorced her and married another woman from amongst them.

Then Ibrahim stayed away from them for a period as long as Allaah wished and called on them again but did not find Isma'il. So he came to Isma'il's wife and asked her about Isma'il. She said, 'He has gone in search of our livelihood.' Ibrahim asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off.' Then she thanked Allaah. Ibrahim said, 'What kind of food do you eat?' She said. 'Meat.' He said, 'What do you drink?' She said, 'Water." He said, "O Allaah! Bless their meat and water."
…At that time they did not have grain, and if they had grain, he would have also invoked Allaah to bless it. …If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah.

…Then Ibrahim said to Isma'il's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Isma'il came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Isma'il asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Isma'il said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.'

Then Ibrahim stayed away from them for a period as long as Allaah wished, and called on them afterwards. He saw Isma'il under a tree near Zam-Zam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him. Ibrahim said, 'O Isma'il! Allaah has given me an order.' Isma'il said, 'Do what your Lord has ordered you to do.' Ibrahim asked, 'Will you help me?' Isma'il said, 'I will help you.' Ibrahim said, Allaah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." …"Then they raised the foundations of the House (i.e. the Ka'bah). Isma'il brought the stones and Ibrahim was building, and when the walls became high, Isma'il brought this stone and put it for Ibrahim who stood over it and carried on building, while Isma'il was handing him the stones, and both of them were saying,

O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing. | 2:127 |

Then both of them went on building and going round the Ka'bah saying:

O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing. | 2:127 |

6.1.3 Exodus: Children of Israel

In Egypt the Fir'awn was oppressing Children of Israel who were believers. Allaah ﷻ then decided to help them. Truly Allaah is the only One who decides rulership on Earth. Allaah says:

إِنَّ فِرْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ
يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْيِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾ وَنُرِيدُ
أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِي ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ
ٱلْوَٰرِثِينَ ﴿٥﴾

Verily, Fir'awn exalted himself in the land and made its people sects, weakening (oppressing) a group among them, killing their sons, and letting their females live. Verily, he was of the mufsids. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. | 28:4-5 |

Allaah sent Musa ﷺ as a prophet to Fir'awn with multiple signs to invite him to recognise Him. Fir'awn rejected the call and fixed a date with his magicians to prove Musa wrong.

On the day of festival he gathered all the people to witness it and promised great rewards for the magicians. Allaah said:

فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ
عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

When they had thrown, Musa said, 'What you have brought is magic. Allaah will certainly prove it false. Allaah does not uphold the actions of corrupters.' Allaah confirms the Truth by His words, even though the evildoers hate it. | 10:81-2 |

When Musa ﷺ threw his stuff, it immediately turned into a serpent, and swallowed up the handiwork of the magicians. The magicians were not only humbled but they fell prostate recognised the truth as Muslims.

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ
فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ
أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى
فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا
لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾

Fir'awn said: "Believe you in him [Musa] before I give you permission? Verily! He is your chief who taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us ◇ can give the severe and more lasting torment." They said: "We prefer you not over the clear signs that have come to us, and to Him (Allaah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allaah is better as regards reward in comparison to your reward, and more lasting. | 20:71-3 |

Fir'awn feared people will turn away from him and believe in Allaah. So he decided to kill Musa ﷺ. A believer in the court of Fir'awn, who kept his faith concealed, remarked:

أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ
وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ
ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَٰقَوْمِ لَكُمُ
ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ

Would you kill a man because he says: My Lord is Allaah, and he has come to you with clear signs from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity)

◇I (Fir'awn) or the Lord of Musa (Allaah).

> **wherewith he threatens you will befall on you." Verily, Allaah guides not one who is a transgressor, a liar! O my people! Yours is the kingdom this day, you are uppermost in the land. But who will save us from the torment of Allaah, should it befall us?** | 40:28-9 |

For the tyranny and arrogance of Fir'awn and his circle of people Allaah sent many punishments on them:

وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ
يَذَّكَّرُونَ ﴿١٣٠﴾

> **And indeed We punished the people of Fir'awn with years of drought and shortness of fruits, that they might remember (take heed).** | 7:130 |

فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ
فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾

> **So We sent on them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.** | 7:133 |

Whenever the plague came down on them they said, "Musa, pray to your Lord for us by the contract He has with you. If you remove the plague from us, we will definitely believe in you and send the tribe of Israel away with you." But when Allaah removed the plague from them they broke their word [90]. Their heedlessness only took them closer to their own eventual destruction.

Meanwhile Musa ﷺ kept inviting his people to trust in Allaah to rescue them:

وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾

> **And Musa said: "O my people! If you have believed in Allaah, then put your trust in Him if you are Muslims."** | 10:84 |

and so they prayed:

فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا
بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾

> **They said: "In Allaah we put our trust. Our Lord! Make us not a trial for the folk who are zaalims. And save us by Your Mercy from the disbelieving folk."** | 10:85-6 |

Musa ﷺ also prayed to Allaah for destruction of Fir'awn and his ruling circle which was granted. Allaah revealed to Musa to take the Children of Israel by night as they were certainly be pursued. Then Fir'awn sent marshals to all the cities saying:

إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾

Verily! These indeed are but a small band. And verily, they have enraged us; But we are host all assembled, amply fore-warned. | 26:54-6 |

And when the two hosts came into sight of one another, Musa ﷺ 's companions said, 'We will surely be overtaken!' He said, 'Never! My Lord is with me and He will guide me.' So Allaah revealed to Musa ﷺ to strike the sea with his staff. And it split in two, each part like a towering cliff. By mercy of Allaah the tribe of Israel crossed the sea and Fir'awn and his troops pursued them out of tyranny and enmity. Then, when he was on the point of drowning, he said, 'I believe that there is no god but Him in Whom the tribe of Israel believe. I am one of the Muslims.' But it was too late. Allaah ﷻ made an example of this:

فَٱلۡيَوۡمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنۡ خَلۡفَكَ ءَايَةٗۚ وَإِنَّ كَثِيرٗا مِّنَ ٱلنَّاسِ
عَنۡ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our ayat. | 10:92 |

Thus Allaah brought security and honour to the Children of Israel after a state of insecurity and humiliation:

وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا
ٱلَّتِي بَٰرَكۡنَا فِيهَاۖ وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْۖ
وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ يَعۡرِشُونَ ﴿١٣٧﴾

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected. | 7:137 |

6.1.4 Incidences of Ditch

Ulama disagree as to the time and place of this incidence, some even suggesting existence of several separate incidences of the same nature [19]. Allaah ﷻ details this in the Qur'an:

قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ ﴿٤﴾ ٱلنَّارِ ذَاتِ ٱلۡوَقُودِ ﴿٥﴾ إِذۡ هُمۡ عَلَيۡهَا قُعُودٞ ﴿٦﴾ وَهُمۡ
عَلَىٰ مَا يَفۡعَلُونَ بِٱلۡمُؤۡمِنِينَ شُهُودٞ ﴿٧﴾ وَمَا نَقَمُواْ مِنۡهُمۡ إِلَّآ أَن يُؤۡمِنُواْ بِٱللَّهِ ٱلۡعَزِيزِ
ٱلۡحَمِيدِ ﴿٨﴾ ٱلَّذِي لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ ﴿٩﴾

Cursed were the people of the Ditch [ك]. Of fire fed with fuel. When they sat by it (fire). And they witnessed what they were doing against the believers (i.e. burning them). And they had no fault except that they believed in Allaah, the All-Mighty, Worthy of all Praise! To Whom belongs the dominion of the heavens and the earth! And Allaah is Witness over everything. | 85:4-9 |

[ك] In the story of the Boy and the King.

After describing this incidence Allaah ﷻ informs us of the punishment meted out to those who perpetrate such atrocities and rewards for those continues in righteous deeds:

إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ
عَذَابُ ٱلْحَرِيقِ ﴿١٠﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾

Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire. Verily, those who believe and do righteous good deeds, for them will be jannah under which rivers flow. That is the great success. | 85:10-11 |

Rasulullah ﷺ provided a detailed account of this story:

There lived a king before you and he had a (court) magician. As he grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic.

He (the king) sent him a young boy so that he should train him. And on his way (to the magician) he (the young boy) found a monk sitting there. He listened to the monk's talk and was impressed by it. It became his habit to pass by the monk and spent the time with him listening to his teachings and then leave to the magician late. He (the magician) beat him because of delay. He made a complaint of that to the monk and he said to him: When you feel afraid of the magician, say: Members of my family had detained me. And when you feel afraid of your family you should say: The magician had detained me.

It so happened that there came a huge beast (of prey) and it blocked the way of the people, and he (the young boy) said: I will, come to know today whether the magician is superior or the monk is superior. He picked up a stone and said: 0 Allaah, if the affair of the monk is dearer to Thee than the affair of the magician, cause death to this animal so that the people should be able to move about freely. He threw that stone towards it and killed it and the people began to move about.

He then came to that monk and informed him and the monk said: Sonny, today you are superior to me. Your affair has come to a stage where I find that you would be soon put to a trial, and in case you are put to a trial don't give my clue.

That young man began to treat the blind and those suffering from leprosy. He in fact began to cure people from (all kinds) of illness. When a companion of the king who had gone blind heard about him, he came to him with numerous gifts and said: If you cure me, all these things collected together here would be yours.
He said: I myself do not cure anyone. It is Allaah Who cures and if you affirm faith in Allaah, I shall also supplicate Allaah to cure you.
He affirmed his faith in Allaah and Allaah cured him and he came to the king and sat by his side as he used to sit before. The king said to him: Who restored your eyesight?

He said: My Lord!
The king got astounded: should it mean that your Lord is another One besides me.
He said: My Lord and your Lord is Allaah, so he (the king) took hold of him and tormented him till he gave a clue of that boy.

The young man was thus summoned and the king said to him: O boy, it has been conveyed to me that you have become so much proficient in your magic that you cure the blind and those suffering from leprosy and you do such and such things.
The boy said: I do not cure anyone; it is Allaah Who cures.

The king took hold of him and began to torment him. Eventually the boy gave a clue of the monk. The monk was thus summoned and it was said to him: You should turn back from your religion. He, however, refused to do so. He (ordered) for a saw to be brought, he (the king) placed it in the middle of his head and tore it into parts till a part fell down. Then the courtier of the king was brought and it was said to him: Turn back from your religion. And he refused to do so, and the saw was placed in the midst of his head and it was torn till a part fell down. Then that young boy was brought and it was said to him: Turn back from your religion. He refused to do so and he was handed over to a group of his courtiers.

The king ruled: Take him to such and such mountain,[1] make him climb up that mountain and when you reach its top (ask him to renounce his faith) but if he refuses to do so, then throw him.
So they took him and made him climb up the mountain and he said: O Allaah, save me from them (in any way) Thou likest and the mountain began to quake and they all fell down and that person came walking to the king. The king said to him: What has happened to your companions (the courtiers)? He said: Allaah has saved me from them.

He (the king) again handed him to some of his courtiers and said: Take him and carry him in a small boat and when you reach the middle of the ocean (ask him to renounce) his religion, but if he does not renounce his religion throw him. So they took him and the boy said: O Allaah, save me from them and what they want to do. It was quite soon that the boat turned over and they were drowned and he came walking to the king, and the king said to him: What has happened to your companions (the courtiers)?
He said: Allaah has saved me from them, and he said to the king: You cannot kill me until you do what I ask you to do.
And he said: What is that?

He said: You should gather people in a plain and hang me by the trunk (of a tree). Then take hold of an arrow from the quiver and say: In the name of Allaah, the Lord of the worlds, then shoot an arrow and if you do that then you would be able to kill me.

The king called the people in an open plain and tied the boy to the trunk of a tree, then he took hold of an arrow from his quiver and then placed the arrow in the bow and then said: In the Name of Allaah, the Lord of the young boy; he then shot an arrow and it bit his temple. He (the boy) placed his hands upon the temple where the arrow had bit him and he died and the people said: We affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man, we affirm our faith in the Lord of this young man.

The courtiers came to the king and it was said to him: Do you see that Allaah has actually done what you aimed at averting. They (the people) have affirmed their faith in the Lord. The king commanded ditches to be dug at certain points in the path. When these ditches were dug, and the fire was lit in them it was said (to the people): He who would not turn back from his (the boy's) religion would be thrown in the fire or it would be said to them to jump in it. (The people courted death but did not renounce religion) till a woman came with her child and she felt hesitant in jumping into the fire and the child said to her: O mother, endure (this ordeal) for it is the Truth [12, 8, 13].

6.1.5 People of the Cave

Allaah ﷻ narrated this story in the Qur'an when the mushriks of Makkah went to Jews to ask rasulullah ﷺ questions to probe his knowledge [19]. This is the story of a group of believers who left the high society to save their eeman:

أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ﴿٩﴾ إِذْ
أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ
أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾
ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ﴿١٢﴾

Do you think that the people of the Cave and the Inscription were a wonder among Our Signs? When the youths fled for refuge to the cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" Therefore We cast [a cover of sleep] over their ears within the cave for a number of years. Then We raised them up, that We might test which of the two parties was best at calculating the time period that they had tarried. | 18:9-12 |

نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى
﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا۟ فَقَالُوا۟ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن
نَّدْعُوَا۟ مِن دُونِهِۦٓ إِلَٰهًا ۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ﴿١٤﴾ هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن
دُونِهِۦٓ ءَالِهَةً ۖ لَّوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍۭ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ
عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾ وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى
ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ﴿١٦﴾

We narrate unto you their story with truth: Truly! They were youths who believed in their Lord, and We increased them in guidance. And We made their hearts firm and strong ▷ when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allaah. (They said to one another): "And when you withdraw from them, and that which they worship, except Allaah, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair." | 18:13-16 |

وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت
تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ

▷ Allaah strengthened them with the light of eeman in Allaah and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.

ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ﴿١٧﴾
وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ
وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is from the signs of Allaah. He whom Allaah guides, is rightly guided; but he whom He sends astray, for him you will find no wali to lead him. And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. | 18:17-18 |

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟
لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ ۖ فَٱبْعَثُوٓا۟ أَحَدَكُم
بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ
مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ
يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ﴿٢٠﴾

Likewise, We awakened them that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed. So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you. "For if they come to know of you, they will stone you or turn you back to their religion, and in that case you will never be successful." | 18:19-20 |

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ
فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ
قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَٰثَةٌ
رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِٱلْغَيْبِ ۖ وَيَقُولُونَ
سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا
تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ﴿٢٢﴾

And thus We made their case known to the people, that they might know that the Promise of Allaah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them,

their Lord knows best about them," (then) those who won their point said: "We verily shall build a place of worship over them." They say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them * about them. | 18:21-22 |

وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَٱذْكُر
رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾
وَلَبِثُوا۟ فِي كَهْفِهِمْ ثَلَٰثَ مِاْئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ
بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم
مِّن دُونِهِۦ مِن وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

And never say of anything, "I shall do that tomorrow." Except (when adding), "If Allaah wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." And they stayed in their Cave three hundred years, adding nine. Say: "Allaah knows best how long they stayed. With Him is the unseen of the heavens and the earth. How clearly He sees, and hears! They have no wali other than Him, and He shares not His legislation with anyone." | 18:23-26 |

6.1.6 Preparation of Army of Talut

Allaah ﷻ gives victory to believers who are steadfast in deen. This is true even when their number is small. The battle between Talut (Saul) and Jalut (Goliath) is a glaring example of this principle [19].

The Children of Israel remained on the straight path for a period of time following the demise of Musa عليه السلام. Then their condition deteriorated with many committing sins, innovating in deen and even to the extent of idol-worship. Yet, prophets were sent among them who would command them to righteous deeds, and forbid them from evil and rule among them according to the commands of the Torah. The Children of Israel, instead of being grateful to Allaah they grew contemptuous of the activities of the prophets as it worked against their evil desires. They even killed many prophets whom they did not like.

As a direct consequence of Israelites turning their back against the Book of Allaah, He sent them tyrannous kings who overwhelmed them and spilled their blood. They continued indulging in misguidance until a king who defeated them took their *tabut* * and Torah. The kingship ended among them too. From then on the Children of Israel remained like sheep without a shepherd until Almighty Allaah sent them a prophet named Samuel عليه السلام ◇.

*Meaning people of the Scripture - Jews and Christians [1].

*A wooden chest known as "The ark of the Covenant" which they could take front-line for blessings to gain victory against their enemies.

◇He is not mentioned by name in the Qur'an. However, he is indicated in soorah Baqarah.

Samuel called the Children of Israel to Allaah and they asked him to appoint a king over them so that they could fight their enemies. Their prophet said to them, "What if Allaah appoints a king over you, would you fulfil your vow to fight under his command?" Allaah mentioned their response:

قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ

They said: Why should we not fight in Allaah's Way while we have been driven out of our homes and our children? | 2:246 |

But when fighting was ordered for them only a few of them kept their promise. The majority of them abandoned jihaad. Their worries about Talut, who was chosen as king by Allaah, revealed their weakness in faith. The Jews disputed with their prophet while they are supposed to listen and obey.

قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٤٧﴾

They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given any measure of wealth." He said: "Verily, Allaah has chosen him above you and has increased him abundantly in knowledge and stature [ك]**. And Allaah grants His kingdom to whom He wills. And Allaah is all-Encompassing [in favor] and Knowing"** | 2:247 |

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٢٤٨﴾

And their prophet said to them: Verily! The sign of His Kingdom is that there shall come to you Tabut, wherein is sakinah from your Lord and a remnant of that which Musa and Harun left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers. | 2:248 |

Ibn 'Abbas ﷺ said, "The angels came down while carrying the Tabut between the sky and the earth, until they placed it before Talut while the people were watching." As-Suddi ﷺ said, "The Tabut was brought to Talut's house, so the people believed in the prophethood of Samuel and obeyed Talut." Once the matter of leadership was sorted out the Children of Israel faced further tests in stages in order to weed out the people of weak faith.

[ك] Meaning, 'Talut is more knowledgeable and honourable than you, and stronger and more patient during combat, and has more knowledge of warfare [19].

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن
شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّيٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ
بِيَدِهِۦ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ

Then when Talut set out with the army, he said: "Verily! Allaah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. | 2:249 |

فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ
بِجَالُوتَ وَجُنُودِهِۦ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن
فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾

So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allaah's Leave?" And Allaah is with the patient ones. | 2:249 |

They sought refuge in Allaah, so Allaah supported the courageous pious servants with His help and made them victorious over the army of Jalut in spite of their small number:

وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا
وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٥٠﴾

And when they advanced to meet Jalut and his forces, they invoked: "Our Lord! Pour upon us patience, and set firm our feet and make us victorious over the disbelieving people." | 2:250 |

فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ
وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم
بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى
ٱلْعَٰلَمِينَ ﴿٢٥١﴾

So they routed them by Allaah's Leave and Dawud killed Jalut, and Allaah gave him the kingdom ▷ and Hikmah (prophethood), and taught him of that which He willed. And if Allaah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allaah is full of Bounty to the worlds. | 2:251 |

▷This was after the death of Talut and Samuel.

6.2 Makki Period

In the year following fortieth year of the prophet, typically rasulullah ﷺ went to the solitude of cave Hira. Angel Jibrael عليه السلام came to him with direct revelation from Allaah. The experience was so disturbing that Khadija رضي الله عنها took rasulullah ﷺ to her cousin. Narrated Aa'isha رضي الله عنها:

> …Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islaamic Period became a Christian and

> used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allaah wished him to write. He was an old man and had lost his eyesight.
>
> Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!"
> Waraqa asked, "O my nephew! What have you seen?"
> Rasulullah ﷺ described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Jibrael) whom Allaah had sent to Musa. I wish I were young and could live up to the time when your people would turn you out."
>
> Rasulullah ﷺ asked, "*Will they drive me out?*"
> Waraqa replied in the affirmative and said, "Anyone who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly [6]."

The first to enter the fold Islaam was Khadija ﵂, who was his only wife until she died *. He used to take her merchandise to Syria on a profit sharing scheme and married her at the age of twenty five. She is followed by his cousin among the children 'Ali bin Abi Talib ﵁, his intimate friend, Abu Bakr ﵁ and his freed slave Zayd bin Haritha ﵁. All of them embraced Islaam on the very first day of the call. Abu Bakr ﵁ in turn invited whomever he had confidence in to Islaam and through his da'wah a good number of people embraced Islaam, such as Uthman bin Affan al-Umawi, Az-Zubair bin Awwam al-Asadi, Abdur Rahman bin Awf, Sad bin Abi Waqqas, az-Zuhri and Talhah bin Ubaidullah at-Tamimy ﵁.

Among the early Muslim were Bilal bin Rabah (the Abyssinian), Abu Ubaidah bin al-Jarrah from Bani Harith bin Fahr (the most trustworthy of the ummah), Abu Salamah bin Abd al-Asad, al-Arqam bin abi al-Arqam from the tribe of Makhzum, Uthman bin Mazoun and his two brothers Qudama and Abdullah, Ubaidah bin al-Harith bin al-Muttalib bin abd Munaf, Said bin Zayd al-Adawi and his wife Fatima - daughter of al-Khattab, Khabbab bin al-Aratt, Abdullah bin Masud al-Hadhali and many others ﵃ [167].

For three years rasulullah ﷺ used to meet and teach, the new converts, the religion in privacy because the call to Islaam was still running secretly and on an individual basis. Ibn Hisham reported that when it was time for prayers, rasulullah ﷺ and his sahaaba ﵃ went into a mountain valley to pray secretly. Abu Talib once saw rasulullah ﷺ and Ali ﵁ praying, he asked them what they were up to. When he got to know that it was obligatory prayer, he told them to stay constant in their practice.

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*For twenty-five years, she shared with him the toils and trials of life, especially in the first ten years of his prophethood. He ﷺ deeply mourned her death, and once he replied in tender emotions:

> *She believed in me when none else did. She embraced Islaam when people disbelieved me. And she helped and comforted me in her person and wealth when there was none else to lend me a helping hand. I had children from her only* [12].

Once, Jibrael ﵇ came to rasulullah ﷺ and said:

> Allaah's Messenger, Lo, Khadija is coming to you with a vessel of seasoned food or drink. When she comes to you, offer her greetings from her Lord, and give her glad tidings of a palace of jewels in jannah where there is no noise and no toil [6].

Soon the news of this religion leaked out. In the beginning the leaders of Makkah did not care much about Muhammad ﷺ and his teachings. But this attitude soon changed into apprehension as the Quraysh polytheists began to watch Muhammad's movements closely and anxiously for fear of spreading his da'wah and producing a change in the prevalent mentality. Then Allaah enjoined rasulullah ﷺ to proclaim the truth openly:

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾

And warn your tribe of near kindred. And be kind and humble to the believers who follow you. | 26:214-5 |

Rasulullah ﷺ first rallied support from his own Banu Hashim tribe. One of his own uncle Abu Lahab turned out as a big enemy to him. However, Abu Talib swore in support: "I swear by Allaah to protect him as long as I am alive." When rasulullah ﷺ realised support from Abu Talib, he called people from mount Saffa [167].

He started discrediting the superstitious practices of idolatry and other injustices openly with concrete proofs when the following verses are revealed:

فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾

Therefore proclaim openly that which you are commanded, and turn away from mushriks. | 15:94 |

The mushriks begun to frustrate the call to Allaah. They started to slander him, calling him mad, sorcerer, poet, deluded etc. They didn't just content themselves with insults and ridicules but were physically attacking him.

Once, rasulullah ﷺ was prostrating at the Ka'bah, surrounded by some of Quraysh. 'Uqba bin Abi Mu'ait brought the intestines of a camel and put them over the back of rasulullah ﷺ when he was prostrating. Rasulullah ﷺ did not raise his head till Fatima ؓ came and took it off his back and cursed the one who had done the harm. Rasulullah ﷺ said:

> *O Allaah! Destroy the chiefs of Quraysh, Abu Jahl bin Hisham, 'Utba bin Rabi'al, Shaba bin Rabi'a, Umayya bin Khalaf or Ubai bin Khalaf.*

All of these people were killed on the day of Badr battle and thrown in the well [6].

6.2.1 Fortifying Muslims

In the fourth year, upon realising the futility of their harassment tactics, the Quraysh set upon persecuting the Muslims. Abu Lahab himself took the initiative in the new series of persecutions, and inciting hatred and malice against Muhammad ﷺ and his followers. His long list of malicious activities against the prophet include, flinging stones at him, forcing his two sons to divorce their wives Ruqaiya and Umm Kulthum, the prophet's daughters, gloating over him on his second sons death calling him the man cut off with offspring, and then shadowing his step during the pilgrimage and forums seasons to belie him and entice the Bedouins against him and his da'wah [167].

Abu Bakr Gave First Khutbah

In the beginning, those who embraced Islaam had to keep their faith secret, as far as possible. As the Muslims were being constantly persecuted by the Quraysh, even rasulullah ﷺ advised all new converts to practise Islaam secretly, so that they might not have to suffer at the hands of Quraysh. When, however, the number of Muslims reached 39, Abu Bakr ؓ made a suggestion for the open preaching and practising of Islaam. Rasulullah ﷺ would not agree, but, when Abu Bakr ؓ insisted, he gave his consent and so all of them went to Haram for tabligh. Abu Bakr ؓ began to speak, and the khutbah given by him was the first ever delivered in the annals of Islaam. Hamzah ؓ, the prophet's uncle and the Chief of Martyrs, embraced Islaam on that very day, while 'Umar ؓ came into the Muslim fold on the third day of this address.

No sooner did Abu Bakr ؓ start speaking than the idolaters and disbelievers from amongst the Quraysh fell upon the Muslims from all sides. Despite the fact that he was considered to be the noblest and most respectable of all the people in Makkah, Abu Bakr ؓ was beaten to such an extent that his nose and ears and his entire face were besmeared with blood. He was kicked, thrashed with shoes, trampled under feet and handled most roughly and savagely. He became unconscious and half-dead; none hoped that he would ever survive this brutal onslaught.

Banu Taym, the people of his clan, came and carried him to his house. They also announced in the Haram that if Abu Bakr ؓ succumbed to the injuries, they would in retaliation take the life of Utbah bin Rabee'ah, who had taken the most active part in the attack. Abu Bakr ؓ remained unconscious the whole day. People round him shouted his name again and again to know if he was in senses, but he would not speak. Late in the evening however he opened his eyes and showed signs of consciousness. As soon as he was able to speak, he enquired: "How is rasulullah ﷺ?"
The people were most disappointed with him and they said: "How is it that, despite all this calamity and after virtually remaining in the jaws of death all day long on account of rasulullah ﷺ, as soon as he has come back to consciousness he has nothing else to talk about, but the Prophet himself."

They left Abu Bakr ؓ, much disgusted at his devotion for rasulullah ﷺ, while they were satisfied that he was out of danger. They advised Umme Khair, his mother, to give him something to eat. But least minding his food, Abu Bakr ؓ would incessantly and impatiently ask his mother the same question again and again!

On her showing ignorance about the welfare of rasulullah ﷺ, Abu Bakr ؓ entreated her to go to Umme Jamil (Umar's sister) and find out from her the latest news about rasulullah ﷺ. The mother could not refuse the request of her son in this pitiable condition, and hurried to Umme Jamil's ؓ house to enquire about the welfare of Muhammad ﷺ. Like, other Muslims of that time, Umme Jamil ؓ was also keeping her faith secret. She therefore concealed her knowledge about rasulullah ﷺ, saying: "Who is Muhammad and who is Abu Bakr? Why should I know anything about them? I am however sorry to learn about the condition of your son; if you like, I can go with you to see him."

Umme Khair agreed and they both came to Abu Bakr ﷺ. On seeing Abu Bakr ﷺ in that miserable condition, Umme Jamil ﷺ could not control herself and began to cry, saying: "Woe to the ruffians for what they have done to a man like Abu Bakr. May Allaah punish them for their misconduct."

Regardless of what Umme Jamil ﷺ said, Abu Bakr ﷺ had the same words on his lips viz: "How is rasulullah ﷺ?"
Umme Jamil (pointing at Umme Khair): "Is it safe to say anything in her presence?"
Abu Bakr: "Do not worry about her. Tell me quickly how is rasulullah ﷺ?"
Umme Jamil: "He is quite well."
Abu Bakr: "Where is he at this moment?"
Umme Jamil: "He is at Arqam's place."
Abu Bakr: "By Allaah! I will not eat anything until I have looked at him."

Now, his mother was very anxious to feed him. She knew that when he had sworn by Allaah he would not break his oath and, therefore, would not eat under any circumstances. She therefore agreed to take him to Arqam's place. She had to wait till the street was least frequented by the people and she was able to take him to that place undetected by Quraysh. When they both reached Arqam's place, Abu Bakr ﷺ saw rasulullah ﷺ and clung to him weeping profusely. Rasulullah ﷺ reciprocated likewise, and all the Muslims who were present there also began to weep bitterly over the condition of Abu Bakr ﷺ.

Abu Bakr ﷺ then introduced his mother Umme Khair to rasulullah ﷺ, saying: "She is my mother, 0, Rasulullah! Pray for her and induce her to accept Islaam." The prophet first prayed for her and then preached to her. She accepted Islaam there and then. Many people can claim to be lovers while in ease and comfort. But a lover is a real lover when he is able to prove his love even in the tribulation and adversity [63].

Sufferings of Bilal

Bilal ﷺ is one of the best known of the galaxy of sahaaba as mu'adhin of the prophet's masjid. He was an Abyssinian slave of a disbeliever in Makkah. His conversion to Islaam was, naturally, not liked by his master and he was, therefore, persecuted mercilessly. Ummayah bin Khalaf, who was the worst enemy of Islaam, would make him lie down on the burning sand at midday and would place a heavy stone on his breast, so that he could not even move a limb. He would then say to him: "Renounce Islaam or swelter and die." Even under these afflictions, Bilal ﷺ would exclaim:- "Ahad [ﷺ]", "Ahad."

He was whipped at night and with the cuts thus received, made to lie on the burning ground during the day to make him either forsake Islaam or to die a lingering death from wounds. The torturers (Abu Jahl, Umayyah and others) would get tired and take turns and vie with one another in afflicting more and more painful punishment, but Bilal ﷺ would not yield. At last Abu Bakr ﷺ bought his freedom, and he became a free Muslim.

As Islaam taught the oneness of the Almighty Creator, while the idolaters of Makkah believed in many gods and goddesses with minor godlings, therefore Bilal ﷺ repeated: "Ahad!

[ﷺ] The One (Allaah).

Ahad!" This shows his love and devotion to Allaah. Allaah was so dear to him that no amount of persecution could distract him from reciting His Holy name. It is said that the urchins of Makkah would drag him in the streets, with his words "Ahad! Ahad!" ringing in their wake.

Allaah rewarded his steadfastness! He was to have the honour of becoming the Prophet's mu'adhin. He was always to remain with him at home and abroad to call out the adhaan for his salaat. After the Prophet's death it became very hard for him to continue his stay in Madeenah where he would miss him at every step and in every corner. He therefore left Madeenah, and decided to pass the rest of his life striving in the path of Allaah. Once he beheld rasulullah ﷺ in his dream saying to him: "*O, Bilal! How is it that you never visit me*."

No sooner did he get up than he set out for Madeenah. On reaching there, the grandsons of rasulullah ﷺ, Hasan and Husain رضي الله عنهما requested him to call out the adhaan. He could not refuse them, for they were very dear to him. But as soon as the adhaan was called, the people of Madeenah cried openly out of their anguish at the memory of the happy old days of rasulullah ﷺ time. Even the women came out of their houses weeping. Bilal رضي الله عنه left Madeenah again after a few days and died in Damascus in 20 H.

Martyrdom of Sumayyah

The story of family of Yasir رضي الله عنه is a story of extreme sacrifice for eeman in Allaah. Yasir رضي الله عنه emigrated from Yemen to settle in Makkah unlike his two other brothers. He was sponsored by Abu Hudhayfa of al-Mughirah clan. In due course of time Yasir رضي الله عنه married Sumayyah bint Khubbat رضي الله عنها, a slave girl in Abu Hudhayfa's house who was one the first seven people to accept Islaam.

Their family were very often the targets for the cruelty of the Quraysh. On one occasion as rasulullah ﷺ was passing by the market place he saw all three members of the family including their son, Ammar رضي الله عنه, being put through the worst form of torture possible. But he ﷺ was powerless to intervene forcefully. He could only console them and said, "*Be patient O family of Yasir! For your final destination is jannah.*"

Abu Jahl gave Sumayyah رضي الله عنها the worst kind of punishment, but she did not waver even for a second and remained as steady as a rock. He could not accept the fact that she could resist him so stubbornly and in out of rage he thrust a spear into her private parts. She died from the wound. Thus Sumayyah bint Khubbat رضي الله عنها had the honour of being the first martyr of Islaam. Yasir رضي الله عنه also died because of repeated torture by the Quraysh. Rasulullah ﷺ often spoke of the family of Yasir رضي الله عنه in the highest terms of praise.

Dar al-Arqam

In light of prevalent inhuman persecution of the Quraysh, rasulullah ﷺ advised Muslims to conceal their beliefs and actions. There are many houses in which the Prophet and others used to gather, such as Dar al-Arqam. Abu Bakr رضي الله عنه invited Arqam bin Abil Arqam رضي الله عنه the day after he became Muslim. Arqam رضي الله عنه readily accepted. He was only a teenager when he

offered his house as a meeting place for early Muslims. There rasulullah ﷺ would nurture the new Muslims secretly to avoid any confrontation with Quraysh [3].

Emigration to Abyssinia (Ethiopia)

The persecution of the Muslims worsened day by day and their situation became really desperate by the middle of fifth year. They were contemplating ways of avoiding this terrible condition. Allaah gave the answer to this by revealing surah al-Kahf and az-Zumar.

قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ۝

> **Say: O My slaves who believe, be afraid of your Lord and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allaah's earth is spacious [4]! Only those who are patient shall receive their rewards in full, without reckoning.** | 39:10 |

Less than twenty Muslims chose to accept this offer. This was followed not long afterwards by a second wave of migration spurred by increasingly desperate move by polytheists to uproot Islaam. Quraysh could not tolerate a safe heaven for Muslims. They sent two staunch envoys for their extradition. However, their claim was rejected by the Christian King there [5].

6.2.2 Attempt on the life of Muhammad

Faced with failure to end migration, the Quraysh floated the idea of silencing the new da'wah completely by any means, even by killing rasulullah ﷺ. Utaibah bin Abi Lahab once approached rasulullah ﷺ most defiantly. He laid violent hand on him, tore his shirt and spat into his face but his saliva missed the Holy face of rasulullah ﷺ. Thereupon, he ﷺ invoked wrath of Allaah as he supplicated: *O Allaah! Set one of Your dogs on him.*. Later, when Utaibah and his compatriots from Quraysh took shelter in az-Zarqa on their way to Syria a lion approached the group. Utbah, who at once recalled Muhammad's words in supplication, and said: "Woe to my brother! This lion will surely devour me just as Muhammad ﷺ supplicated. He has really killed me in Syria while he is in Makkah." The lion snatched Utbah from amongst his people and crushed his head in an instant.

Narrated by Urwa bin az-Zubair [6]:

> I asked 'Abdullah bin 'Amr bin al-'Aas to inform me of the worst thing the pagans had done to rasulullah ﷺ.
> He said: While rasulullah ﷺ was praying in the courtyard of the Ka'bah, 'Uqba

[3] Reported by Ibn Hisham that once, in the fourth year of prophethood, the Muslims were on their way to the hillocks of Makkah to hold a clandestine meeting with rasulullah ﷺ, when a group of polytheists noticed their suspicious movement and began to abuse and fight them. Sad bin Abi Waqqas ﷺ beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islaam [167].

[4] So if you cannot worship Allaah at a place, then go to another.

[5] See page 336 for more details.

> bin Abi Mu'ait came and seized rasulullah ﷺ by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized 'Uqba's shoulder and threw him away from rasulullah ﷺ and said,
>
> **Would you kill a man because he says: My Lord is Allaah,' and has come to you with clear Signs from your Lord?** | 40:28 |

Attempt on his life was also made by Abu Lahab. When he tried to throw a big rock as rasulullah ﷺ performed sajdah. Abu Lahab saw angel Jibrael come as a camel to intervene as he tried to do so [167]. In fact, the threat of murder led to conversion of Hamza and Umar ﷺ, two heroes of Makkah. For a while the persecution of Muslims subsided as a result.

Quraysh then sought alternative methods. They tried to drive a wedge between Abu Talib and his nephew. They offered a youth called Amarah bin al-Waleed bin al-Mugheerah, and said;

> O Abu Talib! we have brought you a smart boy still in the bloom of his youth, to make use of his mind and strength and take him as your son in exchange for your nephew, who has run counter to your religion, brought about social discord, found fault with your way of life, so that we kill him and rid you of his endless troubles; just man for man.

Abu Talib replied,

> It is really an unfair bargain. You give me your son to bring him up and I give you my son to kill him! By Allaah, it is something incredible!!

Al-Mutim bin Adi, a member of the delegation, interrupted saying that Quraysh had been fair in that bargain because "they meant only to rid you of that source of hateful trouble, but as I see you are determined to refuse their favours."

On the one hand they offered various temptations to Abu Talib and Muhammad ﷺ and on the other hand they gave threat of open bloodshed. But neither succumbed to these.

Given the seriousness of the plot to kill Muhammad ﷺ and in that undermine his status as a custodian, Abu Talib assembled Bani Hashim and Bani al-Muttalib. He deliberated on the series of events and exhorted them to immunize and defend his nephew. All of them, whether believers or disbelievers, responded positively. Only his brother Abu Lahab sided with the idolaters.

6.2.3 Boycott of Bani Hashim and Bani al-Muttalib

Seeing Muhammad ﷺ's refusal to negotiate a compromise and the pact drawn up between Banu Muttalib and Banu Hashim to immunize and shield him against any treacherous attempt to kill him, Quraysh decided to draw up a decree ostracising Bani Hashim and Bani 'Abdul Muttalib. They kept a document to that effect inside Kaba with signatures of about forty chiefs. They suspended all forms of buying and selling, any sort of inter-marriage, visits and even verbal contacts with Muhammad ﷺ and his supporters, demanding that rasulullah ﷺ was given up to them to be killed.

Abu Talib wisely took stock of the situation and quietly decided to withdraw to one of the gorges of Makkah called She'eb of Abu Talib from the beginning of Muharram, the seventh year of Muhammad ﷺ's mission. Excepting Abu Lahab, all of Banu Hashim and Banu al-Muttalib including non-believers followed suit. Even the Arab tribe of Ahabish who ware settled in the suburbs allied with the Quraysh. Under this stifling siege they lived for a period of three years. Some even had to eat leaves of trees and crushed hides.

Abu Talib was so much concerned about the personal safety of his nephew that whenever people retired to sleep, he would ask rasulullah ﷺ to lie in his place, but when all the others fell asleep, he would order him to change his place and take another, all of which in an attempt to trick a potential assassin [167].

On few occasions some sympathisers managed to smuggle some meagre quantities of food into the gorges for their kith and kin. In fact some of these activities stirred dissension between various Makkan factions. There appeared a small group of five people who wanted an end to the boycott motivated by uterine relations they had with Banu Hashim. Once such an individual, Zuhair bin Abi Omaiya, circumambulated the Ka'bah seven times and then along with others approached the people there to rebuke them for indulging in the amenities of life whereas their kith and kin were perishing. The people swore not to relent until the parchment of boycott was torn to piece and the pact broken at once.

Abu Talib who was sitting in a corner during this heated arguments, came to propose in light of the revelation received by his nephew:

> …My nephew told me that Allaah has sent white ants to your agreement and which eaten it except the name of Allaah. If he has said the truth you should change your ill intentions against him, but if he has lied, I will hand him over to you …

They saw it a fair deal. Al-Mutim went to see the parchment and there he did discover that it as the prophet had said. Prior to this some people were already complaining of the fact that they were not consulted and how inhumane this was. This incident further split them and they agreed to tore the remaining parchment to small bits. Meanwhile failure of this boycott spread across Arabia and Islaam won new converts.

6.2.4 Conversion of non-Makkans

Apart from Quraysh, Muhammad ﷺ made effort on other Arabian tribes often during their pilgrimage season. However, initially his success was mainly confined to few individuals, some being very influential:

Swaid bin Samit

He was a poet from Madeenah. During his stay in Makkah for pilgrimage, rasulullah ﷺ invited him to embrace Islaam. At this invitation, Swaid imparted to the prophet some sound words from Luqmans wisdom. The prophet approved of that wisdom but told the man that he had something far better. He recited some verses from the Qur'an, the man

listened meditatively and the words appealed to his pure nature and accepted Islaam at once. He was killed in the battle of Buath.

Eyas bin Mu'adh

This youth from Aws tribe came as a member of a delegation seeking alliance with Quraysh against another rival tribe dwelling in Madeenah, al-Khazraj. Rasulullah ﷺ met them and advised them to follow a better course than that they had in mind. He introduced himself and Islaam to them, apprised them of his mission and narrated some verses from the Noble Qur'an. Eyas's heart immediately absorbed the Divine Message and agreed with rasulullah ﷺ.

Abu Dharr al-Ghifari

He used to live in the suburbs of Yathrib. Ali ﷺ used to say:

> Abu Dharr is the custodian of such knowledge as other people are incapable of acquiring [63].

News of conversion of Swaid bin Samit and Eyas bin Mu'adh prompted him to send his brother to Makkah to bring more details. Narrated by Ibn 'Abbas:

> …He said to his brother, "Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me."
>
> So his brother set out and came to the prophet and listened to some of his talks, and returned to Abu Dharr and said to him, "I have seen him enjoining virtuous behaviour and saying something that is not poetry."
> Abu Dharr said, "You have not satisfied me as to what I wanted."
>
> He then took his journey-food and carried a water-skin of his, containing some water till be reached Makkah. He went to the masjid and searched for the prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Ali saw him and knew that he was a stranger. So when Abu Dharr saw 'Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dharr took his journey food and his water-skin to the masjid and stayed there all the day long without being perceived by the prophet, and when it was evening, he came back to his retiring place. 'Ali passed by him and said, "Has the man not known his dwelling place yet?"
> So 'Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day. 'Ali did the same and Abu Dharr stayed with him. Then 'Ali said, "Will you tell me what has brought you here?"
> Abu Dharr said, "If you give me a firm promise that you will guide me, then I will tell you."
> 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, "It is true, and he is the Apostle of Allaah. Next morning when you get up, accompany

me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter."

Abu Dharr did so, and followed 'Ali till he entered the place of the prophet, and Abu Dharr went in with him, Abu Dharr listened to some of the prophet's talks and embraced Islaam on the spot. The prophet said to him, "Go back to your people and inform them till you receive my order."
Abu Dharr said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them."
So he went out, and when he reached the masjid, he said as loudly as possible, "I bear witness that none has the right to be worshipped except Allaah, and Muhammad is the Apostle of Allaah."
The people got up and beat him painfully. Then al-'Abbas came and knelt over him and said, "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?"
So he rescued him from them. Abu Dharr again did the same the next day. They beat him and took vengeance on him and again al-'Abbas knelt over him [6].

Tufail bin Amr ad-Dawsi

Tufail ﷺ grew up in a noble family in South of Arabia and had a gift of poetry which made him famous. He used to frequent Makkah. Once he visited Makkah but Quraysh feared he would meet rasulullah ﷺ. Fearing if he converted to Islaam that would be a curse upon Quraysh and their idols, the Quraysh prepared a lavish reception for Tufail. They informed him about rasulullah ﷺ thus:

> He has charming speech like magic and he makes division between a man and his son, and a man and his brother, and a man and his wife. I fear for you and your people from him. So do not talk to him nor listen to any talk from him.

Tufail ﷺ tells about this [201]:

> So by Allaah, they were still insisting on my not listening to anything from him and not meeting him. And when I went over to the Ka'bah, I filled my ears with cotton so as not to hear anything he had to say when he spoke. There I found him standing praying at the Ka'bah, so I stood close to him. Allaah refused nothing but He made me hear some portion of what he was reading. I heard a fine speech, and I said to myself, "Oh, may I lose my mother! Indeed I am an intelligent poet. I would not fail to recognize the good from the ugly. What is it that hinders me from listening to the man and what he says? If that which he brings is good, I should accept it, and if it is bad …
>
> I stayed until Muhammad departed to his house. I followed him until he entered his house, so I entered behind him and said to him, "O Muhammad, verily your people have told me such-and-such about you. By Allaah, they kept making me afraid of you until I blocked my ears with cotton in order not to hear your words. But Allaah willed that I hear, so I heard a fine speech. Set forth to me your message."
>
> So the Messenger presented to me Islaam and recited to me from the Qur'an. By Allaah, I had never heard a speech better than it, nor a matter more just

> than it. So, I surrendered and bore witness to the truth. I said, "O Rasulullah, indeed I am a person of credibility among my people and I am returning to them to invite them to Islaam, so call on Allaah to make a sign for me that will be a help for me in that which I call them to."
> He said, "*O Allaah, make for him a sign.*"

The sign which was bestowed on him by Allaah was a light in his whip. He called his father and wife who then embraced Islaam. He and seventy or eighty of his followers emigrated to Madeenah after the War of Confederates.

Dhumad al-Azdi

He came from Azd Shanua in Yemen. He used to invoke incantation to cure people who are insane or affected by evil spirits. Abdur Rahman Adawi reports that [44]:

> Dimaad ﷺ said: I went to Makkah to perform Umrah and was sitting in a gathering together with Abu Jahal, Utba bin Rabee'ah and Umayyah bin Khalaf. Abu Jahal said, "This man has disunited us. He makes us look foolish and claims that those of us who have passed away were misguided. He also insults our gods." Umayyah said, "There is no doubt that this man is certainly mad."
>
> He said to himself, "But I am able to cure people affected with evil spirits." He then left the gathering and started looking for rasulullah ﷺ. However, after searching the entire day he was unable to find rasulullah ﷺ anywhere. The following day he again set out to search for rasulullah ﷺ and finally found him performing salaat behind the Maqaam Ibrahim. Dimaad ﷺ then sat down.
>
> When rasulullah ﷺ had completed the salaat, Dimaad ﷺ said to him, "0 son of Abdul Muttalib!"
> Rasulullah ﷺ turned to him and replied, "*What do you want?*"
> Dimaad ﷺ replied, "I am able to cure people affected by evil spirits. If you wish, I can cure you as well. Do not think that your illness is of great concern because I have cured people who were even more ill than you are. I have just come from some of your people who have nothing good to say about you. They say that you are insane, that you have caused disunity amongst them and that you refer to their forefathers as being misguided. They also say that you insult their gods. I have therefore come to the conclusion that only an insane person would do such things."
>
> Rasulullah ﷺ then said the following:
>
> *Verily all praise is for Allaah. I praise Him and seek help from Him. I believe in Him and have complete trust in Him. There can be none to misguide the person whom Allaah has guided and there can been none to guide the person whom Allaah has caused to go astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner. I testify that Muhammad is the servant of Allaah and His messenger.*
>
> Dimaad ﷺ says that he had never heard such words from anyone before *. He then requested rasulullah ﷺ to repeat the words, which he ﷺ repeated twice

*Quoted in *al Bidaaya wan Nihaaya* that according to one narration Dimaad said to rasulullah ﷺ, "Repeat those words to me because they reach the depths of the ocean of eloquence."

thereafter. Dimaad ﷺ continues the story by saying, "I asked, 'To what are you calling people?' "
Rasulullah ﷺ replied, "*I call people to believe in One Allaah Who has no partner. I absolve myself from worshipping idols and I testify that I am the messenger of Allaah.*" '
"What shall I receive if I also do the same?" asked Dimaad ﷺ.
Rasulullah ﷺ said, "*You shall receive jannah.*"
Dimaad ﷺ exclaimed, "I testify that there is none worthy of worship besides the one Allaah Who has no partner. I remove the idols from my neck and express that I have absolved myself from them. I also testify that you are certainly the servant and messenger of Allaah."

Dimaad ﷺ says further, "I started living with rasulullah ﷺ until I had learnt many soorahs of the Qur'an. Thereafter I returned to my people."

6.2.5 The Pledge of 'Aqabah

When rasulullah ﷺ invited Arab tribes during hajj season, each responded differently to his message. Rasulullah ﷺ invited people to Islaam wherever they stayed when they arrived for hajj, even at the marketplaces of Ukaaz, Majinna and Dhil Majaaz. He requested them to grant him asylum so that he could propagate the message of his Mighty Rabb, promising them jannah in return. Though he could find none to assist him, he used to find out about the place where each individual tribe stayed and would visit them. When he finally reached the Banu Aamir bin Sa'sa'ah tribe, they ill-treated him like no other; in fact, when he left them, they pelted stones at him. Often he was followed by Abu Lahab who used tell people, "He is irreligious! He is a liar! ◇"

One day during the hajj season the mushriks intensified their harassing of rasulullah ﷺ - so he said to his uncle Abbas ﷺ:

> *O my beloved uncle! Allaah shall assist His deen using such people to whom the oppressive opposition of the Quraysh would seem trivial and who would enjoy great honour in the eyes of Allaah. Take me to the marketplace of Ukaaz and show me where the various Arab tribes are staying because I want to call them towards Allaah and request them to protect me and grant me asylum so that I may propagate the message of Allaah to humanity* [44].

Abbas ﷺ would often accompany rasulullah ﷺ and show where different tribes were staying. The extensive knowledge of Arab Lineage of Abu Bakr ﷺ was invaluable in this task.

Rasulullah ﷺ started by inviting the Thaqeef tribe to Islaam and then continued meeting the other tribes who were there for hajj that year. The following year (which was the beginning of open preaching) rasulullah ﷺ met six persons from amongst the Aws and Khazraj ⅄ tribes. They were As'ad bin Zuraarah, Abul Haytham bin at-Tayyihaan, Abdullah ibn Rawahah, Sa'd bin Rabee, Nu'maan bin Haritha and Ubaydah bin Saamit ﷺ. Rasulullah ﷺ met them one night at the Jamaka 'Aqabah during the days of Mina. He ﷺ sat with them, invited them to believe in Allaah, to worship Him and to assist him in the propagation of the deen

◇ Abu Nu'aym in *DalaaYlun Nabuwwah* [44].
⅄ Khazraj were allied to Jews.

that Allaah had sent the ambiyaa and rusul with. When they asked rasulullah ﷺ to present to them what Allaah had revealed to him, he recited:

> **(Remember the time) When Ibrahim عليه السلام said ▷, "0 my Rabb! Make this city [Makkah] peaceful and safeguard my children and myself from worshipping idols.**
> **…This (Qur'an) is a message for people so that they are warned by it and so that they may know that He is but One Ilah (God - Allaah), and so that the intelligent ones take heed.** | 14:35-52 |

Their hearts were moved by these words of the Qur'an and they accepted Islaam. They were sure that he was prophet that Jews used to threaten them with [167]. As they were engaged in conversation with rasulullah ﷺ, Abbas رضي الله عنه who was passing by, recognised the voice of rasulullah ﷺ. He said, "0 my nephew! Who are these people with you?" He ﷺ said:

> *These are the residents of Yathrib from the Aws and Khazraj tribes. I gave them the same da'wah that I had given to so many other tribes before them and they accepted my message and believed what I said. They have also mentioned that they shall take me back with them to their city.*

Abbas رضي الله عنه descended from his animal, tied it up and said:

> 0 people of the Aws and Khazraj! This is my nephew and the person I love most. If you accept his message, believe him and intend to take him with you to your city, I want you to make a promise so that my heart may be contented. Promise me that you shall never desert him and never betray him because your neighbours are the Jews and the Jews are his enemies. I fear that the Jews may connive against him.

When Abbas رضي الله عنه expressed his mistrust in As'ad bin Zuraarah رضي الله عنه and his companions, As'ad رضي الله عنه felt insulted and said, "0 Rasulullah ﷺ! Permit me to reply to him in a manner that will neither upset you nor appear distasteful to you. However, the reply will confirm that we have accepted your message and it will express our eeman in you." Rasulullah ﷺ said, '*You may reply to him for I have complete confidence in you.*'

Facing rasulullah ﷺ, As'ad bin Zuraarah رضي الله عنه said:

> 0 Rasulullah ﷺ! There is a path to every call. While some paths are easy, others are difficult. Today you have called us towards something that is both new and difficult for people to accept. You have called us to forsake our religions and to follow you in your deen. This is not an easy task. However, we have accepted your da'wah. You have called us to severe all ties we have with both close and distant relatives (by following you rather than them). This is not an easy task. However, we have accepted your call. You have invited us to Islaam whereas we are a strong group living in a place that is powerful and mighty (where our lives and properties are safe). None could ever imagine that our leader shall be someone not from amongst us, whose people have ostracised him and whose uncles have deserted him. This is not an easy task but we have accepted it. These things appear difficult for all save those whose welfare Allaah has decided and who foresee good in, its results, we have accepted your call

▷This is at the time when Ibrahim left his wife Hajira and son Isma'il in Makkah.

> with our tongues, our hearts and our hands because we believe what you have conveyed to us and we accept it with conviction that has settled deep within our hearts.
>
> We pledge our commitment to you in all of this and we pledge it to our Rabb and your Rabb as well. Allaah's hand is above ours (approving this pledge). We shall spill our blood to protect yours and give our lives for yours. We shall protect you as we protect ourselves, our children and our wives. Should we fulfil this pledge, it shall be for Allaah. Should we betray this pledge, it shall be betraying Allaah to the cost of making us the most wretched people. 0 Rasulullah ﷺ! All that we have told you is the absolute truth and we seek Allaah's assistance.

As'ad bin Zuraarah then turned to Abbas ﷺ saying,

> As for you who have used your words to be a barrier between rasulullah ﷺ and us. Allaah knows best what you meant by your words but you have mentioned that this is your nephew and the person whom you love the most. However, we have cut ourselves off from people near and distant as well as from blood relatives. We testify that he is certainly the rasool of Allaah whom Allaah has Himself sent. He is certainly no liar and what he has brought does not at all resemble the words of man. As for your statement that you cannot be content with us until we make a promise to you, we shall certainly not refuse such a request made out of concern for rasulullah ﷺ. You may therefore take from us whatever promises you wish.

Turning once again to rasulullah ﷺ, As'ad bin Zuraarah ﷺ said,

> 0 Rasulullah ﷺ! Take any promises you wish from us and make any conditions from the side of your Rabb that you wish to make.

They also said to rasulullah ﷺ:

> We have left our community for no tribe is so divided by hatred and rancour as they are. Allaah may cement our ties through you. So let us go and invite them to this religion of yours; and if Allaah unites them in it, no man will be dearer than you.

When these people left Madeenah, rasulullah ﷺ sent Mus'ab ibn 'Umayr ﷺ with them to teach the Qur'an to the people there as well as to expound Islaam and instruct them about the religion; wherefore 'Umayr came to be called "The reader" in Madeenah. He lived with As'ad ibn Zurara and also led prayers. This handful of new converts remained true to their words and they preached Islaam with full zeal and devotion with the result that they succeeded in winning new converts that there was scarcely a house that did not have some Muslims in it [167, 202]. Among new converts were Usaid ibn Khudair, a chief of man of the city, and Sa'd ibn Mu'adh, prince of the tribe of Aws [21].

The following year, during the hajj season, there came a group of twelve disciples ready to acknowledge Muhammad as their prophet. The group of men comprised five of the six who had met rasulullah ﷺ the year before, the sixth who stayed away was Jabir bin Abdullah bin Reyab.

Narrated 'Ubada bin as-Samit: Who had taken part in the battle of Badr with rasulullah ﷺ and had been amongst his companions on the night of 'Aqabah Pledge [6]:

> Rasulullah ﷺ, surrounded by a group of his companions said, "*Come along and give me the pledge of allegiance that you will not worship anything besides Allaah, will not steal, will not commit illegal sexual intercourse will not kill your children, will not utter; slander, invented by yourself, and will not disobey me if I order you to do something good. Whoever among you will respect and fulfil this pledge, will be rewarded by Allaah. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allaah screens his sin, then his matter, will rest with Allaah: If He will, He will punish him and if He will, He will excuse him.*"
> So I gave the pledge of allegiance to him for these conditions.

Back in Madeenah, Jabir ﷺ says that they all then discussed with each other saying, "Until when will we leave rasulullah ﷺ to call on people, to be kicked about in the mountains of Makkah and face the threats of others [44]?"

There was a second pledge of 'Aqabah on the thirteenth year of prophethood when Mus'ab ﷺ returned from Yathrib accompanied by seventy-three men and two women of that city who had adopted Islaam, besides others who were as yet unbelievers [21]. After hajj they met secretly with rasulullah ﷺ accompanied by his uncle, 'Abbas, who had still not embraced Islaam.

Rasulullah ﷺ spoke, read Qur'an and invited the people to Allaah. When ansaar asked for principles for the second pledge of 'Aqabah, rasulullah ﷺ specified:

- To listen and obey in all sets of circumstances.
- To spend in plenty as well as in scarcity.
- To enjoin good and forbid evil.
- In Allaah's service, you will fear the censure of none.
- To defend * me in case I seek your help, and debar me from anything you debar yourself, your spouses and children from. And if you observe those precepts, jannah is in store for you [r].

Narrated by Ka'b [187]:

> …Al-Bara bin Marur, caught him by hand, and said: "O yes, we swear by Allaah, Who sent you as a prophet in Truth, that we will debar you from whatever we debar our women from. Have confidence in us, O Rasulullah. By Allaah, we are genuine fighters and quite reliable in war, it is a trait passed down to us from our ancestors."
>
> Then Abul Haitham at-Taihan interrupted and said: "O Rasulullah! Between us and the Jews, there are agreements which we would then sever. If Allaah grants you power and victory, should we expect that you would not leave us, and join the ranks of your people (Quraysh)?"

*Hence this came to be known as Bayat al-Harb.
[r]Recorded by Ibn Hisham in *Mukhtasar Seerat ar-Rasool*.

Rasulullah ﷺ smiled and replied:

Nay, it would never be; your blood will be my blood. In life and death I will be with you and you with me. I will fight whom you fight and I will make peace with those with whom you make peace.

Somehow or other, the news of this secret pledge leaked out. Quraysh fully realized the far-reaching ramifications of this on their lives and wealth. The following day, a large delegation of the leaders and arch-criminals of Makkah met the Madani in their camp to protest: "O people of Khazraj, it transpired to us that you have come here to conclude a treaty with this man (Muhammad) and evacuate him out of Makkah. By Allaah, we do really hold in abhorrence any sort of fight between you and us."

The Madani polytheists, having known nothing about the secret pledge, swore by Allaah in good faith the baselessness of this report. Abdullah bin Ubai bin Salul, a Madani polytheist, in particular refuted their allegations claiming that his people would never do such a thing without his approval. The ansaar however, remained silent about it. Quraysh frustrated by this begun to scrutinize the smallest details. By the time they were convinced that the pact did take place, the Madani pilgrims had left Makkah. In a fit of rage, they pursued the pilgrims. They managed to catch Sa'd bin 'Ubaydah and subjected him to unspeakable tortures. He was later rescued by al-Mutim bin Adi and Harith bin Harb bin Umayya with whom he had trade relations [167].

Thus completed the second pledge of 'Aqabah, later known as the Great 'Aqabah Pledge, effected in an atmosphere of love, allegiance and mutual support between Madani believers and weak Makki Muslims. It laid the foundation for migration to Madeenah. The ansaar did that knowing full well that Arabs would unite against them and attack them from all directions and that the best of their men would be killed as a result of this.

6.3 Madani Period

After the second pledge of 'Aqabah, as life in Makkah became one full of insecurity and persecution for Muslims, rasulullah ﷺ permitted them to emigrate. Ibn 'Abbas ﷺ said [12]:

> The Prophet was in Makkah, then he was commanded to emigrate, and Allaah revealed the words:
>
> وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا
>
> **And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority."** | 17:80 |

Al-Hasan al-Basri ﷺ commented on this ayat, "When the disbelievers of Makkah conspired to kill rasulullah ﷺ, or expel him or imprison him, Allaah wanted him to fight the people of Makkah, and commanded him to go to Madeenah." Further with respect to "…**And grant me from You a helping authority**" he said, "His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him [3]."

Alongside the truth, rasulullah ﷺ also needed power and authority in order to suppress those who opposed and resisted him [3], hence Allaah said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ ۖ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ
اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

> **Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allaah may test who it is that will help Him (His deen) and His Messengers in the unseen. Verily, Allaah is All-Strong, All-Mighty.** | 57:25 |

Qatadah ﷺ said:

> Rasulullah ﷺ knew that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allaah, the Laws of Allaah, the obligations of Allaah and to establish the religion of Allaah. Authority is a mercy from Allaah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak [3].

The Quraysh knew full well that the exodus posed a get threat to them. So they sought to hinder it in every possible way. By the grace of Allaah, the eeman of Muslims were at a level that they could forsake their livelihood, wealth, homeland, in fact any kind of relations and risk even their own lives to emigrate. For their sacrifice and perseverance, Allaah blessed the muhajirs with the peace and security of Madeenah in return.

6.3.1 Hijrah to Madeenah

The first one to emigrate to Madeenah is Abu Salama ﷺ, one year before the great 'Aqabah Pledge [167]. He and his wife, Umm Salama ﷺ, were early converts to Islaam. They emigrated to Abyssinia in order to avoid persecution but returned later. When he decided to leave for Madeenah his in-laws, in a desperate attempt to stop his departure, detained his wife and snatched his son. Umm Salama ﷺ relates:

> When Abu Salama had made up his mind to set out for Madeenah, he saddled his camel and mounted me on it with my son Salama. Then, taking hold of the camel's halter, he went ahead. When some of the men belonging to Bani al-Mughari saw him, they came near us saying, "It is al-right so far as you are concerned, but how can we allow your wife to go with you?"
> They snatched the camel's headstall from his hand and took me with them. At this crucial point, Banu 'Abdul Asad, the clansmen of Abu Salama, got angry. They said: 'By God, you have torn her from our brother, but we will not allow our son to go with her." A scuffle started between them for the child Salama, until his arm was dislocated, and Bani Asad took him away leaving me with Bani al-Mughira while my husband went away to Madeenah. Thus, all the three of us: my self, my husband and my son were separated.

I used to go out every morning to Abtah weeping till nightfall. A whole year passed in this manner when one of my cousins from al-Mughira took pity on me and said to Bani al-Mughira: "Why don't you let this poor woman go? You have separated her from her husband and son." So they said to me: "You can go to your husband if you like." Then Banu Asad reunited me with my son.

I saddled my camel and taking the child with me, set out for Madeenah in search of my husband accompanied by not a blessed soul with me. When I arrived at Tan'im I happened to meet 'Uthman ibn Talha of Bani 'Abdul-Dar who asked me where I intended to go. I replied that I was going to my husband in Madeenah. He asked if I had anybody with me to which I said in reply, 'None save this child and God.' He said, 'By God, it is not easy for you to reach your destination'.

He took hold of the camel's rope and went ahead leading it. I swear, I have never met a man nobler than he. Whenever we had to stop, he used to kneel the camel and withdraw; after I had got down, he used to unload the camel, tie it to a tree and go away to take rest under a tree. In the evening, he used to saddle the camel and load it, and then withdrew asking me to ride; he came back after I had mounted and taking the halter in his hand, he went ahead to the next destination …thus he escorted me until I reached Madeenah.

When he saw Quba, the habitation of Bani 'Amr ibn 'Auf, he said, 'Your husband is in this village. Now go to him with the blessing of God.' Thus he bade me farewell and went off on his way back to Makkah." She also used to say that no family in Islaam suffered the hardships the way that the family of Abu Salama did [3].

The Quraysh knew already how the emigration of Muslims to Madeenah was strengthening the believers in the foreign territory. If Muhammad joins them they will loose all authority over him. Their chiefs assembled at Dar al-Nadwa to deliberate on the possible solutions to the problem. They unanimously agreed that each clan would send one young warrior and together they would fall upon Muhammed to jointly kill him. Thus, no clan can be singled out for retaliation by Banu 'Abdu Munaf.

But rasulullah ﷺ was warned of their wicked plan by the All-Knowing Allaah and thus, had asked 'Ali ﷺ instead to lie on his bed and wrap himself in his mantle, assuring him that no harm would come to him. The armed gang of eleven pagans (including Abu Jahl, Abu Lahab and Ubai bin Khalaf) stood outside the Prophet's house ready to attack him as he emerged in the early morning. They kept vigil all night long, peeping every now and then through a hole on the door. When Muhammad ﷺ came out, he threw a handful of dust. Allaah instantly obscured their eyesight and rasulullah ﷺ went through their ranks, casting a handful of dust over their heads and reciting verses of the Qur'an:

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. | 36:9 |

He passed right through them but nobody was able to see him. Then, there came a man who asked them, "What are you waiting for?" When they replied that they were waiting for Muhammad, he said, "May Allaah confound you! He has already gone away." They rushed in and to their utter surprise found Ali ﷺ sleeping in Prophet's bed [187]. Allaah reminds rasulullah ﷺ through this incidence of His encompassing everything:

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ
وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾

> **And when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allaah too was planning, and Allaah is the Best of the planners.** | 8:30 |

Aa'isha ﷺ narrated the hijrah of rasulullah ﷺ with his sahaaba ﷺ as follows [6]:

> I never remembered my parents believing in any religion other than the true religion, and a single day passing without our being visited by rasulullah ﷺ in the morning and in the evening. When the Muslims were put to test, Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark-al-Ghimad, Ibn ad-Daghina, the chief of the tribe of Qara, met him and said, "O Abu Bakr! Where are you going?" Abu Bakr replied, "My people have turned me out, so I want to wander on the earth and worship my Lord."
> Ibn ad-Daghina said, "O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their livings, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town."
>
> So Abu Bakr returned and Ibn ad-Daghina accompanied him. In the evening Ibn ad-Daghina visited the nobles of Quraysh and said to them, "A man like Abu Bakr should not leave his homeland, nor should he be driven out. Do you drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?"
> So the people of Quraysh could not refuse Ibn ad-Daghina's protection, and they said to Ibn ad-Daghina, "Let Abu Bakr worship his Lord in his house. He can pray and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may affect our women and children."
> Ibn ad-Daghina told Abu Bakr of all that. Abu Bakr stayed in that state, worshipping his Lord in his house. He did not pray publicly, nor did he recite Qur'an outside his house.
>
> Then a thought occurred to Abu Bakr to build a masjid in front of his house, and there he used to pray and recite the Qur'an. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping on reciting the Qur'an. That situation scared the nobles of the pagans of Quraysh, so they sent for Ibn ad-Daghina.

When he [Ibn ad-Daghina] came to them, they said, "We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a masjid in front of his house where he prays and recites the Qur'an publicly. We are now afraid that he may affect our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly."

Ibn ad-Daghina went to Abu Bakr and said, "You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the 'Arabs to hear that my people have dishonoured a contract I have made on behalf of another man." Abu Bakr replied, "I release you from your pact to protect me, and am pleased with the protection from Allaah."

At that time the prophet was in Makkah, and he said to the Muslims,

In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts.

So, some people migrated to Madeenah, and most of those people who had previously migrated to the land of Ethiopia, returned to Madeenah. Abu Bakr also prepared to leave for Madeenah, but rasulullah ﷺ said to him, "*Wait for a while, because I hope that I will be allowed to migrate also.*"
Abu Bakr said, "Do you indeed expect this? Let my father be sacrificed for you!"
The prophet said, "*Yes.*" So Abu Bakr did not migrate for the sake ofrasulullah ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of as-Samur tree that fell on being struck by a stick for four months.

One day, while we were sitting in Abu Bakr's house at noon, someone said to Abu Bakr, "This is rasulullah ﷺ with his head covered coming at a time at which he never used to visit us before."
Abu Bakr said, "May my parents be sacrificed for him. By Allaah, he has not come at this hour except for a great necessity."
So rasulullah ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr. "*Tell everyone who is present with you to go away.*" Abu Bakr replied, "There are none but your family. May my father be sacrificed for you, O Rasulullah!"

The prophet said, "*I have been given permission to migrate.*"
Abu Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Rasulullah!"
Rasulullah ﷺ said, "*Yes.*"
Abu Bakr said, "O Rasulullah! May my father be sacrificed for you, take one of these two she-camels of mine."
Rasulullah ﷺ replied, "*(I will accept it) with payment.*"

So we prepared the baggage quickly and put some journey food in a leather bag for them. Asma, Abu Bakr's daughter, cut a piece from her waist belt and

tied the mouth of the leather bag with it, and for that reason she was named Dhat-un-Nitaqain.

Then rasulullah ﷺ and Abu Bakr reached a cave on the mountain of Thaur and stayed there for three nights. 'Abdullah bin Abi Bakr who was intelligent and a sagacious youth, used to stay (with them) overnight. He used to leave them before day break so that in the morning he would be with Quraysh as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would inform them of it. 'Amir bin Fuhaira, the freed slave of Abu Bakr, used to bring the milch sheep (of his master, Abu Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights.

Rasulullah ﷺ and Abu Bakr had hired a man from the tribe of Bani ad-Dail from the family of Bani Abd bin Adi as an expert guide, and he was in alliance with the family of al-'Aas bin Wail as-Sahmi and he was of the religion of the infidels of Quraysh. Rasulullah ﷺ and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she camels to the cave of the mountain of Thaur in the morning after three nights later. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore.

The nephew of Suraqa bin Ju'sham said that his father informed him that he heard Suraqa bin Ju'sham saying [6]:

The messengers of the heathens of Quraysh came to us declaring that they had assigned for the persons who would kill or arrest rasulullah ﷺ and Abu Bakr, a reward equal to their blood-money [3]. While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, 'O Suraqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad and his companions.'

Suraqa added, "I too realized that it must have been they. But I said 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home. and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop.

When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by rasulullah ﷺ who did not look hither and thither while Abu Bakr was

[3] One hundred camels.

doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke.

Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of rasulullah ﷺ will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head."

Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet said, 'Do not tell others about us.' Then I requested him to write for me a Statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then rasulullah ﷺ proceeded on his way."

Narrated 'Urwa bin Az-Zubair: Rasulullah ﷺ met az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided rasulullah ﷺ and Abu Bakr with white clothes to wear. When the Muslims of Madeenah heard the news of the departure of rasulullah ﷺ from Makkah, they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for some thing, and he saw rasulullah ﷺ and his companions dressed in white clothes, emerging out of the desert mirage.

The Jews could not help shouting at the top of his voice, "O you 'Arabs! Here is your great man whom you have been waiting for!"
So all the Muslims rushed to their arms and received rasulullah ﷺ on the summit of Harra. The Prophet turned with them to the right and alighted at the quarters of Bani 'Amr bin 'Auf, and this was on Monday in the month of Rabi-ul-Awal. Abu Bakr stood up, receiving the people while rasulullah ﷺ sat down and kept silent. Some of the ansaar who came and had not seen rasulullah ﷺ before, began greeting Abu Bakr, but when the sunshine fell on rasulullah ﷺ and Abu Bakr came forward and shaded him with his sheet only then the people came to know rasulullah ﷺ.

Rasulullah ﷺ stayed with Bani 'Amr bin 'Auf for ten nights and established the masjid (mosque of Quba) which was founded on piety. He ﷺ prayed in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the masjid of rasulullah ﷺ at Madeenah. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of 'Asad bin Zurara. When his she-camel knelt down, rasulullah ﷺ said, "*This place, Allaah willing, will be our abiding place.*"

> Rasulullah ﷺ then called the two boys and told them to suggest a price for that yard so that he might take it as a masjid. The two boys said, "No, but we will give it as a gift, O Rasulullah!" Rasulullah ﷺ then built a masjid there.Rasulullah ﷺ himself started carrying unbaked bricks for its building and while doing so, he was saying:
>
> *This load is better than the load of Khaibar, for it is more pious in the Sight of Allaah and purer and better rewardable.*
>
> He was also saying,
>
> *O Allaah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the ansaar and the muhajirs.*

In pursuit of Allaah's pleasure the sahaaba ﷺ never hesitated to part with their homeland, families, wealth or any other ties for that matter.

Suhayb ﷺ, who lived amongst Byzantine rulers and aristocrats, escaped from slavery to live in Makkah became rich from trades. When he tried to leave for Madeenah, the disbelieving Quraysh said to him, "You came to us as a destitute beggar and have grown rich among us, and now you want to go away safely with your life and wealth. By Allaah, it shall never be so!" Suhayb ﷺ asked, "Would you allow me to go if I give my property to you?" When they replied in the affirmative, Suhayb ﷺ said, "I will give you the whole of it."

When Suhayb ﷺ reached Quba, just outside Madeenah where rasulullah ﷺ himself alighted after his hijrah, rasulullah ﷺ saw him approaching. He was over-joyed and greeted Suhayb ﷺ with beaming smiles:

> *Your transaction has been fruitful, O Abu Yahya. Your transaction has been fruitful.*

He repeated this three times. Suhayb ﷺ's face beamed with happiness as he said: "By Allaah, no one has come before me to you, Messenger of Allaah, and only Jibrael could have told you about this." Yes indeed! Suhayb's transaction was fruitful. Revelation from on high affirmed the truth of this:

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ
رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾

> **And there is a type of man who gives his life to earn the pleasure of Allaah. And Allaah is full of kindness to His servants.** | 2:207 |

For their sacrifice Allaah consoled them with great rewards in this world and next:

وَٱلَّذِينَ هَاجَرُوا۟ فِى ٱللَّهِ مِنۢ بَعْدِ مَا ظُلِمُوا۟ لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً ۖ
وَلَأَجْرُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾

> **And as for those who emigrated for the cause of Allaah, after suffering oppression - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if they but knew!** | 16:41 |

6.3.2 State of Madeenah

When rasulullah ﷺ settled in Yathrib with the sahaaba ﷺ, the city changed its name to al-Madeenah, al-Munawara, the Illuminated City, or simply, Madeenah. At the time it was ruled by tribes of Aws and Khazraj. Despite blood-ties between them, these two tribes were constantly at odds, taking up arms occasionally.

Rasulullah ﷺ strove hard to establish a healthy and unified society. He had to deal with three distinct groups of people:

- Establish bonds of brotherhood between muhajirs and ansaars. The ansaar, who had deep seated enmity between themselves, had family, abode, wealth and means of livelihood. On the other hand muhajirs were homeless and penniless and their number was increasing by the day. The economic boycott imposed by anti-Muslim groups led a gradual worsening of living conditions [167].
- The polytheists of Madeenah did not have any control over Muslims. Some of them were even sceptical of ancestral practices and over time embraced Islaam. However, there was another group which harboured ill-will towards the Muslims. They were too cowardly to resist publicly, hence chose to display their submission to Islaam. These hypocrites sought to harm rasulullah ﷺ through diverse means till his departure from this world.
- The Jews, who had emigrated from Syria following the Byzantine and Assyrian persecutions formed the third category. They excelled at the arts of earning money, to the extent of monopolizing trades in cereals, dates, wine, clothes, export and import. They benefited from constant tribal conflict among the arabs. They could not reconcile with the fact that Allaah sent rasulullah ﷺ from amongst the arabs. Islaam was bound to bring unity against their interests, such as usurious activities [a]→527.

Once in Madeenah, rasulullah ﷺ first built a masjid and then sought to cement the ties of brotherhood between the muhajir and the ansaar. When they assembled in the house of Anas bin Malik ﷺ, rasulullah ﷺ paired the sahaaba such that they would inherit each other [ף]. Just as the muhajirs left worldly belonging in Makkah, the ansaar were extremely generous for the sake of Allaah.

Narrated by Anas [6]:

> When 'Abdur-Rahman bin 'Auf came to us, rasulullah ﷺ made a bond of fraternity between him and Sad bin ar-Rabi' who was a rich man, Sad said, "The ansaar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period of divorce (*'idda*) ."
> 'Abdur Rahman said, "May Allaah bless you your family for you."
> (But 'Abdur Rahman went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to rasulullah ﷺ bearing the traces of yellow scent over his clothes.

[ף] This practice continued until the regular rule of inheritance was prescribed in the Qur'an.

> Rasulullah ﷺ asked him, "What is this scent?"
> He replied, "I have married a woman from the Ansaar."
> Rasulullah ﷺ asked, "How much mahr have you given?"
> He said, "A date-stone weight of gold or a golden date-stone."
> Rasulullah ﷺ said, "Arrange a marriage banquet even with a sheep."

Just as rasulullah ﷺ was concerned about brotherhood amongst Muslims he was keen to establish amicable relationship with non-Muslim tribes. He drew a sort of pact which set aside pre-Islaamic feuds and relationships. The charter strengthened the ummah by cementing the bond between muhajirs and ansar, extending cooperation/protection to non-Muslims such as the Jews and safeguarding against sedition, injustices and oppression. It legislated referring to Allaah and rasulullah ﷺ in all matters of dispute. It committed all parties to defending Madeenah and abstain from supporting Quraysh. With ratification of this treaty Madeenah and its suburbs became a coalition state and Muhammad ﷺ as its Head [167, 22].

The enmity between the Muslims and the polytheists as well as the Jews culminated in many raids and battles. Some of these events are related now.

6.3.3 Precursor to Battle of Badr

Mortified by their failure to prevent escape of rasulullah ﷺ to Madeenah, Quraysh sought every possible way to check the growing power of Muslims as well as stepping up persecution of those left behind in Makkah. They contacted chiefs of polytheists and Jews in Madeenah to drive rasulullah ﷺ and his sahaaba ﷺ [10]. Narrated by Abdur Rahman ibn Ka'b ibn Malik:

> The infidels of the Quraysh wrote to Ibn Ubayy and to those who worshipped idols from al-Aws and al-Khazraj, while rasulullah ﷺ was at that time in Madeenah before the battle of Badr: 'You gave protection to our companion. We swear by Allaah, you should fight him or expel him, or we shall come to you in full force, until we kill your fighters and appropriate your women.'
> When this reached Abdullah ibn Ubayy and those who were worshippers of idols, with him they gathered together to fight rasulullah ﷺ. When this news reached rasulullah ﷺ, he visited them and said:
>
> *The threat of the Quraysh to you has reached its end. They cannot contrive a plot against you, greater than what you yourselves intended to harm you. Are you willing to fight your sons and brethren?*
>
> When they heard this from rasulullah ﷺ, they scattered.…

Quraysh posed a great threat to Muslims and continued to be provocative. Narrated by Abdullah bin Masud ﷺ:

> Sad bin Mu'adh was an intimate friend of Umayya bin Khalaf and whenever Umayya passed through Madeenah, he used to stay with Sa'd, and whenever Sa'd went to Makkah, he used to stay with Umayya. When rasulullah ﷺ arrived at Madeenah, Sa'd went to perform 'umrah and stayed at Umayya's home in Makkah. He said to Umayya, "Tell me of a time when (the masjid) is empty so that I may be able to perform tawaf around the Ka'bah."

> So Umayya went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?"
> He said, "He is Sa'd."
>
> Abu Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in-spite of the fact that you have given shelter to the people who have changed their religion and have claimed that you will help them and support them. By Allaah, if you were not in the company of Abu Safwan, you would not be able go to your family safely."
> Sa'd, raising his voice, said to him, "By Allaah, if you should stop me from doing this I would certainly prevent you from something which is more valuable for you, that is, your passage through Madeenah… [6]."

They also sent a note threatening Muslims with death in their own homeland. With his enemies plotting against himself and Muslims, rasulullah ﷺ begun to take precautionary measures, even positioning guards around his house. Narrated by Aa'isha ؓ:

> The prophet was vigilant one night and when he reached Madeenah, he said, "*Would that a pious man from my companions guard me tonight!*"
> Suddenly we heard the clatter of arms. He said, "*Who is that?*"
> He replied, "I am Sa'd bin Abi Waqqas and have come to guard you." So, the prophet slept [6].

This state of close vigilance continued until Allaah revealed:

وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ

Allaah will protect you from mankind. | 5:67 |

Further, Allaah ﷻ gave the Muslims the permission to fight:

أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾

> **Permission to fight is given to those, who are fighting them, because they have been wronged, and surely, Allaah is able to give them victory.** | 22:39 |

It was paramount that Muslims demonstrate that no-one can attack them with impunity. Control over commercial routes to Makkah would signal a sort of power which might deter any misadventure by Quraysh as it would jeopardise their livelihood. Quraysh would also have to stop persecuting the helpless Muslims residing in Makkah.

At this juncture, rasulullah ﷺ entered into non-aggression pacts with many tribes inhabiting the areas close to routes or in between the routes and Madeenah. Secondly, he started despatching successive armed missions along the strategic routes. The following three missions are significant in 1 H:

- Hamza bin Abdul Muttalib ؓ led a group of 30 muhajirs intercepting a Quraysh caravan which included Abu Jahl in Saif al-Bahr. Majdi bin 'Amr negotiated to prevent an imminent clash.
- Ubaydah bin al-Harith ؓ led 60 horsemen of muhajirs to Batn Rabegh. They intercepted a Quraysh caravan which had Abu Sufiyan. Arrows were shot but no fighting

took place. Two Muslims, al-Miqdad bin Amr and Utbah bin Gazwan defected from the Quraysh caravan.

- Sa'd bin Abi Waqqas ﷺ led 20 horsemen to intercept Quraysh but found the camels had left.

It was in Safar 2H that rasulullah ﷺ went out for the first time with 70 sahaaba, mostly muhajirs, to intercept a Quraysh camel caravan. He left Sa'd bin Ubadah ﷺ to dispose the affairs in Madeenah. They went up to Waddan, a place between Makkah and Madeenah, but found none. However, in the process of this ghazwa, he contracted a non-aggression pact with Amr bin Makhshi ad-Damari. It read:

> This is a document from Muhammad, the Messenger of Allaah concerning Bani Damrah in which he established them safe and secure in their wealth and lives. They can expect support from the Muslims unless they oppose the religion of Allaah. They are also expected to respond positively in case the prophet sought their help.

There were many raids like this and on few occasions he ﷺ made treaty with nearby tribes. In Rabi al-Awwal 2H Kraz bin Jabir at the head of a small group of polytheists raided pastures of Madeenah and looted some animals. This crime was a first in its kind initiated by the polytheists just as the persecution and driving out of believers from Makkah. Rasulullah ﷺ at the head of 70 men went out in pursuit, until a place near Badr but could not catch up with them.

There was one mission in Rajab 2H which changed the nature of engagement with polytheists. Rasulullah ﷺ despatched Abdullah bin Jahsh ﷺ to collect information regarding a Quraysh caravan at the head of a dozen muhajirs. He was to read a letter with instructions after two days. In it they were asked to go Nakhlah situated between Makkah and Taif. They held mashwara regarding whether to engage in fighting taking into account the month of Safar. In Arabia, it was customary not to engage in military activities in this month along with Dhul Hijja, Dhul Qada and Muharram.

At last they decided to fight. Amr bin al-Hadrami was shot dead and they came back with booty and two prisoners. Rasulullah ﷺ disapproved their action and suspended further missions in these months. The polytheists fully exploited this event to defame the Muslims. Naturally, it was a relief to Muslims when Allaah defended their actions:

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن
سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ
ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ

> **They ask you concerning fighting in the sacred months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allaah is to prevent mankind from following the Way of Allaah, to disbelieve in Him, to prevent access to al-Masjid-al-Haram, and to drive out its inhabitants, and fitna is worse than killing.** | 2:217 |

The two captives were released and blood money paid to the father of the dead person shortly afterwards [167]. This event nevertheless dealt a severe blow to the pride of Quraysh.

The Quraysh could not accept the rising power of Islaam and their reckless attitude precipitated the battle of Badr. Meanwhile Allaah ordered the Muslims to fight:

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا
يُحِبُّ ٱلْمُعْتَدِينَ ﴿١٩٠﴾ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ
أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ
فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿١٩١﴾ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٩٢﴾ وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا
عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ﴿١٩٣﴾

And fight in the Way of Allaah those who fight you, but transgress not the limits. Truly, Allaah likes not the transgressors. And kill them wherever you find them, and turn them out from where they have turned you out. And fitna is worse than killing. And fight not with them at al-Masjid-al-Haram, unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. But if they cease, then Allaah is Oft-Forgiving, Most Merciful. And fight them until there is no more fitna and worship is for Allaah (alone). But if they cease, let there be no transgression except against zalims. | 2:190-3 |

The verse | 2:190-3 | is the first one that was revealed in connection with jihaad, but it was supplemented by the following verse:

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟
فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ
كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾

Verily, the number of months with Allaah is twelve months (in a year), so was it ordained by Allaah on the Day when He created the heavens and the earth; of them four are sacred °. That is the right religion, so wrong not yourselves therein, and fight against the mushriks collectively, as they fight against you collectively. But know that Allaah is with those who are muttaqis | 9:36 |

Allaah ﷻ explained the rules of engagement as well as its virtues. He further warned Muslims of the nature of munafiqs:

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا
بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن
لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ

°i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar.

So when you meet those who disbelieve [in battle] smite [their] necks until, you have fully defeated them, then tighten their bonds. Thereafter [is the time] either for generosity or ransom, until the war lays down its burden. That [is the command]. And had Allaah so willed, He could have taken vengeance upon them [Himself];- but [He lets you struggle] so as to test with one another. | 47:4 |

وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ۝ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۝
وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ۝ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ
وَيُثَبِّتْ أَقْدَامَكُمْ ۝

And those who are killed in the way of Allaah (i.e. shaheed) - He will never let their deeds be lost. He will guide them and set right their state. And admit them to jannah which He has made known to them *. O you who believe! If you help (in the cause of) Allaah, He will help you, and make your foothold firm. | 47:4-7 |

فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم
مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ۝

But when a decisive soorah is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allaah and to obey Him). | 47:20 |

It was about this time that Allaah ﷻ also ordained changed direction of qibla from Jerusalem to Makkah. Narrated by Sa'eed ibn al-Musayyib [17]: "Rasulullah ﷺ prayed towards the Bayt al-Maqdis for sixteen months after arriving in Madeenah. Then qibla was moved, two months before the battle of Badr." The result of this and the the above revelations strengthened the ranks of Muslims and purged them of those who might cause discord amongst them.

6.3.4 Battle of Badr

In 2 H, rasulullah ﷺ despatched Talha bin 'Ubaidullah and Sa'eed bin Zayd northward to bring news about a Quraysh caravan which escaped an earlier attempt in Dhil Ushairah. The two scouts stayed at al-Hawra for some days until Abu Sufiyan passed by them. His caravan was returning from Syria with lots of gold Dinars and merchandise guarded by forty men.

As soon as the news reached rasulullah ﷺ, he exhorted the sahaaba ﷺ to join him to intercept the caravan so as to make up for the wealth they were forced to leave in Makkah. The errand was expected to be short and the response to the call was voluntary. However, this move could potentially change the Quraysh attitude towards the Muslims.

*i.e. They will know their places in jannah more than they used to know their houses in the world.

Ill-equipped and unaware of what they might eventually encounter, the Muslim army of 300-317 men including 82-86 muhajirs left Madeenah on eighth of Ramadan. They had two horses, 70 camels which they were sharing in rides. Rasulullah ﷺ, at the head of his army, marched out along the main route leading to Makkah. When he reached as-Safra near Badr, which is situated 160-km south-west of Madeenah, he despatched two men for reconnaissance.

Informed of the decision of Muhammad ﷺ to ambush, Abu Sufiyan, on the other hand, sent a courier to Makkah with an urgent request for reinforcements. Damdam bin 'Amr al-Ghifari rode fast to Makkah. In a state of frenzy, he fell from his camel, stood before the Ka'bah, cut off the nose and ears of the camel, turned its saddle upside down, tore off his own shirt from front and behind and then cried out for help.

The news stunned the Quraysh. The wounds of al-Hadrami caravan is still fresh in their minds. They hastily mustered almost all their forces consisting of 1300 soldiers of whom 600 were mailed, 100 horsemen and a large number of camels. The army had all notable chiefs except Abu Lahab [167]. Flared up for revenge and exterminating anyone who might jeopardise their trade routes, the Quraysh set out northward for Badr. Allaah mentions their state:

خَرَجُوا۟ مِن دِيَـٰرِهِم بَطَرًا وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ

…boastfully and to be seen of men, and hinder (men) from the path of Allaah. | 8:47 |

just as Rasulullah ﷺ said:

O Allaah! These are the haughty and conceited; they have come defying Allaah and defying His Messenger.

On their way they received a message from Abu Sufiyan telling them of their caravan escaping Madani ambush. Abu Sufiyan had already changed course from the main caravan route and took it towards Red Sea, out of reach of Muslims. Consequently, many of them desired to turn back. But Abu Jahl insisted on going to Badr for three nights of festivities there. The warmongers wanted to punish Muslims so as to prevent any recurrence and to impress on the Arabs of their supremacy. However, Banu Zahra ignored Abu Jahl's threats and broke away and returned to Makkah. Banu Hashim reluctantly complied.

The Makkan army now consisting of 1000 soldiers encamped near Badr. Rasulullah ﷺ received intelligence that a bloody encounter with Makkans was inescapable. Muslims did not leave Madeenah to face this, they were afraid pagans would march on and bring war to the centre of Islaam to undermine it. Courage of some Muslims begun to waver. Allaah describes their condition:

كَمَآ أَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَـٰرِهُونَ ۝
يُجَـٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ۝

As your Lord caused you (O Muhammad) to go out from your home with the truth, and verily, a party among the believers disliked it; Disputing with

you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it). | 8:5-6 |

وَإِذْ يَعِدُكُمُ ٱللَّهُ إِحْدَى ٱلطَّآئِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ
ٱلشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَيَقْطَعَ
دَابِرَ ٱلْكَٰفِرِينَ ۝٧

And when Allaah promised you (Muslims) one of the two parties ◇ that it should be yours, you wished that the one not armed should be yours, but Allaah willed to justify the truth by His Words and to cut off the roots of the disbelievers. | 8:7 |

Rasulullah ﷺ apprised his sahaaba ﷺ of the gravity of the situation and sought their advice. Abu Bakr ﷺ was first to speak on the occasion. He assured his unreserved obedience to prophet's command. 'Umar ﷺ corroborated with Abu Bakr's views. Then al-Miqdad bin 'Amr ﷺ, who was leading the left flank, got up in support [6, 167].

> O Rasulullah! Proceed where Allaah directs you to, for we are with you. We will not say as the Children of Israel said to Musa ﷺ:
> **Go you and your Lord and fight and we will stay here**" | 5:24 |
> Rather we shall say: "Go you and your Lord and fight and we will fight along with you."
> By Allaah! If you were to take us to Bark al-Ghimad, we will still fight resolutely with you against its defenders until you gained it.

Rasulullah ﷺ thanked him and blessed him. Some of the sahaaba ﷺ expressed their discomfort at fighting. They were inadequately prepared since they left Madeenah not to fight a war ⁂. He ﷺ was waiting for views of ansaar as they constituted a major section of the army and 'Aqabah Pledge did not commit them to fighting beyond their territories. He ﷺ said,

> *Give me your counsel, O my people.*

Upon this, the bearer of ansaar's banner, Sa'd bin Mu'adh ﷺ stood up and said: "By Allaah, I feel you want us (the ansaars) to speak." Rasulullah ﷺ said: "*Yes!*" Sa'd ﷺ said:

> O Rasulullah! We believe in you and we bear witness to the fact that what you have come with is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allaah, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allaah will show you through our hands those deeds of valour which will please your eyes. So travel on in the Name of Allaah ▷.

◇ The two parties are the army and the caravan.

⁂ Narrated Kab bin Malik ﷺ: I never failed to join rasulullah ﷺ in any of his ghazwas except in the ghazwa of Tabuk. However, I did not take part in the ghazwa of Badr, but none who failed to take part in it, was blamed, for rasulullah ﷺ had gone out to meet the caravans of Quraysh, but Allaah caused them to meet their enemy unexpectedly [6].

▷ Related by Ibn Hisham. A similar hadeeth is narrated in Saheeh Muslim, *Kitab al-Jihaad wa'l-Siyar*.

Impressed by the fidelity and the spirit rasulullah ﷺ called upon the people for the encounter:

> *Forward and be of cheer, for Allaah has promised me one of the two *, and by Allaah it is as if I now saw the enemy lying prostrate.*

He ﷺ gave the white banner of his army to Mus'ab ibn 'Umair ؓ, the two black banners to Sa'd ibn Mu'adh and Ali ibn Abi Talib ؓ and placed Qais ibn Abi Sa'sa'ah ؓ at the back.

So they set out and encamped at Badr. Rasulullah ﷺ went out with Abu Bakr ؓ to gather intelligence. They came across an old man to whom rasulullah ﷺ asked about Quraysh's army, about Muhammad and his companions and the following conversation ensued:

> I will not tell you until you first tell me who you are from?
> *When you inform us, we will inform you.*
> So is it a trade, this for that?
> *Yes.*
> It has indeed reached me that Muhammad ﷺ and his companions have left (Madeenah) on such and such day. And if the one who informed me about that was truthful, then they are today in such and such place. And it has reached me that the Quraysh have left (Makkah) on such and such day. And if the one who informed me thereof was truthful, then today they are in such and such place [ر]. I have informed you about what you wanted to know, so now tell me who are you from?
> *We are from water.*

The old man remained where he was, confused, saying to himself "From the water of Iraq [187]?"

Soon the water-carriers of the Quraysh arrived. Among them was a black slave belonging to Banu al-Hajjaj. Sabaaba ؓ caught him and interrogated him about Abu Sufiyan and his companions. He informed them about Abu Jahl, Utba, Shaiba and Umayya bin Khalaf. But sahaaba ؓ kept asking and beating him about Abu Sufiyan. Rasulullah ﷺ was standing in prayer at the time. When he saw this he finished his prayer to reprimand them thus:

> *By Allaah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie.*

He ﷺ further said: *This is the place where so and so would be killed.* He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which rasulullah ﷺ had indicated by placing his hand on the earth [8].

This Muslim army quickly marched to Badr before the polytheists. Upon arrival al-Hubaab ibn al-Mundhir ؓ suggested that the army relocate to a place near a well closest to the enemy and destroy other wells on their way, thereby denying water to the enemy. Rasulullah ﷺ accepted his counsel.

Dissent continued to plague the enemy camp. Offer was made from certain quarters to pay off blood money of Ibn Hadrami whose death was one of the causes of rage within their rank. Others saw that if Muhammad became powerful in Arabia, Quraysh would benefit

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*The lucrative course through capturing the booty or strife in the cause of Allaah against the polytheists.
[ر]The old man was correct in both cases.

from it. Some even saw dreams which foretold coming deaths among Quraysh families [203]. None of these bothered Abu Jahl in the least.

It was only by the Decree of Allaah that both parties went to such a point of no return. Otherwise, both sides had plenty of reasons to go back. Allaah ﷻ made each group appear small in the eye of the other. Mujahid ﷺ said, "In a dream, Allaah showed the prophet the enemy as few. The prophet conveyed this news to his sahaaba and their resolve strengthened [3]."

إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ ۙ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

When you were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allaah might accomplish a matter already ordained; so that those who were to be destroyed might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. And surely, Allaah is All-Hearer, All-Knower. | 8:42 |

إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾

When Allaah showed them to you as few in your dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allaah saved (you). Certainly, He is the All-Knower of what is in the breasts. | 8:43 |

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾

And when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allaah might accomplish a matter already ordained, and to Allaah return all matters. | 8:44 |

Allaah ﷻ enjoined the Muslims to take a firm stand, remember Him and to be patient in facing the enemy:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُوا۟ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allaah much, so that you may be successful. | 8:45 |

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

And obey Allaah and His Messenger, and do not dispute lest you lose courage and your strength depart, and be patient. Surely, Allaah is with those who patiently persevere. | 8:46 |

Rasulullah ﷺ spent the night preceding the day of battle in salaat and du'a. Allaah ﷻ favoured the Muslim army that night with sound sleep:

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾

When He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the evil [suggestions] of shaitaan, and to strengthen your hearts, and make your feet firm thereby. | 8:11 |

In the morning of Friday 17th Ramadan, 2 H, rasulullah ﷺ called everyone to complete their prayers and urged them to fight in the way of Allaah as commanded by Allaah:

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّاْئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿٦٥﴾

O Prophet! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they are people who do not understand. | 8:65 |

He ﷺ arranged their ranks in rows as in prayers which was previously unknown to Arabs. The first row comprised of people with spheres, followed by archers and reserve fighters in the rear. Allaah endorsed this strategy in the following way in the Qur'an:

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾

Verily, Allaah loves those who fight in His Cause in rows (ranks) as if they were a solid structure. | 61:4 |

Rasulullah ﷺ kept on supplicating to Allaah persistently. As the two parties approached closer and were visible to each other, he ﷺ supplicated:

> *O Allaah! The conceited and haughty Quraysh are already here defying You and belying Your Messenger. O Allaah! I am waiting for Your victory which You have promised me. I beseech You Allaah to defeat them* [167].

> *O Allaah, they are on foot, provide mount for them; O Allaah, they are naked, clothe them; O Allaah, they are hungry, provide food for them* [10].

He advised sahaaba ﷺ to save lives of Banu Hashim such as al-'Abbas bin 'Abdul Muttalib and Abu Bukhtari bin Hisham as they went to war reluctantly. They are to be captured only. He also gave strict orders [167]:

- Not to start fighting until he gave them his final word.
- Use their arrows sparingly.
- Never resort to sword unless the enemies came too close.

The battle begun when an idolater stepped out swearing he would drink from the water basin of the Muslims, destroy it or die for it. Hamzah bin Abdul Muttalib ﷺ engaged him and put him down. A series of duals continued and the Makkans lost some of their best men. Enraged and exasperated they fell upon the Muslims. Sahaaba ﷺ supplicated to Allaah for assistance and inflicted heavy losses on their enemies.

Narrated by Ibn 'Abbas ﷺ [6, 8]:

> The Prophet, while in a tent said, "*O Allaah! I ask you the fulfilment of Your Covenant and Promise. O Allaah! If You wish (to destroy the believers) You will never be worshipped after today.*"
> Abu Bakr caught him by the hand and said, "This is sufficient, O Rasulullah! You have asked Allaah pressingly."
> The prophet was clad in his armour at that time. He went out, saying to me:
>
> **Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.** | 54:45-6 |

More help from Allaah came immediately after that in the form of angels:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾

> **(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other in succession."** | 8:9 |

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

> **Allaah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allaah. Verily, Allaah is All-Mighty, All-Wise.** | 8:10 |

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ ۚ سَأُلْقِي فِي
قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ
كُلَّ بَنَانٍ ﴿١٢﴾

(Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." | 8:12 |

Many authentic hadeeths report participation of angels in the battle of Badr. While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An ansaari came to rasulullah ﷺ and related this (event) to him. He said: *You have told the truth. This was the help from the third heaven* [8].

Once rasulullah ﷺ dozed off for a moment and when he raised his head he called out, joyfully crying:

> *O Abu Bakr, glad tidings are there for you: Allaah's victory has approached, by Allaah, I can see Jibrael on his mare in the thick of a sandstorm.* [6]

He got hold of some gravel and cast it at the enemy saying: "*Confusion seize their faces.*" A violent sandstorm blew like a furnace blast into the eyes of the enemies. Allaah relates the reality of this action:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ

And you threw not when you did throw but Allaah threw. | 8:17 |

At this stage rasulullah ﷺ was commanding a counter-attack. He ﷺ kept repeating the following verse of the Qur'an, which kept the morale of Muslims high [203]:

سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾

Their multitude will be routed, and they will turn their backs. | 54:45 |

وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for jannah as wide as are the heavens and the earth, prepared for mut-taqins. | 3:133 |

During the battle, rasulullah ﷺ gave an inspirational speech to sahaaba ﷺ. Narrated by Anas bin Malik ﷺ:

> On the day of the Battle of Badr, rasulullah ﷺ said: "*Stand up and face jannah, the width of which is like the heavens and earth.*"

> Umair bin al Hamam said: "O Rasulullah, Jannah the width of which is like the heavens and earth?"
> Rasulullah ﷺ said, "*Yes*"
> Umair was eating from some dates in his hand. He said: "If I am going to live as long as it takes to finish eating these dates that's a long time!" and threw away the dates and rushed to the battlefield and was martyred [8, 14].

From the Muslim side there were a total of six martyrs from muhajirs and eight from ansaar. The polytheists sustained heavy casualties: seventy were killed and a like number taken prisoners. Of those slain included Abu Jahl, the arch enemy of Muhammad ﷺ. When the battle was over, rasulullah ﷺ wanted someone to bring him some news about Abu Jahl. Ibn Mas'ud ﷺ found him at throes of death. He was attacked by two young ansaari brothers. Ibn Mas'ud showed Abu Jahal's corpse to rasulullah ﷺ at which he ﷺ remarked, "*This is the Fir'awn of this nation.*"

Rasulullah ﷺ stayed three days after that in Badr, a practice he continued after every victory. This time enables the deads to be buried, captives being rounded and spoils of war to be organised and of course much needed rest. On the third day, he ﷺ went out to look at the slain polytheists, and said:

> *What an evil tribe you were as regards your prophet, you belied me but the others have believed; you let me down while the others have supported me; you expelled me, whereas the others have sheltered me.*

Narrated Abu Talha ﷺ [6]:

> On the day of Badr, the prophet ordered that the corpses of twenty four leaders of Quraysh should be thrown into one of the dirty dry wells of Badr. It was a habit of the prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his sahaaba followed him saying among themselves. Definitely he ﷺ was proceeding for some great purpose. When he halted at the edge of the well, he addressed the corpses of the Quraysh infidels by their names and their fathers' names,
> "*O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allaah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?*"
> 'Umar said, "O Rasulullah! You are speaking to bodies that have no souls!"
> Rasulullah ﷺ said, "*By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do* [3]."

'Abdullah ibn Rawahah and Zayd ibn Haritha ﷺ hurried to Madeenah to convey the good news. The Jews and hypocrites already started rumours to the effect that rasulullah ﷺ had been killed and the fact that Zayd was riding al-Qaswa, the prophet's she-camel. Joyous Muslims begun praising Allaah, and their chiefs went out of the city to wait and receive rasulullah ﷺ on the road leading to Badr. This was shortly after the death of Ruqaiya, daughter of rasulullah ﷺ.

[3] Qatada ﷺ said, "Allaah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

About this time Qur'anic verse regarding spoils of war was revealed. On their way back rasulullah ﷺ divided up spoils. He ﷺ also ordered execution of two criminals, an-Nadir bin al-Harith and 'Uqbah bin abi-Muait, because they had persecuted the Muslims in Makkah and harboured deep hatred towards Allaah and His Messenger. It was 'Uqbah who threw the entrails of a sheep onto the head of rasulullah ﷺ. He had also tried to strangle rasulullah ﷺ with his cloak.

The Muslim army was received at ar-Rawha, a suburb of Madeenah. Allaah not only bestowed victory on them but He returned them clothed, with camels and eaten to their fill [10]. Their status enviable. Once Jibrael ﷺ came to rasulullah ﷺ and said, "How do you look upon the warriors of Badr among yourselves?" Rasulullah ﷺ said, "*As the best of the Muslims*" or said a similar statement. On that, Jibrael ﷺ said, "And so are the angels who participated in the Badr [6]."

Rasulullah ﷺ entered Madeenah as a leader with military credentials. This led to a large number of Madani embracing Islaam adding to strength of this new religion. The problem of prisoners of war was solved with mashwara. They were ransomed by Makkans according to their financial situation. Of those prisoners who were literate and could not afford, were given the opportunity to ransom themselves by teaching children how to read and write. Zainab ﷺ, the daughter of rasulullah ﷺ, paid the ransom of her husband Abul-'As with a necklace. Al-'Abbas, who is prophets uncle, ransomed himself as well but went back to Makkah but kept His Islaam secret. Some of the prisoners were so impressed by the justice of Islaam and their good treatment that they embraced Islaam and stayed in Madeenah. Allaah gives testimony of their good treatment:

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

And they give food, in-spite of their love for it (or for the love of Him), to miskin, the orphan, and the captive. | 76:8 |

Mother of one martyr who was still in his teens met rasulullah ﷺ. Um Haritha ﷺ was concerned about her son's condition. Narrated by Anas ﷺ:

> She said, "O Rasulullah! You know the position of Haritha in my heart, so if he is in jannah, I will not weep for him, or otherwise, you will see what I will do."
> The prophet said, "*Are you mad? Is there only one jannah? There are many jannahs, and he is in the highest jannah of Firdaus.*"
> …"*A forenoon journey or an afternoon journey in Allaah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in jannah is better than the whole world and whatever is in it; and if one of the women of jannah looked at the earth, she would fill the whole space between them with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it* [6]."

For all that Muslims achieved in Badr, then praise belongs only to Allaah as He directed and helped them to perform these actions. Allaah states that He creates the actions that the servants perform and that whatever good actions they take [3].

Allaah ﷻ states in the Qur'an,

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ

You killed them not, but Allaah killed them. | 8:17 |

meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another ayat,

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

And Allaah has already made you victorious at Badr, when you were a weak little force. So fear Allaah that you may be grateful. | 3:123 |

6.3.5 Post-Badr Era

Muslim victory enraged Jews as well as the Quraysh. Whereas the Quraysh started amassing men and weapon in order to take revenge, the former counted each Muslim victory against their religio-economic entity. On their enmity Allaah mentions:

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟

Verily, you will find the strongest among men in enmity to the believers the Jews and those who are mushriks. | 5:82 |

They were joined in enmity by Bedouins around Madeenah who would plunder and loot for a living. The enemy within, the munafiqs, lead by Abdullah bin Ubai, were already seeking out to instigate/support plots against Muslims. As a result Muslims were always on alert, prepared to launch pre-emptive strikes.

An Attempt on Prophet's Life

Shortly after the battle of Badr, Umair ibn Wahb vowed to kill Muhammad ﷺ. In return Safwan ibn Umayyah, who was rich, would take care of Umair's debt and family. Umair set out in his mission after applying some lethal poison to his sword. When he reached Madeenah, 'Umar ﷺ spotted him outside the prophet's masjid kneeling down his animal by the door. 'Umar ﷺ said, "Here is the dog, the enemy of Allaah, 'Umair ibn Wahb. By Allaah he has not come except for an evil purpose."

'Umar ﷺ informed rasulullah ﷺ and alerted the sahaaba ﷺ. Rasulullah ﷺ said, "*Admit him into my presence.*" Upon seeing 'Umar ﷺ grabbed Umair and drag him inside, he ﷺ said, "*Release him, O 'Umar. O Umair, come closer.* They had the following conversation [203]:

> May it be a blessed morning.
> *Allaah has honoured us wit a greeting that is better than your greeting, O Umair. It is as-Salaam, the greeting of dwellers of jannah.*
> By Allaah, O Muhammad, it is something new to me.
> *What made you come here, O Umair?*

I came for this prisoner (i.e., his son) who is in your hands. So act kindly towards him.
Then why do you have a sword hanging from your neck?
May Allaah make ugly all the swords! Have they helped us in the least?
Be truthful with me. What made you come here?
I have come only for that purpose.
No, instead you and Safwan ibn Umayyah sat down at al-Hijr (one of the sides of the Ka'bah). Together, you remembered the people of the well from the Quraysh. You then said, 'Had it not been for a debt I owe and for my family that is with me, I would have went out and not stopped until I killed Muhammad.' Safwan ibn Umayyah then promised to bear the responsibilities of your debt and your family, stipulating that, in return for that, you kill me for him. But Allaah is a barrier between you and that end.

Umair straight-away realised that only Allaah could reveal this secret to rasulullah ﷺ. He embraced Islaam immediately after this. At the instruction of rasulullah ﷺ, sahaaba ﷺ taught him about deen and later he was permitted to go to Makkah to invite its dwellers to Islaam.

Expeditions

There has been many expeditions prior to the Battle of Uhud, some of those which were led by rasulullah ﷺ himself. Within a week of returning to Madeenah after the Battle of Badr, rasulullah ﷺ led an expedition against Banu Saleem. This was because rasulullah ﷺ received intelligence about a planned surprise attack by a group from this tribe. When Rasulullah ﷺ attacked unexpectedly they escaped to mountains leaving 500 of their camels which the Muslims shared as spoils. Rasulullah ﷺ stayed at the Water of al-Kudr for three nights before returning. There was another expedition led by rasulullah ﷺ against Banu Saleem in the month of Rabi' ath-Thani until Jamaada al-Ulah, 3H which took Muslim army to Buhran in the area of al-Furu'. No fighting took place this time too.

Once Abu Sufiyan led a group of two hundred horsemen to launch a surprise attack on Madeenah and cause maximum destruction. He camped in an area near Banu Nadhir, one of the three Jewish tribes of Madeenah. Their leader welcomed them, fed them and most importantly provided tactical information. Abu Sufiyan burned some palm trees and fled. Rasulullah ﷺ chased them but could not overtake. In order to reach Makkah fast they started lightening their loads by throwing as-Saweeq, a kind of fine flour. After five days Muslims returned without a fight, having picked up a large quantity of flour.

News reached rasulullah ﷺ that members of the Thalabah and Muhaarib tribe devised a secret plan to launch a surprise attack on Madeenah. He ﷺ set out at the head of four hundred and fifty men, some of whom were walking. On the way the Muslim army captured Hubaar at Dhil-Qassah. He embraced Islaam and provided inside information. At the approach of Muslim army, they disappeared into the mountains. It is noteworthy that their leader Do'thur ibn al-Harith accepted Islaam after witnessing a miracle at the hands of rasulullah ﷺ. Consequently, he begun to call his people to Islaam [203]. The Muslims encamped at Dhi-Amr for the whole of Safar 3H. Thus rasulullah ﷺ cast fear and awe into the hearts of desert Bedouins.

Allaah ﷻ mentioned His favours regarding this:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ هَمَّ قَوۡمٌ أَن
يَبۡسُطُوٓاْ إِلَيۡكُمۡ أَيۡدِيَهُمۡ فَكَفَّ أَيۡدِيَهُمۡ عَنكُمۡۖ وَٱتَّقُواْ ٱللَّهَۚ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١١

O you who believe! Remember the favour of Allaah unto you when some people desired to stretch out their hands against you, but (Allaah) withheld their hands from you. So fear Allaah. And in Allaah let believers put their trust. | 5:11 |

In Jumada ath-Thaniyah, the year 3H, Zayd ibn Harithah ؓ ﷺ led a successful raid against Quraysh caravan at al-Qardah. After the battle of Badr, the Quraysh convened a meeting to find an alternative trade route across Najd and through Iraq, far away from Madeenah. But someone called Na'im bin Mas'ud let this leak out when he was intoxicated. The Muslim army of hundred horsemen was despatched immediately to intercept the caravan. The men of the caravan, panicked and fled for their lives. The Muslim army seized the caravan, its guide who later became Muslim and merchandise, valued at about one-hundred thousand dirhams.

Intrigues of Jews

The growing spirit of amity and reconciliation between Muslims became a cause of headache for the Jews of of Madeenah. They started a process of intrigues, provocations and ultimately denouncing the Covenant. One example of their intrigues was started by Shas bin Qais, an elderly Jew. He, sent a youth of his to sit among Aws and Khazraj and remind them of Bu'ath war between them and recite some of their verses which they used to compose satirizing each other. The youth succeeded in his mission and in no time the two parties were at the brink of a war, reviving pre-Islaamic tribal fanaticism.

Rasulullah ﷺ went to the spot immediately and reminded:

> *O, Muslims! Do you still advance pre-Islaamic arguments after I have been sent to you. Remember that it is not rightful for you to turn backward after Allaah has guided you to the Straight Path, delivered you from disbelief and created amity between you.*

The Muslims readily realized that it was a Satanic whim and a plot hatched by the enemies. In tears they embraced each other and went home quite satisfied and in full obedience to rasulullah ﷺ [187].

The Jewish tribe of Bani Qainuqa was first to openly broke their covenant. Goldsmiths and blacksmiths by profession, they were the most daring of Jews in Arabia. They could muster 700 fighting men amongst themselves. Also they enjoyed good ties with Khazraj and their leader Abdullah bin Ubbay, who was a munafiq. After the Battle of Badr they begun to deride and harass the Muslims. To bring an end to this, once rasulullah ﷺ himself visited their locality, gathered them to counsel on decent conduct.

ؓ He was the adopted son of rasulullah ﷺ before adoption was abrogated.

Bani Qainuqa could not be more belligerent in their response:

> O Muhammad, you perhaps think we are like the Quraysh; they did not know fighting; therefore, you overpowered them. But when you come in contact with us, you will see how men fight.

In this regard, Allaah ﷻ revealed:

قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ
﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن
يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

Say to those who disbelieve: 'You will be defeated and gathered together to jahannam, and worst indeed is that place to rest.' There has already been a sign for you (O Jews) in the two armies that met: One was fighting in the cause of Allaah, and another of disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allaah supports with His victory whom He wills. Verily, in this is a lesson for those who understand. | 3:12-3 |

Banu Qainuqa's response amounted to a declaration of war. However, rasulullah ﷺ suppressed his anger and advised Muslims to show patience and forbearance. Once, a woman went to Banu Qainuqa's marketplace to sell some merchandise beside a Jewish goldsmith. The Jews there tried to cajole her to remove her veil, but she refused. The goldsmith managed to surreptitiously tie an edge of her garment to her back. So when she stood up, her private parts became exposed. She screamed as the Jews laughed. In ensuing brawl first the goldsmith died followed by death of a Muslim man.

When rasulullah ﷺ came to know of this he laid siege to their quarters. This was in Shawal 2H. By then Allaah has already commanded rasulullah ﷺ:

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْخَائِنِينَ ﴿٥٨﴾

If you fear treachery from any people throw back (their covenant) to them on equal terms. Certainly Allaah likes not the treacherous. | 5:58 |

Allaah cast fear into the hearts of banu Qainuqa's men. They could not get any reinforcements. Having lost all hope of putting up a fight they unconditionally surrendered within a fortnight. Their fighting men were tied and taken prisoners. Then Abdullah bin Ubayy came up in support of them and insisted a charitable treatment. Rasulullah ﷺ conceded his request saying, "*They are for you*" * and decided that the Bani Qainuqa would be exiled from Madeenah leaving their properties, armour and tools of trade behind ◇.

*Abdullah bin Ubayy, Chief of munafiqs, was a long term ally of Banu Qainuqa. If it was not for his people to accept Islaam and Muhammad ﷺ migrate to Madeenah, he would have been the supreme leader of Madeenah. If he was to truly accept Islaam, there was a chance that his fellow munafiqs would followed suit, leading to a united community of Muslims.

◇Ibn Sa'd, Ibn Hisham, Tarikh Tabari.

6.3.6 Battle of Uhud

Revenge for successive military failures, heavy losses from caravans and ransoms as well as political and religious concerns united Quraysh to mount a decisive war. They enlisted support of two well-known tribes Kinana and Tihama along with some Bedouins and hired poets to entice tribes to fight the Muslims. It was decided to spend all profits from escaped caravan in this war effort. Allaah alludes to their endeavours:

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا
ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ

Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allaah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcomed. | 8:36 |

For Uhud the Quraysh had plenty of time to prepare, raising large sums of money and mustered an army of three thousand strong, of whom seven hundred were mailed and two hundred well-mounted cavalry. They set out in Shawal, 3H, accompanied by fifteen women who would humiliate anyone trying to flee from the battlefield.

As Quraysh left Makkah al-'Abbas who was closely monitoring enemy movements sent a messenger with a letter to Muhammad ﷺ who reached Masjid Quba within three days. However, he had this confirmed by al-Hubab ibn al-Mundhir ﷺ who went to desert for up-to-minute intelligence. Intelligence from these sources were kept secret from general population. The details of these developments were shared with the leaders of muhajirs and ansaars. Madeenah was put on alert, men were armed even during prayer in anticipation, Sa'd bin Mu'adh, Usaid bin Hudair and Sa'd bin 'Ubaydah ﷺ among others volunteered to guard rasulullah ﷺ and armed groups begun to patrol roads leading to the city.

When the time was ripe, rasulullah ﷺ convened a general assembly to consult the sahaaba. He ﷺ suggested that they defend Madeenah from inside as it was well-fortified. Some disagreed as they wanted to face the enemy outside the city. Included among them were a number of prominent sahaaba who missed the Battle of Badr. These sahaaba ﷺ kept trying to convince until it was decided that the enemy be met outside Madeenah.

At Friday khutbah, rasulullah ﷺ exhorted the people to fight courageously: "*If you remain steadfast - you will be helped by the Power of the All-Mighty.*" He entered his house and Abu Bakr and 'Umar ﷺ helped him wear the headgear. Rasulullah ﷺ put on two armours one over the other. When he came out, the sahaaba who called for going out of Madeenah, felt guilty for forcing their case said, "O Messenger of Allaah, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Madeenah we will stay with you. Upon this rasulullah ﷺ remarked:

> *It does not become a prophet that once he had put on armour, he should take it off, until Allaah has decided between him and the enemy* [ﷺ].

[ﷺ] Ahmad, Nasa'i, Hakim and Ibn Ishaq.

In order to avoid any ambush rasulullah ﷺ headed for Uhud in the dead of the night, avoiding usual routes out of the city. The army consisted of a thousand fighters; a hundred of them armoured; another fifty horsemen.

Upon passing along al-Wada' mountain trail he noticed a well-armed battalion detached from the main body of the army. They were Jews allied to al-Khazraj, who wanted to contribute to the fight against the idolaters. "*Have they embraced Islaam?*" Rasulullah ﷺ asked. "No," they said. So he refused to admit them against the idolaters as he did not seek help from disbelievers.

When the Muslims reached ash-Shawt, just before daybreak, when the two armies could see each other, 'Abdullah bin Ubai - the munafiq - rebelled. One-third of the army withdrew with him. He said, "He obeyed children and people whose opinions are of no value. He obeyed them and disobeyed me. Why we shall kill ourselves? [▷]". He chose the time to undermine the high morale, cause maximum bewilderment and disorder in the Muslims army. However, in their fleeing Allaah rid the Muslim army of treacherous elements. Allaah said:

مَا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ
ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ

Allaah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allaah disclose to you the secrets of the Unseen. | 3:179 |

Rasulullah ﷺ marched until he reached the hillside in the area of Uhud, where they camped in the valley with Mount Uhud behind them. He ﷺ mobilized his army, arranged them in two rows to fight. He instructed fifty skilled archers under the command of 'Abdullah bin Jubair ﷺ to defend them from a mountainside. He ﷺ instructed sahaaba not to start fighting without his order. He also exhorted them to fight with great bravery, stamina and steadfastness.

On the day of Uhud, rasulullah ﷺ said,:

This is Jibrael holding the head of his horse and equipped with war material [6].

On the other side the enemy arranged as rows led by Aby Sufyan. Khalid bin al-Waleed [*] was on the right wing; whereas 'Ikrima bin Abu Jahl was on the left. In order to sow seeds of discord amongst the Muslims, Abu Sufiyan sent a message to ansaar saying: "Leave us alone to fight our cousins and do not interfere. If you stand aside, we will not fight you; for fighting you is not a target of ours." But he was fully disappointed in this scheme as sahaaba ﷺ stood firm as mountains. In the same vain they finally sought help of Abu Amir al-Fasiq [↱], to dissuade ansaar from fighting. He called out unto his people: "O kinsfolk of Aws! I am Abu Amir." Their reply was "No eyes of anybody shall be consoled by viewing

[▷] *Al-Bidaayah wan-Nihaayah*.

[*] He was on the enemy side then.

[↱] He was the head of Aws in Jahiliya. He could not tolerate Islaam and openly announced his enmity to rasulullah ﷺ who gave him the nickname al-Fasiq.

you, O Fasiq." Hearing them say so, he said: "My people must have been afflicted by an evil after my departure."

The fighting begun when Talha ibn Uthman, bravest of Quraysh called for a dual. He was faced by Ali ﷺ who severed his one leg in one just one strike. Talha, whose private parts were exposed pleaded with Ali by their familial relations. Ali left him in that predicament. Rasulullah ﷺ who was watching the event exclaimed, "*Allaahu Akbar*" and other Muslims exclaimed likewise.

On that day, Abu Bakr, Umar bin al-Khattab, Ali bin Abi Talib, az-Zubair bin al-Awwam, Musab bin Umair, Talha bin Ubaidullah, Abdullah bin Jahsh, Sad bin ar-Rab and Anas bin an-Nadr ﷺ and others all of them fought so fiercely and effectively that they broke the strong will of the idolaters and scattered them. Muslims maintained full control even at great loss of Hamzah bin Abdul Muttalib ﷺ, Asad (Lion) of Allaah and His Messenger. The archers thwarted three attempts by Khalid bin al-Waleed, to crush the left wing of the Muslims and cause havoc but failed.

As war activities continued, many of the Quraysh concluded the day was a repeat of Badr and begun to retreat. The Muslims were poised to win. At that time forty of the archers decided the war was over and it was time to collect the booty. The archers not only misinterpreted the original instruction but ignored the warning given by their ameer, Abdullah bin Jubair ﷺ. In fact their action was so fatal a mistake that even the life of rasulullah ﷺ was endangered. Khalid bin al-Waleed took full advantage of this opportunity, he quickly dealt with the archers and fell upon the rear of the Muslims. They also called out to other polytheists to return once again to counter-attack the Muslims. This led to heavy losses amongst the Muslims. Narrated al-Bara bin Azib [6]:

> Rasulullah ﷺ appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day of Uhud. He instructed them:
>
> *Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you.*
>
> Then the infidels were defeated. By Allaah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?"
> 'Abdullah bin Jubair said, "Have you forgotten what rasulullah ﷺ said to you?"
> They replied, "By Allaah! We will go to the people (i.e. the enemy) and collect our share from the war booty."
>
> But when they went to them, they were forced to turn back defeated. At that time rasulullah ﷺ in their rear was calling them back. Only twelve men remained with the prophet and the infidels martyred seventy men from us.

Certainly the archers were put to test and subsequently rest of the Muslim army. A number of them failed and yet others were true to their covenant and fought only to seek the pleasure of Allaah.

Muslims as a complete army did not hold on to patience and taqwa. As as result, unlike Badr there were no help of Allaah in the form of angels [3] [ع]. The condition of the Muslims were described in following verse:

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا
فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا
تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ

And Allaah did indeed fulfil His Promise to you when you were killing them with His Permission; until you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the aakhira. | 3:152 |

Rasulullah ﷺ was among a small band of Muslims - nine sahaaba at the rear of the army, watching the engagement as well as encouraging them to fight bravely. The sudden move by Kahlid bin Walid took him by surprise. He ﷺ then decided to rally the ranks of the Muslims, calling out loudly, risking his own life. But the idolaters recognized his voice before the Muslims could and reached his position first. As bands of idolaters approached he ﷺ would say: *He who pushes back those idolaters, will be housed in jannah* or *He will be my Companion in jannah.* Each time an ansaar stepped forward until seven of the them were martyred. It was the most awkward and dangerous moment of his life.

Narrated by Anas ibn Malik ﷺ [8]:

> Rasulullah ﷺ had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head. He was wiping the blood (from his face) and was saying:
> *How will these people attain salvation who have wounded their prophet and broken his tooth while he called them towards God?*
> At this time, God, the Exalted and Glorious, revealed the ayat:

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٩﴾

Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the zalims. | 3:153 |

It is also reported that he ﷺ also said [ف]:

> *Allaah's Wrath is great on those who besmear the face of His Messenger - O Allaah, forgive my people for they have no knowledge.*

The Muslims were in disarray. Some were lost, a few were even attacking their own people in confusion. The father of Hudhayfa, al-Yaman died in such friendly attacks. The number of idolaters was increasing steadily in the scene and some were there solely to kill rasulullah ﷺ. Arrows hurled against him kept coming from all directions.

[ع] Sa'd ﷺ reported: On the Day of Uhud I saw on the right side of rasulullah ﷺ and on his left side two persons dressed in white clothes and whom I did not see before nor after that, and they were Jibrael and Michael ﷺ [8].

[ف] At-Tabari. Similarly reported by Muslim and Qadi Ayad in *ash-Shifa*.

Against these odds Abu Talha, Sa'd bin abi Waqqas, Musab bin Umair and Abu Dujana ﷺ and others who were with rasulullah ﷺ at the time showed unprecedented love and heroism. Umm Umarah Nusaybah bint Ka'b ﷺ °, defended rasulullah ﷺ fearlessly. Regarding her he ﷺ said: '*To the left and to the right, in whatever direction I turned, I saw Umm Umarah fighting in my defence*.'

Mus'ab bin 'Umair, fought fiercely and violently defending rasulullah ﷺ against the attacks of Ibn Qami'a and his fellows. He was carrying the standard with his right hand. When it was cut off, he grabbed the standard in his left hand till this was also amputated so he knelt down and shielded it with his chest and neck. Ibn Qamia then killed him. Mistaking him for rasulullah ﷺ on account of resemblance in appearance, Ibn Qami'a shouted Muhammad has been killed *.

The Quraysh thinking their main objective fulfilled turned their attention to mutilating the dead bodies. Women and men cut off the ears, the noses, the genitals of the martyrs. They even cut open their bellies. Hind bin Utbah ripped open the liver of Hamzah and chewed it; but finding it unpleasant, she spat it out. She even made the ears and noses of Muslims into anklets and necklaces [187].

The Muslim army, on the other hand, did not know how to react to this rumour. They were overwhelmed by confusion, their morale dropped. Some sat down near the battlefield in a state of shock. Yet others chose to seek out martyrdom, they kept on fighting and/or exhorting, "O people, even if Muhammad ﷺ has been killed, the Lord of Muhammad has not been killed, so die for that which Muhammad ﷺ has died." Allaah commended this latter group:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ
وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾

Among the believers are men who have been true to their covenant with Allaah, of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least. | 33:23 |

Rasulullah ﷺ gave the standard to Ali ﷺ, who along with other sahaaba went on to attack and defend. He ﷺ then made his way to his encircled army. There he met a large number of sahaaba, and begun a planned withdrawal to the nearby hillock. The enemy made a fierce attempt to foil this plan but failed [167].

There was another group of Muslims who lost hope completely, they threw their weapons and left the battlefield. They either fled to as far as Madeenah or to the mountain top secured by the Muslims. Allaah revealed about them:

إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ
فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا

°Nusaybah bint Ka'b ﷺ was present in the Second 'Aqabah Pledge. She also fought in he Battle of Khaibar, Hunain and Yamamah where she lost her hand and received 12 wounds by swords and arrows. Tabaqat ibn Saad.

*Ibn Hisham; *Za'd Al-Ma'ad*.

فَاتَكُمْ وَلَا مَآ أَصَابَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

(And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allaah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allaah is Well-Aware of all that you do. | 3:153 |

But in the end, Allaah forgave them for fleeing from battle:

ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو
فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

Then He made you flee from them, that He might test you. But surely, He forgave you, and Allaah is the possessor of bounty for the believers. | 3:152 |

Despite all that gone wrong in Uhud, it was a war from which Muslims of all ages can learn valuable lessons. It is through the rebellion of Abdullah bin Ubai that Allaah lifted the veil on the reality of the munafiqs. Many sahaaba ﷺ acted heroically in grave conditions which tested their courage, endurance and loyalty to their limits. In comforting the believers, Allaah ﷻ said:

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ
نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ ۚ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ
وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

If a wound has touched you, be sure a similar wound has touched the others. And so are the days, We give to men by turns, that Allaah may test those who believe, and that He may take martyrs from among you. And Allaah likes not the zalims. | 3:140 |

When the battle was over Muslim came to battlefield to deliver water to soldiers. When Sahl bin Sad ﷺ was asked about the wound of rasulullah ﷺ on the day of Uhud, he said:

> The face of the prophet was wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed off the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased [6].

Among those who fought courageously were Hanzala al-Ghaseel ﷺ, the son of 'al-Fasiq'. When Hanzala died sahaaba ﷺ were to bury him without a wash. However, before burial rasulullah ﷺ said: "*I see angels washing Hanzala's body*" Abu Sa'eed Sa'di ﷺ says: "On hearing this from rasulullah ﷺ, I went to have a look at Hanzalah's face and I noticed drops of water trickling down his hair." When rasulullah ﷺ returned to Madeenah, he made queries about him. It is said that he had just been wedded and left the bed of his wife to take his bath. When someone broke the news of about defeat he postponed and rushed to the battlefield.

Imaam Ahmad ﷺ reported [12] that on the Day of Uhud Day when the idolaters returned, rasulullah ﷺ said, "*Istawoo (form rows) so that I offer thanks and praise to my Lord, the Great and the All-Mighty.*" So they stood in rows behind him. Then he said:

> *O Allaah, no one can withhold what You permit or permit what You withhold. No one can guide whom You decree to go astray or make go astray the one whom You guide. No one can grant provisions You have withheld and no one can withhold what You grant. No one can near what You ordained to be distant, or detach what You decree to be close.*
> *O Allaah, spread onto all of us Your Mercy, Your Grace, and Provisions.*
>
> *O Allaah, I implore You to grant me permanent bliss that neither changes nor vanishes.*
> *O Allaah, You Alone we seek for Help at hardships. You Alone we resort to for security on a day of terror.*
> *O Allaah, to You Alone I resort to protect us from the evils of Your grants (i.e. the evils they may lead us to) and from the evils of Your deprivation.*
> *O Allaah, make us love eeman and make it pleasant and beloved wholeheartedly by us! Make disbelief, ungodliness and disobedience detestable to us. Let us be among those who are rightly guided.*
>
> *O Allaah, make us live as Muslims and cause us to die as Muslims; and make us join with the righteous but not with the disgraced and misled ones.*
> *O Allaah, make Your enmity befall the disbelievers, who belie Your Messenger and divert from Your righteous way.*
> *O Allaah, let Your wrath, Your chastisement and Your enmity befall the disbelievers, and those on whom You sent down the Book. Let them be afflicted with war decreed by You. O Allaah, the Author of Truth.*

After the burial of all martyrs, and after offering praise and supplication to Allaah, rasulullah ﷺ went back to Madeenah. He passed by a woman of Bani Dinar whose husband, father and brother were all killed at Uhud. When their death announced, she said: "How is rasulullah ﷺ?" They said: "Well indeed. O mother of so…Thanks for Allaah; he is well and as good as you desire." She said: "Let me see him." They pointed at him. Seeing him she said: "All misfortunes are nothing so long as you are safe [187]."

Umm Sa'd bin Mu'adh ﷺ came running to see rasulullah ﷺ. At that time her son was holding the rein of his mare. Seeing his mother, he said: "O Rasulullah ﷺ. This is my mother." Rasulullah ﷺ said: "*She is welcome*"; and he stopped and waited for her. When she drew near, he consoled her, for her son Amr bin Mu'adh ﷺ was martyred. But she said: "So long as I see you are safe, my misfortune will certainly go into oblivion." Then rasulullah ﷺ supplicated Allaah for the relatives of those who were killed at Uhud and said:

> *Cheer up! Umm Sa'd and bear good tidings to their kindred that all their people killed in the battle are comrades in jannah and they are intercessors for all their kinsfolk.*

She replied, "O Rasulullah, we are satisfied. Who would cry on them after this cheerful news?" Then she resumed saying: "O Rasulullah, invoke Allaah." He said:

> *O Allaah keep sorrow off their hearts! And console them with their misfortunes. Compensate those who stayed behind with goodness and welfare* ◇.

◇*As-Seerat al-Halabiyah.*

6.3.7 Invasion of Hamra al-Asad

After the battle of Uhud, as a precautionary measure, rasulullah ﷺ despatched Ali ؓ to follow the tracks of the enemy and inform about the direction they were heading. When Ali ؓ caught up with them, he found them heading towards Makkah. However, once in Madeenah, intelligence received to the effect that Abu Sufiyan was determined to finish off the job. Quraysh encamped at ar-Rauha, a place about seventy-three miles from Madeenah.

Within days rasulullah ﷺ called out sahaaba ؓ to march out to meet the enemy. He said: "*Nobody will march to the fight except those who have already participated in Uhud fight.*" Despite all the pains and injuries all Muslims complied. 'Abdullah bin Ubai said: "I will march out with you." "*No,*" responded rasulullah ﷺ [167]. However, Jabir ؓ came to rasulullah ﷺ and implored:

> O, Rasulullah! I was very eager to fight in Uhud, but my father prevented me from going, on the plea that there was no other member in the house to look after my seven sisters and only one of us could join the campaign. As he had made up his mind to go, he bade me stay back with the family. He met the most coveted end in Uhud. Now I am very eager to go with you this time and fight the Quraysh.

He was the only sahaabi in that campaign who did not participate in Uhud. When Jabir's father was martyred, he left not only a large family for his son to look after but large debts which were owed to one of the Jews. Yet because of his spirit his request was granted [64].

In the context of this sequel of Uhud, Allaah says:

وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا
تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

> **And don't be weak in the pursuit of the enemy; if you are suffering then surely, they (too) are suffering as you are suffering, but you have a hope from Allaah that for which they hope not, and Allaah is Ever All-Knowing, All-Wise.** | 4:104 |

Muslims encamped in a place called Hamra al-Asad about eight miles from Madeenah. It was there that Ma'bad ibn Abi Ma'bad al-Khuza'e ؓ approached and embraced Islaam at the hands of rasulullah ﷺ. He ﷺ then ordered him to go to Abu Sufiyan, who did not know that Ma'bad was now a Muslim, and dissuade him from pursuing his evil intentions.

Meanwhile, Abu Sufiyan was busy debating with Quraysh to support a crushing campaign on Madeenah. Upon arriving on the scene, Ma'bad tried to exaggerate the danger awaiting them. He even recited some verses, he composed on the way such as: You have shown valour, O men Quraysh, and you have accomplished a great deal, but now is not the time to fight, for Muhammad ﷺ is furious with you and has come with a huge army.

Abu Sufiyan sent a message to rasulullah ﷺ with a caravan heading for Madeenah threatening him: Abu Sufiyan and his army resolved to advance towards you and your companions in order to wipe you out of existence.

Abu Sufiyan's words only augmented the faith of sahaaba ﷺ. Allaah says:

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾ فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ
لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾

> **Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in eeman, and they said: "Allaah is sufficient for us, and He is the Best Disposer of affairs." So they returned with Grace and Bounty from Allaah. No harm touched them; and they followed the good pleasure of Allaah. And Allaah is the Owner of Great Bounty.** | 3:173-4 |

Abu Sufiyan's ploy did not work; the Muslims did not retreat. He had to suffer the ignominy of fleeing from battle as he was resolved to return to Makkah, regardless of how Muslims responded to his threats. Rasulullah ﷺ stayed at Hamra al-Asad for three days. Before his return, he took Abu Azza al-Jumahi (poet) as a prisoner of war. Incidentally, this man had also been captured at Badr but on account of his poverty, and the large family he supported, rasulullah ﷺ released him on condition that he would not involve himself in war against the Muslims again. Abu Azza broke his promise by taking part in Uhud hostilities. Here again he implored rasulullah ﷺ for pardon but the latter told him: "*A believer is not stung in the same hole twice*" [6]. He was then executed.

6.3.8 Between the Battle of Uhud and the Battle of Confederates

Although the outcome of Uhud was inconclusive, it renewed hope amongst the tribes that lived around Madeenah in overcoming Muslims in battle. They were looking for perfect opportunity to strike Madeenah. Muslims therefore lived under constant threat from their enemies. It took a number of successful stance against these threats to recover lost dignity and awe-inspiring position of Muslims.

Expedition Against Banu Asad

When rasulullah ﷺ received intelligence that Banu Asad bin Khuzaimah mustered some volunteers, he ﷺ immediately sent a platoon of 150 sahaaba. Abu Salamah ﷺ led this expedition in Muharram 4H. In their surprise attack the enemy was dispersed in their own place and Muslims returned with some cattle. On his return, Abu Salamah ﷺ died due to wound he sustained at Uhud.

Neutralising Hudaile

Within a week, it was reported that Khalid bin Sufyan al-Hudhari single handedly recruiting fighters from Hudaile and its allies to attack Madeenah. At the behest of rasulullah ﷺ, Abdullah bin Unais ﷺ set out to destroy this enemy. He came back after eighteen days having completed his mission, nipping the problem in the bud. Rasulullah ﷺ rewarded him

with a stick. When asked reasons for this he ﷺ replied, "*It will be a sign between me and you on the Day of Resurrection.* 'Abdullah kept this staff and his sword together until the day he died. The staff was placed inside the shroud so that he was buried with it.

Tragedy of ar-Rajee

In Safar 4H, a delegation from the tribes of 'Adul and al-Qarrah requested rasulullah ﷺ to send some of his sahaaba, falsely claiming some Muslims in their clan needed instructions in Islaam. He ﷺ sent a small Muslim delegation. When the sahaaba ﷺ reached ar-Raji a hundred or so archers of Banu Lihyan ambushed them. All were martyred except Khubaib ibn 'Adiy and Zayd bin ad-Dathna ﷺ. In this event Asim ibn Thabith ﷺ prayed to Allaah to protect his body from being taken for bounty. A swarm of flying insects surrounded the dead body [6]. At night fresh flood washed away the body even though there was no cloud around.

Khubaib ﷺ was sold to the children of al-Harith ibn Aamir. When he found out that the children of al-Harith decided to kill him, he requested a razor to shave off pubic hair, a sunnah of rasulullah ﷺ. A woman lent the razor but later panicked when she saw her baby son on his lap. She thought he would take revenge. To allay her fears Khuabaib ﷺ said, "Are you afraid that I would kill him? I would never do that, Insha-Allaah Ta'alah." She used to recount, "I have never seen a prisoner who is better than Khubaib. I would see him eating a bunch of grapes, and that time, there was no fruits in Makkah. And verily he was tied up in iron chains. Therefore it was nothing other than sustenance that Allaah provided him with [6]."

They eventually took Khubaib ﷺ to the Holy Sanctuary to at-Tan'im for crucifixion. Quraysh ordered Uqbah bin al-Harith, whose father had been killed by Khubaib ﷺ himself at Badr, to crucify him. He requested a respite to offer a two-Raka salaat. After the final salaam, he turned to his executioners, and said: "Had I not been afraid that you would think that I was afraid of death, I would have prayed for a long time." Khubaib ﷺ then lifted his hands towards the sky and said,

اَللّٰهُمَّ أَحصَاهُم عَدَداً، وَقتُلهُم بَدَداً، وَ لَا تُبقِ مِنهُم اَحَداً

O Allaah, count their numbers, and kill them one by one, and do not spare a single of them.

They fixed Khubaib ﷺ on a huge cross prepared out of palm tree trunks tying his limbs tightly. The polytheists gathered in glee at his suffering and their lances were made ready. As Khubaib ﷺ was being chopped up alive, Abu Sufiyan asked him: "I adjure you by Allaah, don't you wish that Muhammad ﷺ were here in your place so that we might cut off his head, and that you were with your family?" Khubaib ﷺ answered,

> By Allaah, I do not wish that Muhammad ﷺ now were in the place I occupy or that a thorn could hurt him, and that I were sitting with my family.

He also prayed to Allaah to convey his salutation to rasulullah ﷺ. Immediately Jibrael ﷺ sent his salutation to rasulullah ﷺ, who in turn informed sahaaba ﷺ.

Tragedy of Bi'r Ma'una

The tragedy of ar-Rajee was overshadowed by what happened at Bi'r Ma'una in the same month. In a similar manner a man Abu Bara (Amir bin Malik) from Banu 'Amir clan of Najd, requested a group of sahaaba to invite to Islaam. Rasulullah ﷺ expressed his apprehensions, saying: "*I fear some harm may come to my sahaaba.*" The man personally assured their safety. After much hesitation he ﷺ sent seventy sahaaba including some who were among the most knowledgeable.

The sahaaba ﷺ camped at Bi'r Ma'una. 'Umar bin Umayyah ﷺ and Munzir bin 'Umar ﷺ took the camels for grazing and Haraam ﷺ with two companions went to deliver the Prophet's epistle to 'Amir bin Tufail. On reaching near his place, Haraam ﷺ said to his companions: "You both stay here, I shall go alone to him. If I am safe, you may also come after me, but if I am betrayed you may return from here, as the loss of one is better than of three." 'Amir bin Tufail was the nephew of 'Amir bin Malik, who had brought the jama'at. He was a bitter enemy of Islaam and hated the Muslims to the core.

Haraam ﷺ delivered the prophet ﷺ's epistle to 'Amir bin Tufail. While Haraam ﷺ was talking to them, they indicated one of them to stab him from behind him with a spear. Before he breathed his last, Haraam ﷺ uttered:

> By the Lord of the Ka'bah, I have triumphed.

These evil people had no consideration for the guarantee given by their chief. They relegated the age old tradition all over the world, that nobody would kill the envoy. 'Amir bin Tufail then assembled the people of his clan and exhorted them to kill all the sahaaba camping at Bi'r Ma'una. The people hesitated, in view of the guarantee given by 'Amir bin Malik, his uncle. He then enlisted support of Banu Sulaim and other neighbouring tribes and attacked the Muslims.

They massacred each one of them, except Ka'b bin Zayd ﷺ, who had some life left in him when the enemy left him as dead. Munzir and Umar ﷺ, while grazing the camels, noticed vultures hovering in the air. They exclaimed, 'Something foul has happened,' and returned to the camp. They saw from some distance that their companions were dead and the murderers were standing around their bodies with bloody swords in their hands. They stopped a while to think what they might do. 'Umar ﷺ said: "Let us go back to Madeenah and inform rasulullah ﷺ." Munzir ﷺ did not agree. He said: "Rasulullah ﷺ will get the information sooner or later. I do not like to miss martyrdom and run away from the place where our companions are lying in their peaceful sleep. Let us go forward apd meet them." They both went and jumped into the thick of battle. Munzir ﷺ was killed and 'Umar ﷺ was captured. As 'Amir's mother had to set free a slave in connection with some vow that she had made, 'Amir set 'Umar ﷺ free and let him go. 'Amir bin Fuhairah ﷺ, a slave of Abu Bakr ﷺ, was also among those who were killed at Bi'r Ma'una. Jabbar bin Salmi, who killed him says:

> When I thrust my spear through him, he uttered, "By Allaah, I have triumphed" and to my amazement I saw his body lifted upwards towards the sky. I made enquiries later on as to what was the triumph that 'Amir bin Fuhairah ﷺ meant when he uttered, "By Allaah, I have triumphed." I was told that it was that of entering into jannah. This made me embrace Islaam.

Narrated Anas bin Malik ﷺ [6]:

> For thirty days rasulullah ﷺ invoked Allaah to curse those who had killed the companions of Bir-Ma'una; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allaah and His Apostle. There was revealed about those who were killed at Bir-Mauna a Qur'anic ayat we used to recite, but it was cancelled later on. The ayat was:
>
> **Inform our people that we have met our Lord. He is pleased with us and He has made us pleased.**

Invasion of Banu Nadhir

The Jewish tribe of Banu Nadhir begun to have second thoughts about the strength of Muslims after Uhud but the tragedies of ar-Rajee and Ba'ir Ma'una pushed them over the edge to take bold risks. They blatantly violated many articles of their treaty with Muslims. Instead of supporting Muslims in times of war they conspired with the enemy to undermine Muslims. They encouraged, guided and provided shelter to Quraysh ؏. Nonetheless, they could not contemplate an open confrontation. They resorted to deception and was hatching a plan to kill rasulullah ﷺ, outdoing everything thus far. At the same time they started to amass weapons to strengthen their fortresses.

Once rasulullah ﷺ along with some sahaaba went to Banu Nadhir and sought their help in raising the blood-money he had to pay to Bani 'Amir as 'Amr ibn Umayyah ad-Damri killed two of their men by mistake. All of that was in accordance with the clauses of the treaty that both parties had already signed. On hearing his story they said they would share in paying the blood-money and asked him and his sahaaba Abu Bakr, 'Umar, 'Ali ﷺ and others to sit under a wall of their houses and wait.

The Jews held a short private meeting. The most wicked among them, 'Amr bin Jahsh, volunteered to climb up the wall and drop a large millstone on his head. One of them, Salam bin Mashkam, cautioned them against perpetrating such a crime, predicting that Allaah would divulge their plot to him, and added that such an act would constitute a manifest violation of the pact concluded with the Muslims. In fact, Jibrael ﷺ did come down to reveal to rasulullah ﷺ their wicked criminal intention, so he, with his sahaaba, hurried off back to Madeenah. On their way, he told his sahaaba of the Divine Revelation. Allaah ﷻ then revealed:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن
يَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾

> **O you who believe! Remember the favour of Allaah unto you when some people desired to stretch out their hands against you, but (Allaah) withheld their hands from you. So fear Allaah. And in Allaah let believers put their trust.** | 5:11 |

؏ E.g. Their leader Salaam ibn Mishkam hosted Abu Sufiyan when he raided a district of Madeenah.

Soon after, he ﷺ delegated Muhammad bin Maslamah to communicate an ultimatum to Bani Nadhir to the effect that they should evacuate Madeenah within ten days, otherwise, their neck would be struck. The chief of the munafiqs, 'Abdullah bin Ubai, urged the Jews not to pay heed to the words of rasulullah ﷺ, offering to support with two thousands of his followers, and assuring them of help to come from Quraiza tribe and former allies Banu Ghatfan. With regards to these promises, Allaah says:

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ
لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ
لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾

Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allaah is Witness, that they verily, are liars. | 59:11 |

The Jews regained their confidence and were determined to fight. Their chief Huyai bin Akhtab sent message to the rasulullah ﷺ saying: "We will not leave our houses. Do whatever you like to do." Undoubtedly the situation was awkward for the Muslims with hostile environment all around them and any confrontation with Banu Nadhir carried unpredictable risks.

On the other hand, the continual state of repeated assassinations and acts of treachery carried out against the Muslims individually and collectively brought about unbearable headache. Having judged all the prevalent status quo in the light of the disgraceful attempt on the life of rasulullah ﷺ, the Muslims made the decisive decisions of taking up arms whatever turn the consequences could assume. Hence upon receiving the message of defiance, rasulullah ﷺ and sahaaba ﷺ proclaimed, "Allaahu Akbar", and he ﷺ announced preparations to fight the Jews.

When ten days passed, the Muslim army marched towards them. Banu Nadhir locked themselves inside their fortresses, resulting in a siege. They started shooting arrows and pelting stones at the Muslims. Their thick fields of palm trees provided a strategic advantage. The Muslims were therefore ordered to fell and burn those trees. Allaah related this in the Qur'an:

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ
وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ﴿٥﴾

What you cut down of the palm-trees, or you left them standing on their stems, it was by leave of Allaah. | 59:5 |

Banu Quraiza tribe remained neutral, and the munafiq Abdullah bin Ubai as well as Ghatfan failed to keep their promises of support.

Allaah ﷻ says regarding their deception:

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ
مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾

(Their allies deceived them) like Shaitaan, when he says to man: Disbelieve in Allaah. But when (man) disbelieves in Allaah, Shaitaan says: I am free of you. | 59:16 |

Allaah ﷻ cast terror into the hearts of Banu Nadhir. Within fifteen days they sent a message to rasulullah ﷺ to provide a safe passage to them. He ﷺ accepted their offer, allowing to take anything except war materials. Banu Nadhir tore down roofs of their houses to make them inhabitable, loaded 600 camels with gold and silver etc. and headed for Syria or Khaibar. Two of them became Muslim and kept their properties. Allaah says concerning their end in Madeenah:

هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا
ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ
حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى
ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ ﴿٢﴾

He it is Who drove out the disbelievers among the people of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allaah! But Allaah's (torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes. | 59:2 |

It was Allaah who decreed their exile, giving them a short respite:

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ
عَذَابُ ٱلنَّارِ ﴿٣﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ ﴿٤﴾

And had it not been that Allaah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allaah and His Messenger ﷺ. And whosoever opposes Allaah, then verily, Allaah is severe in punishment. | 59:3-4 |

Rasulullah ﷺ seized their weapons as well as remaining properties. Allaah declared this booty was exclusively for rasulullah ﷺ because no fighting was involved in capturing it. He divided the booty at his own discretion after consultation with ansaar among the early muhajirs and two poor ansaars, Abu Dujana and Suhail bin Haneef ؓ. Many muhajirs were able to leave home of their ansaar brothers and live in a house of their own. Overall economic hardship hence eased. He ﷺ spent a portion of this wealth on his family to sustain their living the year around. The rest was spent to further the cause of Allaah.

Dhat ar-Riqa'

This took place about one and a half month after the the Battle of Banu Nadhir [▷] in the year 4H. With peaceful end to banu Nadhir and the munafiqs silenced, the Muslims control over Madeenah is consolidated. It was time to suppress the desert Bedouins who has been killing missionaries and even contemplating an invasion of Madeenah itself.

Rasulullah ﷺ went out with sahaaba ﷺ to banu Muharib and Tha'labah of Ghatfan around Madeenah. The people of these tribes were so terrified that they fled to mountaintops, leaving their women, children and property behind. These operation were carried out repeatedly to deter them from malicious provocative actions.

Second Invasion of Badr

At the end of the Battle of Uhud, Abu Sufiyan set another appointment for meeting the following year. In the month of Sha'ban, rasulullah ﷺ set out for Badr accompanied by fifteen hundred sahaaba including ten horsemen. The Muslims also took with them merchandise for the fair at Badr. They camped at Badr for eight days waiting for the army of Abu Sufiyan.

On the other hand Abu Sufiyan left Makkah at the head of two thousand fighters and fifty horses. They marched until Majannah, a place forty miles from Makkah. There Abu Sufiyan delivered a speech:

> O people of Quraysh, the only situation that is befitting for you is for there to be a fruitful year, one during which you can herd among trees and drink milk. This years of yours is a year of drought, and so I am returning, and you too should return.

It seems that not only Abu Sufiyan was overcome by fear and apprehension, his army also suffered from the same malady and followed their leader without any hesitation. Finally, the most powerful army in all of Arabia succumbed to awe of Muslims. The Muslims returned having made a lot of profit from selling merchandise and restoring their reputation.

Invasion of Daumat al-Jandal

With the return of rasulullah ﷺ from Badr, peace and security prevailed in and around Madeenah. After a couple of months lull of military activities, news reached Madeenah that some tribes in the vicinity of Daumat al-Jandal marketplace - about 450km north, were planning to plunder every caravan that passed them jeopardising a vital trade route between al-Hijaaz and ash-Sham. Reports also indicated their ambitions of bringing these activities closer to Madeenah.

[▷] In this expedition Jabir ﷺ just got married and in the battle of khandaq rasulullah ﷺ was talking to his wife [6]. Abu Musa participated in another Battle with the same name which had only six people in it [8]. Refer to [203] for a discussion.

Rasulullah ﷺ immediately set out, in Rabi' al-Awwal, 5H at the head of a thousand sahaaba. He ﷺ appointed Sibaa' ibn Arfatah al-Ghifari ﷺ as governor of Madeenah during his absence. They used to march by night and hide by day. When they reached the destination, the enemy had already fled, even the population evacuated. Muslims captured their cattle and shepherds and stayed there for five days. Meanwhile, rasulullah ﷺ sent expeditionary forces to look for enemy personnel.

By far this was the furthest expedition, taking them close to Byzantine Empire. On return journey rasulullah ﷺ agreed a peace treaty with 'Uyainah ibn Hisn al-Fizari who had a large following of fighters. This month long journey further solidified brotherhood among the Muslim army which came from many tribes. It was also an opportunity to learn from each other.

The Battle of Banu al-Mustaliq

This battle is most likely to have taken place in 5H [203]. News reached rasulullah ﷺ to the effect that the chief of Bani al-Mustaliq, al-Harith bin Dirar had mobilised his men, along with some Arabs, to attack Madeenah. Previously they fought alongside Quraysh at Uhud. When their intention was verified promptly by Buraidah bin al-Haseeb al-Aslami, he ﷺ summoned the sahaaba to prepare for war.

Rasulullah ﷺ headed an army of seven hundred fighters and thirty horsemen. The enemy was caught unaware - busy providing water to livestock at a water-source called al-Muraise'. Some of their allies ran for their lives. Muslims engaged them after an hour of shooting arrows. The battle ended in full victory for the Muslims. Some of their men were killed, women and children of the disbelievers taken as captives, and a lot of booty fell to the lot of the Muslims. Only one Muslim was killed by mistake by an ansaar.

Amongst the captives was Juwairiyah, daughter of al-Harith, who was sweet and beautiful. She was allotted to one of sahaaba. But she drew an agreement with her master to free herself. Then she went to rasulullah ﷺ asking him to help her pay off the money. At this he ﷺ offered her to consider him paying the money she owed and marry her. She at once agreed. Due to immense love and respect sahaaba had for rasulullah ﷺ, they released all the slaves of Banu al-Mustaliq.

Al-Harith who did not know any of this, went to Madeenah to purchase the freedom of his daughter. Rasulullah ﷺ then invited him to Islaam and he embraced Islaam there and then. Shortly afterwards the whole tribe embraced Islaam. This blessed battle and marriage not only increased the number of Muslims, but it left an impression of nobility and dignity of the Muslim community.

Handling Ibn Ubai

In the Battle of Banu al-Mustaliq, Allaah ﷻ also exposed the hatred harboured by the munafiqs against rasulullah ﷺ and his sahaaba ﷺ. When the labourer of 'Umar ﷺ, Jahjah Ghifari led his horse to the well at Muraysi', he collided with Sinan ibn Abrah Juhani an

ally of Khazraj. Consequently they quarrelled. At one stage Juhani called out, "O ansaar" and former called upon the muhajirs [22]. When rasulullah ﷺ heard these cries of help he said [203]:

> *What is the matter with you that you make a call from the pre-Islamic times of ignorance?*

They said, "O Rasulullah, a man from the muhajirs kicked a man from the ansaar." He ﷺ said, "*Leave it, for it is evil.*" When the matter transpired, Abdullah ibn Ubai said, "They are behaving insultingly. They fight us in our territory, and show themselves as a majority. It is what the parable says: feed a dog and it will devour you. Listen, when we go to Madeenah, the stronger will drive out the weaker [22]."

Eventually, rasulullah ﷺ came to know of this outburst. 'Umar ؓ, who was near him at the time suggested beheading ibn Ubai. He ﷺ said, "*O 'Umar, why? People will begin to say that Muhammad kills his sahaaba. No! But, I give the order to resume journey.*"

This was an unusual time to travel. Usayd ibn Hudayr met rasulullah ﷺ on the way, greeted him and asked, "O Rasulullah! you are travelling at an odd hour when you do not generally travel." Rasulullah ﷺ said, "*Do you know what your friend has said?*" He asked, "Which friend?" Rasulullah ﷺ said, "*Abdullah ibn Ubai*" After learning what happened he said:

> By Allaah! O Rasulullah if you like you can drive him out of Madeenah. He is disgraced and lowly while you are honoured and noble. But, O Rasulullah! Be lenient to him. When Allaah brought you to us, he was about to be crowned by the people and he imagines that you have obstructed his ambition.

Rasulullah ﷺ continued to travel day and night until they encamped due to intense heat of sun. Once they hit the ground they were lost in deep sleep. It was done to make sahaaba forget Abdullah's words. When they reached Madeenah, 'Abdullah's son heard of that vile insults of his father, he drew his sword and barred his father's entry into the town until he had confessed and declared that he himself was the meanest of the citizens of Madeenah and rasulullah ﷺ the most honourable of them [167].

Abdullah, the son also requested the chance to kill his own father, should Rasulullah ﷺ decide to do so. He was an obedient son of his father and so feared retaliating by killing the one who would kill Ibn Ubai. To allay his fears rasulullah ﷺ replied, "*No. Instead we will be gentle with him, and we will show good companionship to him as long as he remains among us.*"

As for Zayd bin Arqam, who made known the vile insults of Ibn Ubai, he had the following to say [6]:

> While I was with my uncle, I heard 'Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with rasulullah ﷺ (i.e. muhajirs), that they may disperse and go away (from him). And if we return to Madeenah, surely, the more honourable will expel therefrom the meaner." I mentioned that to my uncle * who, in turn, mentioned it to the prophet. The prophet called me and I told him about that. Then he sent for 'Abdullah bin Ubai and his companions, and they swore that they did not say so. The prophet disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in

*Not referring to real uncle but Sa'd ibn 'Ubaydah, the leader of Khazraj [203].

my house. My uncle said to me, "You just wanted the prophet to consider you a liar and hate you." Then Allaah revealed:

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۘ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ
وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ﴿١﴾

When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allaah." Allaah knows that you are indeed His Messenger and Allaah bears witness that the hypocrites are liars indeed. | 63:1 |

So the Prophet sent for me and recited it and said, "*Allaah has confirmed your statement.*"

Thenceforth, his own people reproached him. Rasulullah ﷺ said to 'Umar ﷺ , "*Observe! If I had slain him that day when you suggested it then many people would have been provoked. But today if I command them to kill him, they will put an end to him.*" 'Umar ﷺ said, "Yes. I know that the method of rasulullah ﷺ is more blessed than mine [22]." This is an excellent example of how rasulullah ﷺ held the reputation of Muslim leadership unscathed and ranks of Muslims united.

6.3.9 The Battle of The Confederates

The Jews of Bnnu Nadhir who settled in Khaibar * were avidly waiting for an end to Islaam in Madeenah as an outcome of the struggle going on between the Muslims and the idolaters. They were frequently disappointed by the results favourable to Muslims. Finally, they agreed to form alliances with other tribes and to attack Madeenah with a massive army. In order to exterminate the Muslims once and for all, in 5H, they sent a large delegation which included some celebrities of Banu Nadhir to Makkah to negotiate an unholy alliance with Quraysh. The delegation succeeded fully: the Quraysh, the Ghatfaan and their allies agreed to fight as a single army. The delegation toured other parts of Arabia to incite others to join the confederates against rasulullah ﷺ, his Message and the believers in Allaah.

Quraish seized this opportunity to redeem their stained honour and blemished reputation. Quraysh, Kinanah and other allies from Tihama, in the south; mobilised four thousand men under the leadership of Abu Sufiyan. Ghatfans, who did not have any grievance with Muslims, were known as mercenaries. Jews offered to pay Ghatfans a whole year's harvest

*During the khilaafa of 'Umar ﷺ all Jews were evacuated from Arabia. Narrated by Abu Hurayra ﷺ:

While we were in the masjid, rasulullah ﷺ came out and said, "*Let us proceed to the Jews.*"
So we went out with him till we came to Bait-al-Midras. The Prophet stood up there and called them, saying, "*O assembly of Jews! Surrender to Allaah (embrace Islaam) and you will be safe!*"
They said, "You have conveyed Allaah's message, O Aba-al-Qasim"
Rasulullah ﷺ then said to them, "*That is what I want; embrace Islaam and you will be safe.*"
They said, "You have conveyed the message, O Aba-al-Qasim."
Rasulullah ﷺ then said to them, "*That is what I want,*" and repeated his words for the third time and added, "*Know that the earth is for Allaah and I want to exile you from this land, so whoever among you has property he should sell it, otherwise, know that the land is for Allaah and His Apostle* [6]."

of their date-palm trees for six-thousand fighters. So they mobilised their forces from the east, from the tribes of Banu Saleem, Ghatfan, Bani Murrah, etc. They all headed for Madeenah and gathered in its vicinity at an agreed date. Together they outnumbered all the Muslims in Madeenah, women, children and elders included.

The Muslims were fully aware of the the Jewish delegation and what it achieved in Makkah. Further movements of the confederates were monitored by the scouts. Rasulullah ﷺ convened a meeting on how to take the threat. No doubt, it was one of the most dangerous situation Muslims ever faced. They decided that to launch a defensive war resisting the attack of the enemy against the city instead of facing the coalition in a pitched battle outside Madeenah. In this deliberation they carefully assessed different plans. Then Salman ﷺ said:

> O Rasulullah, I was in the land of Persia, and when we feared a charge by the cavalry we used to dig trenches to keep the invaders at bay. O Rasulullah, would you consider doing the same?

The idea was accepted straight-away and rasulullah ﷺ went out with sahaaba ﷺ to choose the best spot to dig. Rasulullah ﷺ decided to dig a long trench along the northern front of Madeenah, between a small hill and a fortress owned by the Jews, leaving Mount Sal' at rear. Any invading army would find it impossible to attack from east or west due to the land being jagged with volcanic rocks.

The last Jewish tribe of Banu Quraiza had fortresses covering south-western front. They are supposed to be ally of the Muslims and according to the treaty they are responsible for defending against an invading army. Given that other two tribes proved treacherous, rasulullah ﷺ was vigilant as to how Banu Quraiza would react to an enemy attack.

Rasulullah ﷺ hurriedly gave orders to implement the plan. Forty yards was allocated to each group of ten to dig. He ﷺ himself took part in this unprecedented task. Narrated by al-Bara bin 'Azib [6]:

> When it was the day of al-Ahzab and rasulullah ﷺ dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Abdullah ibn Rawahah while he was carrying the earth:
>
> *O Allaah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, please send sakinah upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction then we would not (flee but withstand them).*
>
> Rasulullah ﷺ would then prolong his voice at the last words.

Narrated Anas bin Malik ﷺ:

> On the day of the battle of the Trench the ansaar used to say, "We are those who have given the pledge of allegiance to Muhammad for jihaad as long as we live."
> The Prophet, replied to them, "*O Allaah! There is no life except the life of the Hereafter; so please honour the ansaar and the muhajirs.*"

Narrated al-Bara' ibn 'Azib ﷺ [12, 13]:

> At the time rasulullah ﷺ ordered us to dig a trench, that we came across a huge rock some place in the trench unyielding to the strikes of the pick, so we complained to rasulullah ﷺ of that.
>
> On seeing it he ﷺ took the pick and said, '*Bismillah,*' and he aimed a blow that broke its third and then he said, '*Allaahu akbar, I have been given the keys of Sham, by Allaah I can see its red palaces by the Will of Allaah.*'
>
> Then, he aimed a second blow that broke another third, whereupon he said, '*Allaahu akbar, I have been given the keys of Persia, by Allaah I can see al-Mada'in white palace.*'
>
> Then, he aimed a third blow and said, '*Bismillah,*' breaking the rest of the rock. So, he said, '*Allaahu akbar, I have been given the keys of Yemen, by Allaah I can see the gates of Sanaa from this very place of mine.*'

Once as rasulullah ﷺ was getting up Jabir ﷺ noticed a stone tied to his belly - for they failed to eat anything for three days. Jabir ﷺ narrated:

> …So I returned to my wife and said, "Have you got anything, for I have seen rasulullah ﷺ in a state of severe hunger."
> She brought out for me, a bag containing one sa' ◇ of barley, and we had a young she animal which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering). Then I cut the meat into pieces and put it in an earthenware pot, and returned to rasulullah ﷺ. My wife said, "Do not disgrace me in front of rasulullah ﷺ and those who are with him."
>
> So I went to him and said to him secretly, "O Rasulullah! I have slaughtered a young she-animal of ours, and we have ground a sa' of barley which was with us. So please come, you and another person along with you."
> The prophet raised his voice and said, "*O people of Trench ! Jabir has prepared a meal so let us go.*"
> Rasulullah ﷺ said to me, "*Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come.*"
>
> So I came and rasulullah ﷺ too, came, proceeding before the people. When I came to my wife, she said, "May Allaah do so-and-so to you."
> I said, "I have told the prophet of what you said."
>
> Then she brought out to him (i.e. the dough), and he spat in it and invoked for Allaah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allaah's Blessings in it. Then he said, "*Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.*"
>
> They were one-thousand (who took their meals), and by Allaah they all ate, and when they left the food and went away, our earthenware pot was still bubbling as if it had not decreased, and our dough was still being baked as if nothing had been taken from it [6].

◇Sa' is a unit of measure for capacity equivalent to three litres.

The confederates arrived and settled in the vicinity of Madeenah in places called al-Asyal and Uhud. Against their ten thousand, the Muslim army had three thousand sahaaba. Allaah mentions the immediate state of mind of Muslims at this development:

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

And when the believers saw al-Ahzab, they said: "This is what Allaah and His Messenger had promised us, and Allaah and His Messenger had spoken the truth," and it only added to their faith and to their submissiveness. | 33:22 |

The new stratagem of war took the confederates by surprise. They decided to lay siege to Madeenah and began to find a vulnerable spot through which they could infiltrate into Madeenah. Muslims hurled arrows, and engaged in skirmishes with them. At times fighting would be intense, on the second day fighting continued from morning till the middle of the night. Some sahaaba and even rasulullah ﷺ were so busy with skirmishes that it diverted them from salaat which they had to make up for later. Rasulullah ﷺ invoked evil upon the pagans on the day of the battle, saying:

> *O Allaah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allaah, defeat al-Ahzab, O Allaah, defeat them and shake them* [6, 8].

Once some veteran fighters of Quraysh, led by Amr bin Abd-e-Wudd, Ikrima bin Abi Jahl and Dirar bin al-Khattab managed to work their way through the trench near Sila' mountain. 'Amr challenged the Muslims to a duel, and Ali bin Abi Talib ﷺ engaged him. In the ensuing fierce fight, Ali ﷺ killed Amr and obliged the others to evacuate. Few days later, they conducted fresh desperate attempts but all of them failed due to heroism and steadfastness of Muslims [167].

In their failure to fight Muslims directly, the chief of Banu Nadhir, Huyai met Chief of Banu Quraiza, Kab bin Asad to incite him to revoke their agreement with Muslims and to unleash Muslims' worst nightmare. Huyai talked of Quraysh, and their notables in al-Asyal, as well as Ghatfan and their chieftains in Uhud, all determined to exterminate Muhammad ﷺ and his followers. Huyai even promised to stay in Ka'b's fort thereby exposing himself to danger in case Quraysh and Ghatfan faltered. With these sweet words and false promised he managed to enlist Banu Quraiza on the side of the confederates.

As sahaaba ﷺ were on the front line, their women collected in the fort of Banu Haritha insecure, the new development opened a second front. Muslims are now sandwiched between the war fronts. Safiyah bint 'Abd al-Muttalib ﷺ, the aunt of rasulullah ﷺ, was with a group of women who were staying in a castle. The Jews circled the castle and one climbed up. Safiyah, caught him, cut off his head and threw it down to the Jews. Seeing this another remarked, "Muhammad is not so careless as to leave women helpless in a castle. There are certainly strong and brave fighters in the castle [14]." This event had a far reaching effect and discouraged the Jews from conducting further attacks thinking that those sites were fortified and protected by Muslim fighters.

Rasulullah ﷺ sent az-Zubair ibn Awwam ﷺ to bring news of Jews intention. He returned and submitted [203]:

> O Rasulullah ﷺ, I saw them preparing their fortresses, clearing their roads, and gathering their livestock.

As all signs of betrayal prevailed, rasulullah ﷺ finally sent Sa'd ibn Mu'adh, Sa'd ibn Ubaydah, 'Abdullah ibn Rawahah ﷺ to confirm and if true convey the message subtly. Their fact finding mission was secret even to Muslims. Upon returning they greeted and said, "Adal and Qarah." Rasulullah ﷺ understood its meaning well as these words are the names of two tribes of Hudhail who betrayed at ar-Raji. Rasulullah ﷺ called out, "*Allaahu Akbar, O Muslims be happy!*" He ﷺ sent Salamah ibn Aslam ﷺ with two hundred men and Zayd ibn Haritha ﷺ with three hundred men to protect Madeenah. They proclaimed, "Allaahu Akbar" loudly to instil fear into the hearts of Banu Quraiza.

Meanwhile confederate army resorted to harsher tactics and Muslims begun to talk about Banu Quraiza. The hypocrites, by now terrified as well being weak, cowardly and treacherous begun to withdraw from the Muslim army, on false excuses. One of them said, "Muhammad used to promise us that we will eat from treasures of Kisra and Caesar, yet, as matters stand, not a single one of us is safe even to go to relieve himself." Allaah described their state the following way:

وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ
مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ
دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا
﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَـٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَـٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ
مَسْـُٔولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا
تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ
أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ ٱللَّهُ
ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾
أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى
يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى
ٱلْخَيْرِ ۚ أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾
يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُۥنَ فِى
ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾

And when a party of them said: "O people of Yathrib! There is no stand for you! Therefore go back!" And a band of them ask for permission of Rasulullah ﷺ saying: "Truly, our homes lie open." And they lay not open. They but wished to flee. And if the enemy had entered from all sides, and they had been exhorted to fitna they would surely have committed it and

would have hesitated thereupon but little. And indeed they had already made a covenant with Allaah not to turn their backs, and a covenant with Allaah must be answered for. Say: "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!" Say: "Who is he who can protect you from Allaah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allaah, for themselves any wali or any helper. Allaah already knows those among you who keep back (men) from fighting in Allaah's Cause, and those who say to their brethren "Come here towards us," while they come not to the battle except a little. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allaah makes their deeds fruitless, and that is ever easy for Allaah. They think that al-Ahzab have not yet withdrawn, and if al-Ahzab should come, they would wish they were in the deserts among the Bedouins, seeking news about you; and if they (happen) to be among you, they would not fight but little. |33:13-20|

Banu Quraiza, on the other hand, went on providing the idolaters with supplies in token of their support. Once Muslims intercepted a caravan of twenty camels loaded with dates, barley and figs and took it as booty. When the believers were tested in the midst of all these, they remained loyal and steadfast. Their state of affairs is depicted so vividly in the Qur'an:

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ
ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ
وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾

When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allaah. There, the believers were tried and shaken with a mighty shaking. |33:10-11|

As the siege dragged on and the situation started getting volatile rasulullah ﷺ felt a need to strike a deal with the Ghatfan and their allies to weaken the confederate army. He ﷺ offered a secret invitation to two chiefs of Ghaftan tribe. It was agreed between them that Muslims would give one-third of one year's produce of Madeenah. However, the deal was not finalised since almost all of the gardens were owned by ansaar and he ﷺ wanted to consult them. Rasulullah ﷺ called Sa'd ibn Mu'adh and Sa'd ibn 'Ubaydah ﷺ and told them the background details but made it absolutely clear that it was their decision. None of them wanted this deal and so whatever was written on the scroll was erased.

The prayers of the Muslims were finally answered in the form of a new Muslim and changed weather condition. A man from Ghaftan, Nu'aim ibn Mas'ud came to rasulullah ﷺ announcing his shahada. When Nu'aim offered his service he ﷺ told him:

> *Among us, you are only one man, so, on our behalf, cause betrayal among them, if you are able to do so. For indeed war is stratagem.*

Nu'aim ﷺ, while keeping secret his conversion, between the Jews, Quraysh and Ghatfan, he managed to incite each party to let down the other. Quraysh and Ghatfan despatched envoys to the Jews on a Saturday night exhorting them to go into war against Muhammad ﷺ. The Jews refused to fight on Saturday and wanted hostages from them to guarantee their consistency as planned by Nu'aim. On receiving the replies, Quraysh and Ghatfan came to believe Nu'aim's words fully. Nu'aim's scheme led to a state of distrust and suspicion among the disbelieving allies and reduced their morale.

Allaah ﷻ finally routed the confederates by sending a cold, violent wind along with angels in a cloudy night. Muslims did not even realise what was happening on the other side of the trench. Rasulullah ﷺ however wanted to find out about the enemy. He ﷺ tried to encourage somebody to volunteer, by offering rewards in the aakhira. Unusually no-one stepped forward - they were just too tired. Eventually, he ﷺ just chose someone. Narrated Hudhayfa ﷺ [63]:

> In the war of the Trench, we were facing a very big army of the enemy, comprising of non-believers from Makkah and other such groups. At the same time, the Jews of Banu Quraiza in Madeenah were preparing to stab us in the back, and we apprehended their plundering our houses and families, for all of us were outside defending Madeenah against the invaders. The munafiqs started asking permission from rasulullah ﷺ to go back to Madeenah, on the pretext of their homes being unattended and open to the enemy. He permitted everyone of them.
>
> During those days of trial, one night it was unusually very dark and windy, It was so dark that one could not see one's own hand, and the wind was blowing wildly. The munafiqs were returning to their homes. We, three hundred strong, were sticking to our posts. Then rasulullah ﷺ approached every one and made enquiries about him. I had no arms to defend myself, nor clothes to resist the cold. I had only one small sheet, which belonged to my wife and was lent to me. I wrapped it round my loins and sat with my knees clinging to the ground. When rasulullah ﷺ passed by me, he said, "*Who are you?*" I said, "Hudhayfa!" I could not stand up due to severe cold and I clung to the ground more tightly with shame. He said, "*Hudhayfa, stand up and go to the enemy camp and bring us their news.*"
>
> Of all the sahaaba, I was the most ill-equipped, both against the enemy and against the cold that night, but as soon as I got the order I stood up and left for the enemy camp. As I was going, the rasulullah ﷺ supplicated for me saying, '*O Allaah! Protect him from all directions.*' Immediately after this, I was completely relieved of my fear and cold. I felt as if I were walking in a warm and peaceful atmosphere. Rasulullah ﷺ warned me thus, "*Return immediately after observing what they are doing. Do not take any other step.*"
>
> When I reached the enemy camp, I found a fire burning and people sitting round it. Each person warmed his hands before the fire and then rubbed them over his abdomen. The shouts of retreat were heard from all directions. Everyone was shouting to the people of his clan to pack up and go back. The wind was causing the stones to fly and strike against their tents. The guy ropes of

the tents were breaking and the animals were dying. I found Abu Sufiyan, the Commander-in-Chief of the enemy forces, sitting near the fire warming himself. I thought of finishing him off. I had actually taken out an arrow from my quiver and placed it in my bow, when I remembered the directive of rasulullah ﷺ. I put the arrow back into the quiver.

While I was among them, they seemed to become aware of my presence. They shouted, "There is a spy among us. Everyone of us should catch the hand of the person next to him." I immediately caught the hand of a person and shouted, "Who are you?" He said, "Subhan-Allaah! you do not know me. I am so and so."

I then returned to my camp. While I was on my way back, I met twenty horsemen with turbans on their heads. They said to me, "Tell your master that Allaah has dealt with his enemy and that he has nothing to worry about now." When I reached my camp, I found rasulullah ﷺ saying his salaat with a small shawl around him. Whenever he faced a difficulty, he immediately turned towards salaat. When he had finished, I reported to him what I had seen in the enemy camp. When I narrated how I escaped their "search for the spy", I could see his beautiful teeth shining. He then asked me to lie down near his feet and put a corner of his shawl over my body. I lay down and pressed my chest against the soles of his feet.

In this very night, in this dreadful weather out of frustration, Abu Sufiyan got up abruptly and mounted his camel. They lost courage to continue, tents were blown down, cooking pots overthrown, they could not lit any fire. Quraysh simply followed Abu Sufiyan and headed for Makkah. When the Ghatfan learnt that, they too vanished amidst the darkness of the desert.

In all, during this siege, lasting over a month, seven Muslims were blessed with martyrdom and they killed four of the enemy. By the grace of Allaah, Muslims triumphed in one of the most decisive battles in early Islaam. The confederates departed disappointed and divided. By day break, no trace of them could be found. Allaah ﷻ says in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ
رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٩

O you who believe! Remember Allaah's Favour to you, when there came against you hosts, and We sent against them a wind and forces [ر] that you saw not. And Allaah is Ever All-Seer of what you. | 33:9 |

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيۡظِهِمۡ لَمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ ٱلۡقِتَالَۚ
وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزٗا ٢٥

And Allaah drove back those who disbelieved in their rage, they gained no advantage. Allaah sufficed for the believers in the fighting. And Allaah is Ever All-Strong, All-Mighty. | 33:25 |

[ر] i.e. Troops of angels during the battle of al-Ahzab.

Rasulullah ﷺ then on used to say:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ، صَدَقَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ، وَهَزَمَ لْأَحْزَابَ وَحْدَهُ، فَلَا شَيْ ءَ بَعْدَهْ

None has the right to be worshipped but Allaah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.

After this battle, rasulullah ﷺ said to sahaaba ﷺ:

We will go to attack them and they will not come to attack us [6, 12].

Rasulullah ﷺ and the Muslims left their camp, to their houses in Madeenah where they laid down their arms. While he ﷺ was washing off the dust of battle in the house of Umm Salamah, Jibrael ﷺ came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Rasulullah?" He said, "*Yes.*" He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allaah, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah *."

He ﷺ got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Madeenah [8]:

No one among you should pray 'Asr except at Banu Qurayzah.

Rasulullah ﷺ laid siege to them for twenty-five days. Eventually, they agreed to accept the judgement of Sa'd bin Mu'adh ﷺ, the leader of 'Aws because they had been their allies during the jahiliyya, so they thought that he would treat them kindly as 'Abdullah bin Ubayy bin Salul had done for his allies of Banu Qaynuqa'. They did not know that Sa'd ﷺ had been wounded by an arrow which pierced the artery in the middle of his forearm. He ﷺ one prayed to Allaah:

O Allaah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah.

Allaah answered his prayer and decreed that they referred the matter to him, out of their own free choice. Rasulullah ﷺ then called him to come from Madeenah to pass judgement on them. When he came riding on a donkey some of the 'Aws began to urge him not to be too harsh, saying, "O Sa'd, they are your clients so be kind to them." But he kept quiet. When they persisted in their request, he said, "Now it is time for Sa'd to make sure that no rebuke or censure will divert him from the path of Allaah."

When he reached the tent of rasulullah ﷺ, he ﷺ said: "*stand up for your leader.*" So the Muslim stood up for him, welcomed him with honour and respect befitting his status. When he sat rasulullah ﷺ pointing at the Jews said, "*These people have agreed to accept your judgement, so pass judgement on them as you wish.*" Sa'd ﷺ said, "I give the judgement that their warriors should be killed and their children and women should be taken as prisoners." At this rasulullah ﷺ remarked, "*O Sad! You have judged amongst them with (or similar to) the judgement of the Sovereign* [6, 8, 12]."

*According to another report, Jibrael ﷺ said "…Allaah has commanded me to shake them [6, 12, 8]."

Banu Qurayzah, were Jews from one of the tribes of Israel. Their forefathers had settled in the Hijaz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawraat and Injil. Ditches were dug in the market of Madeenah, they were brought in small groups at a time. There were between six hundred and seven hundred ◇ of them [22].

Allaah describes the demise of Banu Qurayzah in the Qur'an:

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى
قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾

And those of the people of the Scripture who backed them Allaah brought them down from their forts and cast terror into their hearts, a group you killed, and a group you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allaah is Able to do all things. | 33:26-7 |

Huyai, a chief war criminal of Bani Nadhir joined the fate of men of Banu Qurayzah. In defiance he declared enmity to rasulullah ﷺ but admitted that Allaah's Will was to be fulfilled, for he had already resigned to his fate. The Jewish woman, who had killed a Muslim warrior by flinging a grinding stone upon him, was also executed. A few who embraced Islaam, their life was spared. The captives were sent to Najd under the supervision of Sa'eed ibn Zayd ﷺ. He sold them to buy horses and weapons.

Sa'd ibn Mu'adh ﷺ 's wound deteriorated and he died of excessive bleeding. Rasulullah ﷺ said:

> *The Throne of the Compassionate shook for the death of Sad bin Mu'adh* [6, 8, 9].

Doors of sky opened up and seventy thousand angels attended his death - none of them descended on earth prior to this ٨. When his bier was carried the munafiqs alleged it was too light. He ﷺ retorted, "*The angels are carrying him.*"

6.3.10 Expeditions Continue

After the Battle of Confederates a number of important legislations were revealed; e.g., men wearing silk, enjoining hijab, abolishing adoption. Rasulullah ﷺ dealt with the tribes which supported Quraysh, one by one, thereby intensifying the economic embargo on Quraysh. Some of these missions are described below:

Assassination of Abu Rafi: He was a chief Jew in Khaiber who mustered the confederate army. When Banu Khazraj proposed killing him, rasulullah ﷺ sent five sahaaba in an expedition, and warned them from killing women or children. 'Abdullah bin Atik was their leader. They went inside his fort in secret and killed him [6].

◇ Some narrations indicate a number between four hundred and nine hundred.
٨ *Siyyar 'Alam an-Nubala* of ad-Dhahabi and an-Nasaee.

Attack on Banu al-Qarta: A platoon of thirty sahaaba were despatched under the leadership of Muhammad bin Maslamah in Muharram, 6H. They headed for Banu Bakr tribe of al-Qarta. Taking the enemy by surprise, the Muslims attacked and dispersed them in all directions. Ten of their men died, and their camels and livestock were taken as booty [b-528].

Banu Lihyan Invasion: Rasulullah ﷺ set out in Rabi al-Awwal or Jumada al-Ula in the year 6H at the head of two hundred Muslim fighters in order to exact revenge. He ﷺ kept his intention secret and announced he was heading North. Soon the route was changed towards the scene of tragedy of ar-Raji, and invoked Allaah's mercy on them. News of his march reached Bani Lihyan, who immediately fled to the mountain tops nearby and thus remained out of his reach.

On his way back, rasulullah ﷺ despatched a group of ten horsemen to a place called Kura al-Ghamim, in the vicinity of the habitation of Quraysh in order to indirectly confirm his growing military power. All these skirmishes took fourteen days, after which he left back for home.

Da'wah in Daumatul-Jandal: Narrated by Abdullah bin 'Umar رضي الله عنه that rasulullah ﷺ summoned Abdur Rahman bin Auf رضي الله عنه and said to him, "*Prepare yourself because I want to send you out with a group.*" …He رضي الله عنه left and met up with others. They all then left together until they reached a place called Daumatul Jandal, a fortress between Madeenah and Shaam attached to which several villages.

Abdur Rahmaan bin Auf رضي الله عنه spent three days there inviting the people to accept Islaam. On the third day, their leader al-Asbagh bin 'Amr who was a Christian accepted Islaam. Abdur Rahmaan bin Auf رضي الله عنه sent a letter with a man from the Juhayna tribe, reporting what happened as well as a proposal to mary someone from Kalb tribe.

Rasulullah ﷺ wrote back to him with the instruction to marry the daughter of al-Asbagh, Tamadar. He therefore married her. This took place in Sha'ban of 6H [203].

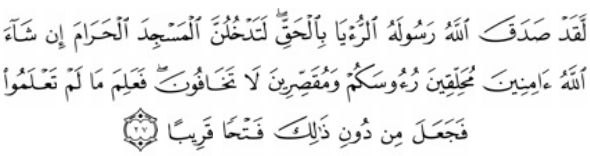
The invasion of al-Khabt: In the year 8H an army was sent to follow Quraysh caravans.

Narrated by Jabir bin Abdullah رضي الله عنه [6]: "Rasulullah ﷺ sent an army towards the east coast and appointed Abu 'Ubaydah bin al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu 'Ubaydah ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaydah kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only."

When he was asked, "How could one date benefit you?"
Jabir replied, "We came to know its value when even that too finished."

Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaydah ordered that two of its ribs be fixed and a she-camel passed under the two ribs without touching them.

6.3.11 Treaty of Hudaibiya


لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ
ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا
فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

> **Indeed Allaah shall fulfil the true vision which He showed to His Messenger ﷺ in very truth. Certainly, you shall enter al-Masjid al-Haram; if Allaah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory** | 48:27 |

Sahaaba ﷺ were overjoyed when rasulullah ﷺ told them about this dream in 6H while in Madeenah. The muhajirs were compelled to leave the esteemed and revered Makkah and its holy sanctuary. Yet, their heart was longing for the day they could take part in umrah. In the month of Dhul-Q'adah, rasulullah ﷺ left Madeenah with thirteen to fifteen hundred of his sahaaba including his wife Umm Salamah ﷺ. For fear that the Quraysh might prevent the umrah, rasulullah ﷺ also accompanied Muslims from surrounding Bedouin territories.

They carried no weapons with them except sheathed swords. In order to demonstrate that they had no intention of fighting, sahaaba ﷺ put on the garbs of umrah in a place outside Madeenah called Dhil-Hulaifah and identified their sacrificial camels with blood. The Jews of Khybar would not dare attack Madeenah as pilgrimage to Makkah is sacred to all Arabs. A group of twenty scouts were kept ahead of the multitude to bring news of any potential ambush on the road to Makkah.

As he neared Makkah, rasulullah ﷺ sent ahead a man from Khuza'a to find out the reaction of the Quraysh [202]. When they reached 'Asfan, a village between Makkah and Madeenah, the informer came back to tell him that the tribesman of K'ab bin Luayy had assembled a strong force of nomad warriors to check his advance to Makkah. Rasulullah ﷺ consulted the sahaaba regarding whether to confront those came in support of Quraysh or divert their way to Makkah. Abu Bakr ﷺ recommended the latter option [203]. The Muslims performed the prayer of fear. Narrated al-Miswar bin Makhrama and Marwan [6]:

> Rasulullah ﷺ set out at the time of al-Hudaibiya, and when they proceeded for a distance, he said, "*Khalid bin al-Walid leading the cavalry of Quraysh constituting the front of the army, is at a place called al-Ghamim, so take the way on the right.*"
> By Allaah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraysh.
>
> …Rasulullah ﷺ changed his way till he dismounted at the farthest end of al-Hudaibiya at a pit containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to rasulullah ﷺ; of thirst. Rasulullah ﷺ took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allaah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i

came with some persons from his tribe Khuza'a and they were the advisers of rasulullah ﷺ who would keep no secret from him and were from the people of Tihama. Budail said, "I left Kab bin Luai and 'Amir bin Luai residing at the profuse water of al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'bah." Rasulullah ﷺ said,

We have not come to fight anyone, but to perform the umrah. No doubt, the war has weakened Quraysh and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people, and if I have victory over those infidels, Quraysh will have the option to embrace Islaam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allaah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but Allaah will definitely make His Cause victorious."

Budail said, "I will inform them of what you have said." So, he set off till he reached Quraysh and said, "We have come from that man whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraysh shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.

Urwa bin Mas'ud got up and said, "O people! Aren't you the sons?" They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him.

The Prophet told him almost the same as he had told Budail. Then Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, by Allaah, I do not see dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?" Urwa said, "Who is that man?" They said, "He is Abu Bakr." Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favour which you did to me and which I did not compensate, I would retort on you."

Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet, al-Mughira would hit his hand with the handle of the sword and say (to Urwa), "Remove your hand from the beard of rasulullah ﷺ." Urwa raised his head and asked, "Who is that?" The people said, "He is al-Mughira bin Shu'ba." Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

> …Urwa returned to his people and said, "O people! By Allaah, I have been to the kings and to Caesar, Khosrau and an-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allaah, if he spat, the spittle would fall in the hand of one of them who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed wudu', they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." ….

Meanwhile rasulullah ﷺ felt a need to send a delegation to Quraysh. At first, 'Umar ﷺ was chosen, but when he submitted the fact that there was no-one in Makkah to extend protection to him, he was excused. 'Umar ﷺ then suggested a more suitable emissary, Uthman ﷺ who had a larger and stronger clan in Makkah. Rasulullah ﷺ sent 'Uthman ﷺ to Quraysh to tell them the Muslims are here only do umrah. He also asked 'Uthman ﷺ to invite the Quraysh to Islaam and to cheer the weak Muslims still in Makkah with the glad tidings of coming victory of Islaam, when they they will not have to conceal their belief.

When Uthman bin Affan ﷺ reached Baldah, he met a group Quraysh including its nobles. He invited them to Allaah, and Islaam. They warned the Muslim mission of umrah will never happen. Once in Makkah, 'Uthman ﷺ went to Aban ibn Sa'eed ibn Aas an old friend. Aban welcomed him and gave him the necessary protection. Thereafter Uthman ﷺ met many of the Quraysh leaders, and explained to them that the purpose Muslims coming to Makkah. They were all adamant, "Muhammad will never enter upon us." They also told him that he was free to perform tawaaf. Uthman ﷺ said that he could not perform the pilgrimage unless rasulullah ﷺ performed the pilgrimage first. They said that they would send another emissary to Hudaibiya to arrive at any agreement with the Muslims. The Quraysh took some time in nominating their emissary and in the meantime detained Uthman ﷺ at Makkah.

When the negotiations were in full swing, some reckless youngsters of Quraysh infiltrated into the camp of the Muslims to trigger a war. Muhammad bin Maslamah, chief of the Muslim guards, took them captives. Considering the full situation, rasulullah ﷺ set them free. In this context Allaah says [167]:

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ
أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

> **And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allaah is Ever All-Seer of what you do.** |48:24|

The Quraysh found themselves firmly trapped on the horns of a terrible dilemma. If they deny umrah to Muslims indefinitely, a right of all Arabs, they risk turning all Arabs against them, giving political and propaganda victory to Muslims. On the other hand, should the Muslims perform umrah with punitory while they are still at war would be a serious loss of face for the Quraysh. The Arabs were following this event with great interest.

When there was a delay in the returning of Uthman ﷺ and Quraysh refused to inform the Muslims of his whereabouts, a rumour spread in the Muslim camp that he had been slained. That considerably upset the Muslims. At this rasulullah ﷺ asked sahaaba ﷺ to make a pledge with him to fight in the way of Allaah to the bitter end [6]. All the Muslims, except one responded enthusiastically to the call. He ﷺ sat under a tree and all the Muslims in the camp took the pledge one by one. Finally, rasulullah ﷺ placed his own right hand on his left hand, and took the pledge on behalf of Uthman ﷺ. About this ceremony of oath taking at Hudaibiya, it was revealed in the Holy Qur'an:

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ

Verily, those who give pledge to you, they are giving pledge to Allaah. The Hand of Allaah is over their hands. | 48:10 |

In view of Allaah's pleasure, the pledge came to be known as "Baiy'at-ur-Ridwan." They soon released Uthman ﷺ and sent down an ambassador of their own, Suhail ibn Amr to negotiate terms of a treaty that later became known as the Treaty of Hudaibiya. Al-Miswar bin Makhrama and Marwan reported [6]:

> When Suhail bin Amr came, the Prophet said, "*Now the matter has become easy.*"
> Suhail said to the Prophet, "Please conclude a peace treaty with us."
> So, the Prophet called the clerk and said to him, "*Write: By the Name of Allaah, the most Beneficent, the most Merciful.*"
> Suhail said, "As for 'Beneficent,' by Allaah, I do not know what it means. So write: By Your Name O Allaah, as you used to write previously."
> The Muslims said, "By Allaah, we will not write except: By the Name of Allaah, the most Beneficent, the most Merciful."
> The Prophet said, "*Write: By Your Name O Allaah.*" Then he dictated, "*This is the peace treaty which Muhammad, Allaah's Apostle has concluded.*"
> Suhail said, "By Allaah, if we knew that you are Allaah's Apostle we would not prevent you from visiting the Ka'bah, and would not fight with you. So, write: Muhammad bin Abdullah."
> The Prophet said, "*By Allaah! I am Apostle of Allaah even if you people do not believe me. Write: Muhammad bin Abdullah.*"
> The Prophet said to Suhail, "*On the condition that you allow us to visit the House so that we may perform tawaaf around it.*"
> Suhail said, "By Allaah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year."
>
> Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion."
> The Muslims said, "Glorified be Allaah! How will such a person be returned to the pagans after he has become a Muslim?"
> While they were in this state, Abu-Jandal bin Suhail bin 'Amr came from the valley of Makkah staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you (i.e. return Abu Jandal)."
> The Prophet said, "*The peace treaty has not been written yet.*"
> Suhail said, "I will never allow you to keep him."

The Prophet said, "*Yes, do.*
He said, "I won't do."
Mikraz said, "We allow you (to keep him)."
Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?" Abu Jandal had been tortured severely for the Cause of Allaah.

'Umar bin al-Khattab said:

I went to the Prophet and said, 'Aren't you truly the Apostle of Allaah?'
The Prophet said, '*Yes, indeed.*'
I said, 'Isn't our Cause just and the cause of the enemy unjust?'
He said, '*Yes.*'
I said, 'Then why should we be humble in our religion?'
He said, '*I am Allaah's Apostle and I do not disobey Him, and He will make me victorious.*'
I said, 'Didn't you tell us that we would go to the Ka'bah and perform tawaaf around it?'
He said, '*Yes, but did I tell you that we would visit the Ka'bah this year?*'
I said, 'No.'
He said, '*So you will visit it and perform tawaaf around it?*' "

Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allaah's Prophet?'
He replied, 'Yes.'
I said, 'Then why should we be humble in our religion?'
He said, 'Indeed, he is Allaah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allaah, he is on the right.'
I said, 'Was he not telling us that we would go to the Ka'bah and perform tawaaf around it?'
He said, 'Yes, but did he tell you that you would go to the Ka'bah this year?'
I said, 'No.'
He said, 'You will go to Ka'bah and perform tawaaf around it.' "

When the writing of the peace treaty was concluded, Allaah's Apostle said to his companions, "*Get up and slaughter your sacrifices and get your head shaved.*"

By Allaah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people's attitudes towards him. Umm Salama said, "O the Prophet of Allaah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that.

Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other.

In due course rasulullah ﷺ broke camp to return. He was still on his way back to Madeenah when Allaah confirmed that the truce of al-Hudaibiya was not a setback [10, 16], but rather a victory.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

Verily, We have given you a manifest victory. | 48:1 |

Sahaaba's joy knew no bounds. A number of events following the Treaty of Hudaibiya proved it "a manifest victory" as declared by Allaah ﷻ:

- Quraysh recognized the legitimate right of Muslim entity to exist.
- Indirectly they relinquished their monopoly over religious matters in Arabia.
- The Muslims had the opportunity to spread Islaam over areas not explored before. Within a year more people embraced Islaam than previous fifteen years [c-528].

  In the early part of 7H three prominent men of Makkah, Amr bin al-As, Khalid bin al-Waleed and Uthman bin Talha embraced Islaam. Regarding them rasulullah ﷺ said, "*Quraysh has given us its own blood.*"
- Cessation of hostilities kept the warmongers out of spotlight. It neutralised the third support of a tripartite enemy (Quraysh, Ghatfan and the Jews).
- Returning believers, who may seek refuge in Madeenah, was distressing - but it turned out to be a blessing. These Muslim instead gathered by the sea shore [d→529] and soon sought revenge on Quraysh and started to intercept their caravans. The pagans of Makkah finding themselves unable to control those exiled colonists, begged rasulullah ﷺ to do away with the clause which governed the extradition.

6.3.12 Post-Hudaibiya Events

Soon after the treaty, the stipulation on the movement of the people became controversial. Umm Kulthum ﷺ went to Madeenah and joined the Muslims, and her brothers demanded her return according to their interpretation. Rasulullah ﷺ finally took the decision when Allaah clarified the matter with an authoritative ayah in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ
فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ
وَءَاتُوهُم مَّآ أَنفَقُوا۟ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا
تُمْسِكُوا۟ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُوا۟ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُوا۟ مَآ أَنفَقُوا۟ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ يَحْكُمُ
بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

O you who believe! When believing women come to you emigrating, test them; Allaah is Aware of their faith, then if you ascertain them to be believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (dowry). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent and let them ask for that which they have spent. That is the judgement of Allaah, He judges between you. And Allaah is All-Knowing, All-Wise. | 60:10 |

Dhu Qarad Invasion

Narrated Salama bin al-Akwa [6]:

> Once I went (from Madeenah) towards (al-Ghaba) before the first adhaan of the fajr salaat. The she-camels of rasulullah ﷺ used to graze at a place called Dhi-Qarad. A slave of 'Abdur-Rahman bin 'Auf met me (on the way) and said, "The she-camels of rasulullah ﷺ had been taken away by force."
> I asked, "Who had taken them?"
> He replied "(The people of) Ghatafan."
> I made three loud cries saying, "O Sabaaha!"
> I made the people between the two mountains of Madeenah hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of al-Akwa', and today will perish the wicked people."
> I kept on saying like that till I restored the she camels, I also snatched thirty Burda (i.e. garments) from them. Then rasulullah ﷺ and the other people came there, and I said, "O Rasulullah! I have stopped the people (of Ghatafan) from taking water and they are thirsty now. So send (some people) after them now."
> On that the Prophet said, "*O the son of al-Akwa'! You have over-powered them, so forgive them.*"
> Then we all came back and rasulullah ﷺ seated me behind him on his she-camel till we entered Madeenah.

Battle of Khaibar

Khaibar was a well-fortified territory lying about seventy miles North of Madeenah. Hostilities between the Jews of Khaibar started only after the arrival of Banu Nadhir. These emigrants were consumed by hatred so much that they wanted the destruction of Muslim community by any means.

Unwittingly, the natives allowed the leaders of Nadhir to take control of their affairs. Consequently, Khaibar became a grave threat, for instance, they spent their wealth to finance the confederate army to annihilate the Muslims. After the treaty of Hudaibiya, it was the time for Muslims to deal with this threat. Sahaaba ﷺ were already aware of this from the promises given by Allaah:

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً
يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا
فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ
وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ﴿٢٠﴾

> **Indeed, Allaah was pleased with the believers when they gave their Bai'a to you under the tree, He knew what was in their hearts, and He sent down**

sakeenah upon them, and He rewarded them with a near victory, And abundant spoils that they will capture. And Allaah is Ever All-Mighty, All-Wise. Allaah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men * from you, that it may be a sign for the believers, and that He may guide you to a Straight Path. | 48:18-20 |

In one evening of Muharram, 7H the Muslim army marched towards Khaibar. As indicated by Allaah ﷻ, rasulullah ﷺ permitted only those who gave "Baiy'at-ur-Ridwan" to join him in this invasion:

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ
يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ
مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allaah's Words. Say: "You shall not follow us; thus Allaah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little. | 48:15 |

The chief of the munafiqs, Abdullah bin Ubai sent a delegation to Khaibar to alert the Jews of approaching danger. On hearing the news Jews offered their former allies, the tribe of Ghatfan half the yield of the fruits that if they managed to beat the Muslims. Rasulullah ﷺ halted in a valley called ar-Raji, between Khaibar and Ghatfan to prevent any reinforcements. The sahaaba ﷺ reached Khaibar at night and attacked their forts at sunrise.

The campaign ensued with smaller strongholds. Forts were besieged one by one, and it took couple of days for each one to fall. Perhaps the most fortified, al-Katiba fort in the second part of Khaibar, took fifteen days to fall. A few forts surrendered through negotiations [167]. In the end, all of Khaibar came under the ownership of Muslims and they had acquired plenty of spoils [e-529]. Anas ﷺ narrated:

> …When rasulullah ﷺ entered the town, he ﷺ said, '*Allaahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.*' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad.' Some of our companions added, "With his army." We conquered Khaibar, took the captives, and the booty was collected.
>
> Dihya came and said, 'O Rasulullah! Give me a slave girl from the captives.'
> Rasulullah ﷺ said, '*Go and take any slave girl.*'
> He took Safiya bint Huyai. A man came to rasulullah ﷺ and said, 'O Rasulullah! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and Nadhir and she befits none but you.'
> So rasulullah ﷺ said, '*Bring him along with her.*'
> So Dihya came with her and when rasulullah ﷺ saw her, he said to Dihya, '*Take any slave girl other than her from the captives.*'
>
> …The Prophet then manumitted her and married her.

*This refers to unbelievers of Khaibar [5].

Initially, rasulullah ﷺ intended to expel the Jews from Khaibar, but they requested him to let them stay. Narrated 'Abdullah bin 'Umar ﷺ:

> 'Umar expelled the Jews and the Christians from Hijaz. When rasulullah ﷺ had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allaah, His Rasool, and the Muslims. Rasulullah ﷺ intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Rasulullah ﷺ told them, "*We will let you stay on thus condition, as long as we wish.*" So, they kept on living there until 'Umar forced them to go towards Taima' and Ariha' [6].

In this invasion, sixteen to eighteen Muslims were martyred and ninety-three Jews were killed. A village north of Khaibar, called Fadak sought a peace agreement in lieu of wealth without any military involvement. This was followed by surrender of a Jewish colony, Wadi al-Qura in two days of fighting. The Jews of Taima', took the initiative to sign an agreement offering tribute in order to receive protection [167]. The conquest of Khaibar coincides with the return of Ja'far ibn Abi Talib ﷺ with around fifty Muslim emigrants from Abyssinia, some stayed there for more than ten years.

Other Expeditions

After subduing two elements of the confederate forces, rasulullah ﷺ begun disciplining the Bedouins of Najd. Some of these expeditions are listed below [167]:

- Rasulullah ﷺ headed an army between 400 and 700 sahaaba ﷺ for Dhat-ur-Riqa' when news reached him that Bani Muharib and Banu Thalbah of the Ghatfan tribe were gathering army in order to encounter the Muslims. When Muslim fighters reached a spot called Nakhlah some Bedouins of Ghatfan, agreed to a reconciliation.
- Ghalib bin 'Abdullah al-Laithi ﷺ led a platoon in Safar or in Rabi al-Awwal 7H to bring an end to the provocative behaviour of Bani al-Muluh. The Muslims managed to kill a large number of the enemy soldiers and captured a great deal of booty.
- 'Umar bin al-Khattab ﷺ, at the head of a 30-soldier group, set out to a spot called Turbah in Shaban 7H to discipline the people of Hawazin. They fled for their lives.
- Basheer bin Sa'd ﷺ marched out with thirty men for Bani Murrah in Shaban 7H in Fadak area. They killed a large number of the enemy and seized a lot of their camels and cattle. But, on their way back, the enemy gathered up forces and overtook the Muslims at night. They showered arrows at the Muslims, killing them all except Basheer, who stayed with the Jews there until his wounds healed.
- Ghalib bin Abdullah ﷺ at the head of a platoon of 130 men launched an attack against Bani Awal and Bani Abd bin Thalbah in Ramadan 7H They killed some of the enemy's men and captured their livestocks.
- 'Abdullah ibn Rawahah ﷺ led thirty-horseman towards Khaibar on reports that a Jew was rallying the ranks of Bani Ghatfan to attack the Muslims. They managed to persuade him to follow them to Madeenah for a governorship of Khaibar. On

their way back a fierce fighting took place between the two parties on some account resulting in the death of the Jews and those were with him.

The Compensatory 'Umrah

Towards the end of Dhil-Qa'da of 7H, rasulullah ﷺ set out for Makkah in order to make up for the 'umrah he was unable to complete the year before. They travelled passed various villages, all attired in the same clothing, chanting talbiya, with sixty sacrificial camels clearly marked. To the onlooker, it displayed an awe-inspiring and beautiful procession.

Sahaaba ﷺ took their weapons ◇ with them in case Quraysh prove treacherous, but left them with a group of two hundred men some eight miles from Makkah. They entered the city with the sheathed swords, and rasulullah ﷺ at their head on his she-camel, al-Qaswa, all saying:

> Here I am! at Your service O Allaah!

Some among the Quraysh had already retired to their tents on the adjoining hills. However, most of the Makkans could not help but stood by to have a closer view. The Muslims performed their tawaf vigorously and briskly appearing strong and steadfast as recommendation by rasulullah ﷺ so as to prove false the rumours spread by the polytheists that the fever of Madeenah had sapped their strength.

After the ritual of Safa and Marwah, rasulullah ﷺ with the Muslims halted to slaughter the sacrificial animals and shave their heads. Those entrusted with weapons then took their turn to complete 'umrah. It was during this visit that his uncle 'Abbas offered the hand of his sister-in-law, Maimuna the daughter of Harith, to him. The Quraysh refused to accept invitation to the walima and did not permit it to occur in Makkah. Rasulullah ﷺ instructed everyone to evacuate on the fourth day to a village called Sarif where the walima took place. This marriage was to be his last. It cemented the ties of relationship between he ﷺ and the influential men of Makkah.

Given that some hard-hearted enmity still lingered on, rasulullah ﷺ despatched platoons of sahaaba to call these rebels to Islaam and fight if all fails. Expeditions against Bani Saleem, Fadak, Banu Quda'a, all ended in bloodshed. Muslims gained some booty from Bani Hawazin without fighting.

For Makkans it was time for introspection. At least one member of each household had become Muslim openly or secretly. Khalid bin Waleed *f*→530 spoke out what many within the idolaters were thinking about [203]:

> It must by now have become clear to every person of sound mind that Muhammad ﷺ is neither a magician nor a poet and that his speech is from the speech of the Lord of all that exists. It therefore befits every intelligent person to follow him.

◇Having learnt of the procession and stockpile of weapons and armed men, the Quraysh sent a delegation just before the boundary, eight miles away, to ascertain the intention of rasulullah ﷺ and to allay fears of any breach of their agreement [203].

6.3.13 The Battle of Mu'tah

The Arabs of ash-Sham has been busy inciting a war between the Muslims and Byzantines. Here is a short list of their aggressions:

- Their interference with Muslim travellers caused rasulullah ﷺ to go to Daumatul-Jandal to attack the tribe of Kalb in 5H.
- The men from tribes of Judham and Lakham robbed an agent of rasulullah ﷺ resulting in an expedition to Hismah led by Zayd bin Haritha ؓ in 6H.
- In the same year of 6H the tribes of Mudhaj and Quda'ah attacked the jamat of Zayd bin Haritha ؓ when they went to give da'wah to Wadi al-Quraa.
- Rasulullah ﷺ once sent 'Amr ibn Kab al-Ghafari ؓ to head a delegation for da'wah to Dhat Atlah. The people in area not only refused to accept Islaam, but attacked them from all sides, killing all but their leader who managed to return to Madeenah.
- With the blessings from leaders of Roman Empire, the Christians of ash-Sham have been persecuting those who embraced Islaam. They killed the governor of Ma'an when they found out he became Muslim.
- After the Treaty of Hudaibiya, rasulullah ﷺ sent al-Harith ibn 'Umair ؓ as a messenger to the King of Basra, viceroy of the emperor of Rome. On his way, he was intercepted by Sharhabeel bin Amr al-Ghassani, the governor of al-Balqa and a close ally to Caesar, the Byzantine Emperor. Al-Harith ؓ was tied and beheaded by al-Ghassani.

The last tragedy, a blatant violation of universally accepted rule, amounted to the degree of war declaration. It passed a shock wave through Madeenah and led to the most daring and fiercest battle during the lifetime of rasulullah ﷺ, a prelude to the great conquests to follow.

In the month of Jumada al-Ula, 8H, rasulullah ﷺ mobilized an army of three thousand sahaaba. He ﷺ appointed Zayd ibn Harithah ؓ as commander of the army and gave the following instructions:

> *If Zayd is wounded or killed, Jafar ibn Abi Talib would take over the command. If Jafar is killed or wounded, then your commander would be Abdullah ibn Rawahah. If Abdullah ibn Rawahah [ʌ] is killed, then let the Muslims choose for themselves a commander.* [▷]

Rasulullah ﷺ told them to reach the scene of al-Hariths murder and invite the people to profess Islaam. Should the latter respond positively, then no war would ensue, otherwise fighting them would be the only alternative left. He ordered them [*]:

> *I advise you to fear Allaah and to treat those Muslims who are with you. In the Name of Allaah, and in the way of Allaah, attack those who disbelieve Allaah. Do not act treacherously. Do not kill an infant; or a woman; or an ageing man or one in solitude in a*

[ʌ] Abdullah ibn Rawahah ؓ did not go in spite of his men having left. He ﷺ saw him and enquired why had he not gone. He said, "I wished to offer the Friday salaat with you." Rasulullah ﷺ said, "*A journey of one stage in the morning or evening is better than the world and whatever is in it and all its treasures.*"- Ahmad [22].

[▷] Nu'man ibn Mutahhis, a Jew, commented: If you are a true Prophet then everyone you named will die [22].

[*] *Mukhtasar Seerat ar-Rasool; Rahmatul-lil'alameen.*

> *monastery. Do not go near a date-palm tree, do not cut down tree, do not tar down building. And when you meet your enemies from the polytheists, invite them to one of three:*
>
> *Islaam - Jizya - War* [203].

When the army was ready to leave, the people of Madeenah gathered and bade the farewell. Rasulullah ﷺ along with the rest of the Muslims accompanied the soldiers for a short while, finally extending salaam and du'a. Thus begun the long and arduous journey to face an enemy backed by the strongest empire of the world.

The Muslim army marched northward to Ma'an, a town bordering on Syria. They came to know the huge size of the enemy force, one hundred thousand from the Arab tribes - Lakham, Judham, Bahra and Balee, and an additional one hundred thousand mobilized by Heraclius. The Muslims were at a loss; after all, the enemy outnumbered them by more than 66 to 1. Needless to say the enemy was far superior in terms of equipments and weaponry.

Sahaaba ﷺ spent two nights debating the best course action. Some suggested that they should write a letter to rasulullah ﷺ seeking his advice. 'Abdullah ibn Rawahah ﷺ was opposed to them being reluctant and addressed the Muslims saying:

> I swear by Allaah that this very object which you hold in abhorrence is the very one you have set out seeking, martyrdom. In our fight we don't count on number of soldiers or equipment but rather on the Faith that Allaah has honoured us with. So proceed to win either of the two: victory or martyrdom.

Moved by these words, the sahaaba ﷺ resolved to engage with the enemy in Masharif, a town of al-Balqa', and then changed direction towards Mu'tah where they encamped. Bitter fighting started between the two parties, Zayd bin Haritha ﷺ, fought tenaciously and in matchless spirit of bravery until he fell, fatally stabbed. Jafar bin Abi Talib ﷺ then took the banner and went to the thick of the battle, he dismounted, hamstrung his horse and resumed fighting until his right hand was cut off. He seized the banner with his left hand until this too was gone. He then clasped the banner with both arms until a Byzantine soldier struck and cut him into two parts. Allaah compensated him with two wings to fly wherever he desired in the eternal jannah [6].

'Abdullah ibn Rawahah ﷺ then proceeded to hold up the banner and fight bravely on his horseback while reciting enthusiastic verses until he too was killed. As the events in the battlefield unravelled, rasulullah ﷺ related it live to sahaaba in Madeenah. Narrated by Anas ﷺ:

> The Prophet had informed the people of the martyrdom of Zayd, Ja'far and Ibn Rawahah before the news of their death reached.
>
> The Prophet said, "*Zayd took the flag and was martyred, then Ja'far took it and was martyred, and then Ibn Rawahah took it and was martyred.*"
>
> At that time the Prophet's eyes were shedding tears. He added, "*Then the flag was taken by a Sword amongst the Swords of Allaah and Allaah made them victorious* [6]."

The Muslims collectively chose their next commander, Khalid bin al-Waleed ﷺ, who was a brave and skilled fighter as well as an outstanding strategist. He broke nine swords successively in his relentless pursuit of the enemy [6].

Khalid bin al-Waleed ﷺ carefully considered the grave situation of the Muslims; he reshuffled the right and left flanks of the Muslim army and introduced forward a division from the rear in order to delude the enemy into thinking of fresh reinforcements. The Byzantines, seeing this new strategy, believed that they were being entrapped and drawn in the heart of the desert. They stopped the pursuit, and consequently the Muslims managed to retreat gradually back to Madeenah with the slightest losses - sustaining only twelve martyrs.

At the time, when mere thinking of antagonising Byzantines meant self-annihilation, the battle was a miracle proving that the Muslims were something exceptional. It resulted in a far-ranging impact and attached to the Muslims a great reputation in the battlefields. Moreover, it further deepened the belief that Muhammad ﷺ, was really Allaah's Messenger; and Allaah ﷻ supported his course of action. Consequently, such tribes as Banu Saleem, Ashja', Ghatfan, Dhubyan, Fazarah and others came to profess Islaam willingly.

Sequel to the Battle of Mu'tah

The hostile and provocative activities of Banu Quda'a such as their participation alongside Byzantines, precipitated a timely pre-emptive strike, within days of the battle of Mu'tah. Rasulullah ﷺ sent a contingent of 300 sahaaba at the head of 'Amr ibn al-Aas ﷺ, a man who embraced Islaam only a few months earlier. His paternal grandmother came from Bali, a tribe dwelling in that area. 'Amr ﷺ was instructed to seek help from tribes of Bali, Udhra and Balqain.

The Muslim army left for Dhat as-Salsil in Jumada ath-Thaniya, 8H. They used to march at night and lurk during the day. 'Amr ﷺ would not let anybody light fires to enjoy some respite from cold [4]. On approach, he became aware of the large build up of enemy force, he sent for reinforcements from Madeenah. A second contingent of 200 sahaaba arrived at the scene, headed by Abu Ubaydah bin al-Jarrah ﷺ which included Abu Bakr and Umar bin al-Khattab ﷺ. Abu 'Ubaydah was given strict orders to work in harmony and not to disagree with each other. When Abu 'Ubaydah ﷺ wanted to lead the Muslims in prayer, 'Amr ﷺ objected on grounds that the former came only to assist. Therefore leadership in prayer was given to 'Amr ﷺ.

The Muslim army reached the habitations of Qudaa, penetrating deep inside, they destroyed the enemies and obliged the others to flee for their lives. During the course of this expedition many people embraced Islaam. Leaders of other tribes entered into an alliance with the Muslims.

In Shaban 8H, intelligence reached rasulullah ﷺ that of amassing troops by Bani Ghatfan. He immediately summoned Abu Qatadah ﷺ at the head of fifteen men to engage them. In fifteen days of raids they killed some, captured others and confiscated their property [3]. This is known as Khadra campaign.

[4] Later, when rasulullah ﷺ asked the reason for this, he said, "I disliked the thought of giving them permission to light fires because I feared that the enemy would then see how few they were."
When asked why he forbade them from chasing the enemy, he said, "I didn't want my men to follow them, fearing that they would have reinforcements." He ﷺ approved both decisions.

[3] *Rahmat-ul-lil'alameen; Talqeeh Fuhoom Ahl al-Athar.*

6.3.14 Conquest of Makkah

According to the terms of the Treaty of Hudaibiya, Arab tribes could form an alliance with either faction. Thus Khuza'a joined rasulullah ﷺ and Banu Bakr joined the Quraysh. These two tribes were at loggerheads since pre-Islamic days, occasionally resulting in a spate of tit-for-tat killings. However, they abided by the the treaty for seventeen to eighteen months [22].

Finally, Banu Bakr gave way to ulterior motives and attacked the Khuza'a in a place called al-Wateer in Sha'ban, 8H, with total disregard for the provisions of the treaty. The Quraysh argued, "Muhammad will not know about us in the darkness of the night and no one watches us" and joined their allies in the fight. Included among them were Ikrima bin Abu Jahl, Safwan bin Umayya and Suhayl bin Amr, all leading figures of Quraysh, fought alongside by disguising themselves [25]. Unbelievably, Suhayl bin Amr was the chief signatory of the Quraysh to the Treaty of Hudaibiya.

Khuza'a had done nothing to provoke this attack. They were not prepared for this and sought sanctuary at Makkah. They pleaded to the leader of Banu Bakr, "O Naufal, we have entered inviolable territory, so consider your god!" Unmoved by their pleas, Naufal said to his people, "O Banu Bakr, there's no god today. Take your revenge. By my life, if you can steal in the Haram, why can you not seek revenge in it?" Thus, contrary to all accepted traditions, massacre continued even in the Haram unabated.

More than twenty people of Khuza'a died in this attack *. Then forty tribesman of Khuza'a headed by 'Amr ibn Saalim went to rasulullah ﷺ to inform him about the treachery and the Quraysh complicity in the attack. When 'Amr finished the last verse of poetry he was reciting in pleading for help, rasulullah ﷺ assured him, saying, "*You have gained help, O 'Amr ibn Salim. May Allaah not help me if I do not help Banu Ka'ab.*"

Having confirmed the correctness of 'Amr's account, rasulullah ﷺ sent a message to Quraysh offering them three choices:

- Terminate alliance with Banu Bakr, or
- Pay the blood money for the people killed from Khuza'a, or
- Face resumption of hostility.

In the fit of their pride the Quraysh replied, "Yes, we would prefer measure for measure." It then became incumbent upon Muslims to exact justice for the wrong done to their allies ◇. When the Prophet was informed of the Quraysh reply, he said, "*I see as if Abu Sufiyan has come to you to strengthen the treaty and to ask from me some more time.*"

The events took shape exactly as predicted by rasulullah ﷺ. Upon realising the Quraysh folly, Abu Sufiyan went to Madeenah to convince rasulullah ﷺ to renew the treaty ⅄. He ﷺ simply turned away from him without giving him a reply. He even tried talking to some

*Al-Waaqidi [203].

◇Zirrqari relates in the *Sharh al-Laduniyah*, on the authority of Ibn Ayidh that the man sent by the Prophet was Damra and Qartah bin Amr had given the reply on behalf of the Quraysh [206].

⅄*Zad al-Maad*, and Ibn Hisham.

prominent sahaaba [▷] such as Abu Bakr, 'Umar [*], Uthman and 'Ali ﷺ to intercede; but they all refused to help. Abu Sufiyan then returned to Makkah without securing anything. Though the Makkans were clearly dismayed, they did not expect any imminent danger.

March to Makkah

Rasulullah ﷺ asked the Muslims to start making preparations for an expedition but kept the destination a secret [g-531]. He called on the Bedouins and all the Muslims that were living in the surroundings: "*He who believes in Allaah and aakhirah is to spend Ramadan in Madeenah.*" So the Arab tribes of Aslam, Ghifar, Muzainah, Ashja' and Juhainah complied and came to Madeenah.

Before leaving Madeenah, rasulullah ﷺ sent Abu Qatada ﷺ to Batn Idam at the head of a group of eight sahaaba to turn people's attention from Makkah [ر]. When the Muslims were ready, rasulullah ﷺ announced that he was heading to Makkah. He assigned a group for every route to know who was passing by and he told them, "*Don't let anyone that you don't know pass by you but send him back* [207]."

Rasulullah ﷺ supplicated:

> *O God, confound the spies and the informers of the Quraysh so that we may take them by surprise in their land* [ɔ].

Having appointed Abu Ruhm Kulthoom bin Husayn ﷺ as the Ameer of Madeenah, rasulullah ﷺ left Madeenah. He left on the tenth of Ramadan while he and the sahaaba ﷺ were fasting. They broke their fasts when they reached, Kudayd which was an oasis between Usfaan and Amj. Rasulullah ﷺ then proceeded with the ten thousand sahaaba ﷺ until they set up camp at Marr ad-Dhahran, about twenty-two kilometres outside of Makkah. There were also a thousand people from the Muzayna and Sulaym tribes and every tribe had brought provisions and weapons. Every one of the muhajirs and ansaar left with rasulullah ﷺ without anyone remaining behind [44].

By the time rasulullah ﷺ reached Marr ad-Dhahran, the Quraysh were still in the dark. No news about rasulullah ﷺ had reached them. He ﷺ ordered everyone to light fires, a clever move to announce his arrival and display of strength. Quraysh would then be deciding whether to fight a battle they had no chance of winning.

'Abbas ﷺ had joined rasulullah ﷺ at a place called al-Jofah. He left Makkah with his entire family in order to emigrate to Madeenah [203]. 'Abbas ﷺ was instrumental in Abu Sufiyan witnessing the shahada [h-533]. It was along the road from Madeenah to Makkah that Abu

[▷] He visited his daughter, who is a wife of rasulullah ﷺ, Umm Habiba ﷺ. As he went to sit on the bed of rasulullah ﷺ, she folded it up quickly. He said, "O dear daughter! I can't say if you think the bed is too good for me, or I am too good for it." She said, "This is the bed of rasulullah ﷺ and you are an idolater and unclean. I do not want you to sit on the bed of rasulullah ﷺ." He said, "Since you have left us, you have changed [22]."

[*] 'Umar ﷺ said, "Shall I intercede for you with rasulullah ﷺ? By Allaah if I had only an ant, I would wage jihaad against you with it [22]."

[ر] Later on they were informed of rasulullah ﷺ's leaving Madeenah. Consequently they changed direction and joined the Muslims [203].

[ɔ] Zad al-Maad and Ibn Hisham.

Sufiyan bin Harith and Abdullah bin Abi Umayyah ؓ came to meet rasulullah ﷺ to seek permission to join him. They both shown remorse regarding how they treated rasulullah ﷺ and sought forgiveness. They both joined the Muslims and accepted Islaam [44].

Entry into Makkah

After the conversion of Aby Sufiyan, 'Abbas ؓ requested leave to go to Quraysh and invite them to Allaah and His messenger. When rasulullah ﷺ granted him permission, 'Abbas ؓ asked, "What shall I tell them, 0 Rasulullah ﷺ? Give me some assurance of safety so that they may rest at ease." Rasulullah ﷺ said:

> *Tell them that the person will be safe who testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and messenger. The person who throws down his weapons and sits near the Ka'bah shall also be safe and the person who locks his door will also remain safe.*

'Abbas ؓ then said, "0 Rasulullah ﷺ! Abu Sufiyan is our cousin and he wishes to return with me. Allow him something that will give him repute." He ﷺ agreed and said:

> *Whoever enters the house of Abu Sufiyan shall be safe. Whoever locks his door shall be safe. Whoever enters the masjid shall be safe.*

As Abu Sufiyan was leaving, rasulullah ﷺ said, "*0 'Abbas! Keep him in the valley at the point where the mountain protrudes so that he may witness the armies of Allaah marching by.*" The various tribes then began passing by him, each bearing their flags. Each time a tribe passed, Abu Sufiyan would ask, "Who are they, 0 'Abbas?" When informed, Abu Sufiyan would say, "What have I to do with them?"

In order to avoid bloodshed as much as possible, rasulullah ﷺ instructed his soldiers not to initiate fighting, and fight only in self-defence. The first battalion that rasulullah ﷺ sent forward was the Banu S'ulaym tribe, a thousand strong, under the leadership of Khaalid bin Waleed ؓ. He was instructed to enter Makkah from the lowermost point and to plant his flag beside the first houses he came across. As they passed Abu Sufiyan and 'Abbas the soldiers cried out, "Allaahu Akbar!" thrice. They were followed by Zubayr bin Awaam ؓ leading a battalion of five hundred men comprising of muhajirs, their horsemen and many others. They cried out, "Allaahu Akbar!" thrice at the same spot. He was to enter Makkah from its uppermost part, and to plant his banner at al-Hujoon.

Then it was the Ghifar tribe, of three hundred soldiers, who passed by. Next followed the Aslam tribe, comprised of four hundred soldiers. Then five hundred men belonging to the Banu Ka'b bin Amr tribe passed by. The Muzayna tribe passed next. They were a thousand strong who included a hundred horsemen. The Juhayna tribe passed next with their leader. They consisted of eight hundred soldiers. Thereafter, came the Kinaana tribe that consisted of the Banu Layth, the Banu Dhamra and Banu Sa'd bin Bakr families. They numbered two hundred. When Abu Sufiyan heard of Banu Bakr tribe he said, "O yes! By Allaah! They are a tribe of misfortune. It is because of them that Muhammad ﷺ is attacking us. Swear

ؓ Former is a cousin who used to compose poems to satirize and mock and the latter is a cousin and brother-in-law of rasulullah ﷺ.

by Allaah that they (the Quraysh) did not consult with me and I had no knowledge of the matter. When the news of what happened reached me, I was most disgusted. Nevertheless, the matter was predestined." 'Abbas ﷺ! said to Abu Sufiyan, "Allaah has destined good in this offensive of rasulullah ﷺ against you as you all enter the fold of Islaam."

Eventually, rasulullah ﷺ passed by with a large group that included the muhajirs and ansaar. Nothing but the whites of their eyes were visible due to armour they were wearing. Rasulullah ﷺ passed in the end riding his camel Qaswa. He was between Abu Bakr ﷺ and Usayd bin Hudhayr ﷺ and speaking to the two of them. Abu Sufiyan exclaimed, "Subhaanallaah! Who are they, 0 'Abbas!" "That," replied, 'Abbas ﷺ, "is rasulullah ﷺ with the muhajirs and the ansaar." Abu Sufiyan said, "None has the power or capacity to resist them. 0 Abul Fadhl! I swear by Allaah! The empire of your nephew has certainly become enormous." 'Abbas ﷺ said, "0 Abu Sufiyan! This is nabuwaat." Abu Sufiyan acknowledged this by saying, "Indeed, now that you mention it." 'Abbas ﷺ then said to him, "Go to your people."

When Sa'd Sa'd bin Ubaydah ﷺ at the head of his battalion passed by Abu Sufiyan with the flag of rasulullah ﷺ, he shouted to Abu' Sufiyan, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!" Abu Sufiyan informed rasulullah ﷺ about this when he ﷺ drew alongside him.

Abdur Rahmaan bin Auf ﷺ and Uthmaan ﷺ both said, "0 Rasulullah ﷺ! We fear that the Quraysh may suffer an attack from Sa'd." He ﷺ then said, "*0 Abu Sufiyan! Today is a day of mercy. On this day shall Allaah give honour to the Quraysh.*" Then he ﷺ relieved Sa'd ﷺ of the post of flag-bearer and assigned the task to Sa'd's son, Qais ﷺ.

Abu Sufiyan then left and came to the people of Makkah, shouting at the top of his voice, "0 Quraysh! Muhammad is on his way with an army that you have no power to restrain. Whoever enters the house of Abu Sufiyan shall be safe." His wife Hind bint Utba stood before him and grabbed hold of his beard saying, "0 family of Ghaalib! Kill this madman!" He shouted at her, "Let go of my beard! I swear by Allaah that you will definitely be executed if you do not accept Islaam. Woe to you! Rasulullah ﷺ has come with the truth. Go home and hide." He also said to the people, "Shame on you people! Do not let this woman mislead you because rasulullah ﷺ is certainly approaching with an army that you have no power to restrain. Whoever enters the house of Abu Sufiyan shall be safe." The people said, "Shame on you! Your house shall never accommodate all of us." Abu Sufiyan then said, "Whoever locks the door of his house shall be safe and whoever enters the Masjid shall be safe." The people then dispersed towards their homes and the Masjid.

Khaalid bin Waleed ﷺ penetrated further and entered the lower end of Makkah. There he encountered some ruffians from the Banu Bakr tribe and had to fight them. Allaah granted Khaalid ﷺ victory over them and killing twelve of the ruffians, while others fled to their homes and sustaining two martyrs. Zubayr bin Awaam ﷺ proceeded with his battalion until they reached Hajoon and waited there for the arrival of rasulullah ﷺ. A tent was pitched for him there [167].

Rasulullah ﷺ eventually entered Makkah with the last group of people wearing a black turban. Usamah ibn Zayd ﷺ was sitting behind him on the same riding animal. He ﷺ lowered his head in humbleness to Allaah for bestowing so much honour.

Rasulullah ﷺ was reciting soorah al-Fath as he ﷺ was entering Makkah. It was a Friday morning, after passing twenty nights of Ramadan. Inside the tent, he ﷺ offered prayers of thanks to the All-Mighty Allaah, Who, out of His immense grace, had granted him such a splendid victory.

Rasulullah ﷺ did not rest there for long. In the company of the muhajirs and ansaar, he ﷺ headed for Ka'bah. In and around the Ka'bah there were three-hundred and sixty idols; rasulullah ﷺ begun to thrust his bow at them, all the while saying:

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

And say: "Truth has vanished. Surely! Batil is ever bound to vanish." | 17:81 |

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ﴿٤٩﴾

Say: "The truth has come, and Batil can neither create anything nor resurrect (anything)." | 34:49 |

Then he ﷺ performed the tawaaf around Ka'bah. On completion, he called for Uthman bin Talhah, the janitor of al-Ka'bah, from whom he took the key. When all idols/picture had been cleared, rasulullah ﷺ went inside the Ka'bah with Usama, Bilal and Uthman ibn Talhah * and prayed inside.

Shortly afterwards, he returned to the door-way and standing upon its elevated step, gazed in thankfulness on the thronging multitude below and delivered the following celebrated address:

There is no god but Allaah Alone. He has no associates. He made good His Promise that He held to His slave and helped him and defeated all the Confederates along. Bear in mind that every claim of privilege, whether that of blood, or property, is under my heel, except that of the custody of al-Ka'bah and supplying of water to the pilgrims. Bear in mind that for anyone who is slain, even though semi-deliberately, with club or whip, for him the blood-money is very severe: a hundred camels, forty of them to be pregnant.

O people of Quraysh! surely Allaah has abolished from you all pride of the pre-Islamic era and all conceit in your ancestry, (because) all men are descended from Adam, and Adam was made out of clay.

He then recited to them the ayat [167]:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you near Allaah is that who has taqwa. Verily, Allaah is All-Knowing, All-Aware. | 49:13 |

*His clan had the honour of keeping the keys of Ka'bah.

Justice & Magnanimity

Narrated by Ibn abi Husayn ﷺ:

> When rasulullah ﷺ conquered Makkah, he entered the Ka'bah and when he came out, he placed his hands on the frames of the door and said, "*What have you people to say?*"
>
> Suhayl bin Amr said, "We say and we anticipate good from you. You are a big-hearted brother and the son of a big-hearted brother. You now have control over us."
>
> Rasulullah ﷺ said, "*I shall say as my brother Yusuf ﷺ said*:

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ

He said: "No reproach on you this day …" | 12:92 |

Suhayl bin Amr initially entered his house and locked himself. Then he sent his son to secure amnesty for him. Rasulullah ﷺ not only provided that, he also told sahaaba ﷺ not to speak to him sternly. At this Suhayl said, "By Allaah! He is an excellent person in youth and in old age." Suhayl would then go out. He even accompanied rasulullah ﷺ in the Battle of Hunayn as a mushrik. He eventually accepted Islaam at Ji'irrana and rasulullah ﷺ gave him a hundred camels from the booty.

When it was time for salaat, Bilal ﷺ climbed on top of the Ka'bah and called the adhaan:

> Allaah is the Greatest! Allaah is the Greatest! I bear witness that none has the right to be worshipped but Allaah. I bear witness that Muhammad is the Messenger of Allaah …

'Itab bin Usaid commented on the new situation saying that Allaah honoured Usaid having not heard such words. Rasulullah ﷺ, informed of this by Allaah, approached and told them that he had learnt about that. Al-Harith and Itab, taken by surprise, immediately professed Islaam and bore witness to the messengership of Muhammad ﷺ adding that "We swear by Allaah that none had been with us to inform you [167]."

On the day of the conquest rasulullah ﷺ sent for Safwaan bin Umayyah, Abu Sufiyan bin Harb and Harith bin Hisham. 'Umar ﷺ then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, rasulullah ﷺ said to them, "*My example and yours is like that of Yusuf ﷺ and his brothers.*" He ﷺ then recited:

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

He said: "No reproach on you this day, may Allaah forgive you, and He is the Most Merciful of those who show mercy!" | 12:92 |

'Umar ﷺ says that he covered his head in embarrassment before rasulullah ﷺ.

Excluded from the general amnesty were the arch-criminals, who numbered around a dozen. They were to face this even if they were found clinging to the covering of Ka'bah. Nevertheless, only four of them were executed. Among them were Abdul Uzza bin Khatal. He had become a Muslim and then deputed to collect zakaat in the company of an ansaar and his slave. Abdullah, in a fit of rage, killed the slave on account of a mere trifling dispute, and became an apostate. He further hired two women singers to sing satirically about rasulullah ﷺ. Another man was Miqyas bin Sababa. He was a Muslim. An ansaar accidentally killed his brother Hisham. Rasulullah ﷺ had arranged the payment of blood money to him, which he had accepted. Later he killed the ansaar and went to Makkah as an apostate. Similarly, Huwairith and one woman singer went to death.

Rasulullah ﷺ's clemency even extended to these criminals. He ﷺ pardoned such people as Ikrimah bin Abu Jahl, who had attacked Khalid's detachment at the time of the entry into Makkah, Wahshi, the murderer of Hamzah, the Prophet's uncle, and to Hind, who had chewed his liver, Habar bin Aswad who had attacked the Prophet's daughter with a spear, while on her way from Makkah to Madeenah, so grievously that she had a miscarriage and ultimately died of the fatal injuries.

The magninimous treatment was also accorded to two chiefs of Quraysh: Safwan bin Umayyah and Fudalah bin Umair. The latter had attempted to assassinate rasulullah ﷺ while performing tawaaf in the Ka'bah. Safwaan bin Umayyah who went to seaside in fear came back when amnesty was given to him. He marched with rasulullah ﷺ agaist Hawazin and accepted Islaam then. Fearing execution Ikrama bin Abi Jahal left for Yemen but soon after he became a Muslim [i-534].

On the second day a disturbing news came: Khuza'a tribe killed a man of Hudhail tribe in revenge. It angered rasulullah ﷺ and so he stood up to deliver a speech:

> *…O people, Allaah made Makkah a holy place on the day heaven and earth were created. Makkah is therefore holy, holy, holy to the end of time. No man believing in Allaah and the Day of Judgement may therefore shed any blood or destroy any tree in its precincts. Makkah has never been desecrated by anyone before me and it shall never be desecrated by anyone after me. Only for the brief hour of conquest and because of Allaah's wrath upon its people, it was permitted to me to enter it with arms. But now Makkah fully enjoys her previous holiness. Let the present inform the absent. Whoever argues with you that the Messenger of Allaah fought in Makkah, answer him that Allaah had de-sanctified the city for His Messenger but not for anyone else. O people of Khuza'ah! raise your hands from killing…Henceforth, the heirs of a victim shall have the choice between executing the murderer or receiving bloodwit.*

After the speech rasulullah ﷺ rode to a small hill, Safa, not far from Ka'bah. Turning his face towards Ka'bah, amidst a vast admiring and devotional multitude, he raised his hand in fervent prayer to Allaah. The citizens of Madeenah who had gathered round him entertained fear, as Allaah had given him victory over his native city, he might choose to stay here. It was obvious that at one point he ﷺ begun to receive wahy. When it finished, he ﷺ asked:

> *O people of ansaar, you said (to one another): 'As for this man, he is overcome with a desire for his home-town and with mercy and compassion for his fellow clansmen'?*

They said, "We did say that, O Rasulullah." Then he ﷺ said:

> *What is my name then?*
> *Indeed, I am the slave of Allaah and His Messenger. I migrated to Allaah and to you. I will live among you and die among you.*

They all went to him crying and saying, "By Allaah, we said what we said only because we were miserly regarding Allaah and His Messenger." Rasulullah ﷺ said,

> *Then, indeed, Allaah and His Messenger know you to be truthful and forgive you* [203].

The people of Makkah came to realise the truth of Islaam. They came in rows to pledge allegiance to rasulullah ﷺ. He ﷺ stayed in Makkah for nineteen days. In this time, he ﷺ sought to eliminate all sign of polytheism. He ordered:

> *Whoever believes in Allaah and the Hereafter is supposed to scrap out the idols that should happen to be in his house.*

Rasulullah ﷺ sent platoons to destroy last symbols reminiscent of pre-Islamic practices. Khalid bin al-Waleed ﷺ went, at the head of thirty horsemen, to a spot called Nakhlah where there was a goddess called al-Uzza venerated by Quraysh and Kinanah tribes. He destroyed the idol and the structure around it. With his job seemingly complete, he returned. Rasulullah ﷺ asked him if he had seen anything there, to which Khalid said, "No". He was indicated to go back again to fulfil the task. Seeing him again, the custodians of al-Uzza ran to nearby mountains screaming, "O Uzza, drive him mad. O Uzza, make him blind in one eye." Much to his surprise, Khalid found a black woman, naked with torn hair. Khalid struck her with his sword into two parts and returned [203].

Amr bin al-As ﷺ was sent on an errand to destroy another idol, venerated by Hudhail, called Suwa, kilometres from Makkah. The door-keeper warned Amr that he would not be able to do it. When Amr destroyed it and the casket beside, the man immediately embraced Islaam.

Sa'd bin Zayd al-Ashhali ﷺ, at the head of twenty sahaaba, was also sent to al-Mashallal to destroy an idol, Manat, venerated by both al-Aws and al-Khazraj tribes. Here also a black woman, naked with messy hair appeared wailing and beating on her chest. Sa'd immediately killed her, destroyed the idol and broke the casket.

The mission under Khalid ibn al-Walid ﷺ which was sent to tribe of Jadhima turned out bloody due to poor judgement. "…Khalid invited them to Islaam but they could not express themselves by saying, 'Aslamna,' but they started saying 'Saba'na!' ◇" Khalid ﷺ killed some of them and ordered others to kill their captives. Some sahaaba argued and disobeyed him [6]. When this was narrated to rasulullah ﷺ, he was deeply grieved and exclaimed: "*Oh, my Lord, I am innocent of what Khalid has done.*" He dispatched Ali ﷺ with large sums of blood-money to the tribe of Jadhima and severely rebuked Khalid ﷺ [21].

◇Aslamna means we have embraced Islaam and Saba'na means we have come out of one religion to another.

During his stay in Makkah, a woman of noble lineage of Bani Makhzum, was apprehended on the charge of theft. Narrated by Urwa bin az-Zubair ﷺ [6]:

> A lady committed theft during the lifetime of rasulullah ﷺ in the ghazwa of al-Fath. Her folk went to Usama bin Zayd ﷺ to intercede for her. When Usama ﷺ interceded for her with rasulullah ﷺ, the colour of the face of rasulullah ﷺ changed and he said:
>
> *Do you intercede with me in a matter involving one of the legal punishments prescribed by Allaah?*"
>
> Usama ﷺ said, "O Rasulullah! Ask Allaah's Forgiveness for me."
>
> So in the afternoon, rasulullah ﷺ got up and addressed the people. He praised Allaah as He deserved and then said,
>
> *Amma ba'du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allaah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand.*
>
> Then rasulullah ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aa'isha said, "That lady used to visit me and I used to convey her demands to rasulullah ﷺ."

Rasulullah ﷺ appointed Mu'adh ibn Jabal ﷺ to lead the people in salaat and teach the new deen. 'Attab bin Usayd ﷺ was appointed as the governor of Makkah, a post he held even during the khilaafa of Abu Bakr ﷺ . At the time he was only twenty years of age [187].

The conquest of Makkah had a tremendous impact on the Arabs. It vindicated the claim that Islaam was the true deen of Allaah and paved the way for its spread accross Arabia. Tribesmen from distant deserts started coming to Madeenah in batches or sent deputations to give credence to Islaam. There were also tribes who believed - the fate of Abraha still fresh in their mind - that no tyrant could lay his hands upon Makkah and, therefore, they preferred to wait and see the result of the contention between the Muslims and the Quraysh j →534.

With the conquest of Makkah finally peace prevailed throughout Arabia, a people who were known the ages for disorder and unruliness. The Bedouins had thronged to Madeenah, from every clan and tribe, to pay their respects to the Prophet and to accept Islaam directly from him. It was then that Allaah revealed soorah an-Nasr, which said:

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ
ٱللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ۝

When comes the Help of Allaah and the conquest, And you see that the people enter Allaah's religion in crowds, So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives. | 110:1-3 |

6.3.15 Battle of Hunayn

The opening of Makkah coupled with ever-increasing conversion to Islaam frightened some of the fierce and proud tribes. Hawazin, who rivalled Quraysh in power and prestige, now the undisputed champion of paganism, calculated that they will face the fate of Quraysh unless they attack the Muslims first. When they declared war against the Muslims tribes like Thaqif, Nasr, Jusham and S'ad bin Bakr joined them [ʌ]. They mobilized twenty thousand soldiers [202]. They also took along them their wealth, women and children, in order to ensure that every one would fight to the last and that nobody would retreat.

Hawazin encamped at Awtas, a valley near Hunayn. Their leader Malik sent his spies to gather intelligence of Muslims, but they returned with their limbs cut off [167]. In contrast when rasulullah ﷺ found out about the enemy moves, he sent al-Aslami who mixed with them and returned safely. On Shawwal, the ninth, 8H, rasulullah ﷺ left Makkah accompanied by twelve thousand Muslims. Many of the additional mujaahids were Makkans who embraced Islaam recently.

Narrated Waqith al-Laythee ﷺ said:

> We went out with rasulullah ﷺ on a campaign to Hunayn, while we had recently left Kufr. And we had become Muslims on the Day of Fath. It was the practice of the disbelievers to hang their arms and armour on a tree called Thaat-Anwaat [▷]. So went past by a (similar) tree and we said, "O Rasulullah. Make for us Thaat-Anwaat, as they have Thaat-Anwaat." Rasulullah ﷺ said,
>
> *Allaahu Akbaar! You have now spoken exactly as the Children of Israel said to Musa: Make for us an ilahan as they have aliha. Verily you are an ignorant people and you follow the ways of the people who came before you* [9, 12, 15].Ⓢ

Sahl bin Handhaliyya ﷺ narrates that he had completed the zuhr salaat with rasulullah ﷺ on their way to Hunayn. Then a horseman came to him saying, "0 Rasulullah ﷺ! I rode ahead of you and got to the top of a certain mountain where I chanced to see the Hawaazin tribe watering their camels of their fathers along with their women, their animals and goats. They have all gathered at Hunayn." Rasulullah ﷺ smiled and said:

> *Insha-Allaah, that will all be booty for the Muslims tomorrow* [44].

On tenth Shawaal, the Muslim army arrived at Hunayn at night. Just before dawn the Muslims moved towards Hunayn Valley. They started descending into it unaware of the presence of an enemy lurking for them inside the valley. The Muslims were caught off-guard, they immediately faced a barrage of arrows shot at them. At this fierce and concerted attack from enemy, Muslims had to retreat in disorder, utterly confused. In matchless bravery rasulullah ﷺ called out to Muslims to remain steadfast. He had only a few of muhajirs and some of his kinsmen with him. They numbered between a hundred and eighty. He ﷺ dismounted and made du'a to Allaah. After couple of hours the Help of Allaah came.

[ʌ] From Hawazin only the clans of K'ab and Kilab refrained.

[▷] These are lote trees (Sidrah, Nabk plant). Mushriks believed that it held powers to make their weapons stronger. Lisan'ul Arab.

It has been narrated on the authority of 'Abbas ﷺ who said:

> I was in the company of rasulullah ﷺ on the Day of Hunayn. I and Abu Sufiyan bin al-Harith remained close to rasulullah ﷺ and we did not separate from him. And rasulullah ﷺ was riding on his white mule which had been presented to him by Farwa bin Nufitha al-Judhami. When the Muslims had an encounter with the disbelievers, the Muslims fled, falling back, but rasulullah ﷺ began to spur his mule towards the disbelievers. I was holding the bridle of the mule of rasulullah ﷺ checking it from going very fast, and Abu Sufiyan was holding the stirrup of the (mule of) rasulullah ﷺ, who said: *'Abbas, call out to the people of al-Samura* *.

'Abbas ﷺ, who was a man with a loud voice, called out at the top of the voice: Where are the people of Samura? He continued:

> And by Allaah, when they heard my voice, they came back as cows come back to their calves, and said: We are present, we are present! They began to fight the infidels. Then there was a call to the ansaar…and rasulullah ﷺ who was riding on his mule looked at their fight with his neck stretched forward and he ﷺ said: *This is the time when the fight is raging hot.*
> Then rasulullah ﷺ took (some) pebbles and threw them in the face of the infidels. Then he said: *By the Lord of Muhammad, the infidels are defeated.*
>
> I went round and saw that the battle was in the same condition in which I had seen it. By Allaah, it remained in the same condition until he threw the pebbles. I continued to watch until I found that their force had been spent out and they began to retreat.

Allaah ﷻ alluded to this sudden change in fortune when He said:

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ
وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟
وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾

Truly Allaah has given you victory on many battle fields, and on the Day of Hunayn when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allaah did send down His sakinah on the Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. | 9:25-6 |

Narrated by 'Abdur-Rahman, the freed slave of ibn Barthan [25, 3]:

> A man who participated in Hunayn with the idolaters narrated to me, 'When we met the rasulullah ﷺ and his sahaaba on the day of Hunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them,

*As-Samurah was the name of the tree under which Muslims gathered to give the pledge of ar-Ridwan.

> we pursued them until we ended at the rider of the white mule, rasulullah ﷺ. At that time, men with white handsome faces intercepted us and said: 'Disgraced be the faces! Go back.'
> So we ran away, but they followed us. That was the end for us.

The retreating enemy troops fled from Hunayn for Ta'if, Nakhla or Awtas. A group of Muslims headed by Abu Amir al-Ash'ari ؓ, were despatched to chase the enemy. In skirmishes which followed Abu Amir was martyred. Similarly another group of horsemen pursued the idolaters heading to Nakhlah. Rabia bin Rafi killed Duraid bin as-Simmah, a celebrated warrior. Majority of the defeated idolaters from of Hawazin and Thaqif including Malik bin Auf sought sanctuary at Taif belonging to the tribe of Thaqif. They shut the gates of the city which is built like a fortress. Khalid bin al-Waleed ؓ at the head of a thousand men marched towards at-Taif. After collecting the booty, rasulullah ﷺ left for Taif.

Thaqif were experts at archery, showered a group of Muslims killing some of them as they attempted to advance. They seemed to withstand the siege laid by the Muslims - they allegedly had a whole year's provisions inside! For the first time rasulullah ﷺ employed catapults to storm the fort. The siege continued for some ten to twenty days [167].

In order to bring the siege to a rapid conclusion, rasulullah ﷺ threatened to cut down the vineyards of Thaqif - its economy depended on the fine quality of grapes grown in these vineyards. They implored him in the name of Allaah and their relationship with him to spare their orchards and farms. Taking pity on the enemy, rasulullah ﷺ said, "*Certainly, I leave it to Allaah and to the kinship between us.*" Then it was offered to them, "He whosoever descends and steps out of the castle is free." Twenty-three men came out.

After considering the suffering of sahaaba ؓ and length of time it was taking, rasulullah ﷺ decided to lift the siege eventually with mashwara. Rasulullah ﷺ asked 'Umar ؓ to announce the deferral of the siege and return of the army. Feeling disappointed, some of the people raised an outcry at the sudden order of retreat. They said. "Shall we go back without reducing Ta'if?" Rasulullah ﷺ replied, "*Alright, mount an attack. They bore down on the enemy but were confronted with losses of lives.*" Then rasulullah ﷺ said, "*Insha-Allaah, we shall return very soon.*" The people then felt relieved and started making preparations for breaking the camp. The Prophet smiled when he saw them returning.

Allaah ﷻ had not willed the fall of Ta'if. It did not really matter much whether the enemies surrendered or not since the world around the fort has already been through a seismic shift. As Muslims mounted and started moving rasulullah ﷺ said:

> *Say! Here we are returning, repenting, worshipping and to our Lord we offer praise.*

When rasulullah ﷺ was asked to invoke Allaah's wrath against Thaqif, he ﷺ said:

> *O Allaah, guide Thaqif and bring them to us as Muslims.*

When the captives and spoils of Hunayn were gathered, rasulullah ﷺ ordered that they be brought to Ji'rrana [187]. The captives of Hunayn numbered six thousand. The spoils included twenty-four thousand camels, forty thousand or more goats and four thousand ooqiya of silver. This was the largest spoil so far to have fallen into the hands of the Muslims.

As instructed the Muslims shunned the women, children, men hired for non-combatant purposes and the slaves from the wrath of their hands. Only one woman was reported killed, something which made rasulullah ﷺ become upset [3].

In the meantime the rest of Huwazin embraced Islaam. They met rasulullah ﷺ in the Ji'ranah twenty days after the battle of Hunayn. By then the spoils of war has already been distributed. Allaah forgave them for embracing Islaam [3]:

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعۡدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُۗ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ﴿٢٧﴾

Then after that Allaah will accept the repentance of whom He wills. And Allaah is Oft-Forgiving, Most Merciful. | 9:27 |

Rasulullah ﷺ gave them the choice between taking back prisoners or the war spoils they lost, and they chose the former. He ﷺ released six thousand prisoners to them, but divided the war spoils [k →535] between the victors, such as some of the Tulaqa', so that their hearts would be inclined towards Islaam. He gave each of them a hundred camels, and the same to Malik bin 'Awf an-Nasri whom he appointed chief of his people (Huwazin) as he was before. Malik bin 'Awf said a poem in which he praised rasulullah ﷺ for his generosity and extraordinary courage [3]. From Ji'rana rasulullah ﷺ went to Makkah to perform umrah and then returned to Madeenah.

6.3.16 Hunayn to Invasion of Tabuk

Upon returning from Opening of Makkah, rasulullah ﷺ stayed in Madeenah and immediately set out to deal with a number of pressing needs:

Entertaining Delegates - Delegates from various tribes came to declare their Islaam.

Despatching Preachers - e.g. In the year 9H, Dahhak bin Sufyan al-Kilabi ﷺ went to Bani Kilab to call them to embrace Islaam. Refusing to embrace Islaam, they started to fight against the Muslims, but were defeated.

Eliminating Idol Worship - Among others, a jamaat headed by Ali ibn abi Talib ﷺ went to destroy al-Fuls, one of the idols of the Taiy' tribe. A jamat of riders from the tribe of Ahmas went towards Yemen led by Jareer ibn 'Abdullah. They destroyed dhil-khalasah, a temple full of idols.

Zakat and jizya collection - Buraidah ibn al-Hasib ﷺ went to the Aslam and Ghafaar tribes; 'Amr ibn al-'Aas ﷺ to Fizara tribe; al-'Ala ibn al-Hadrami ﷺ to Bahrain. When Banu Tamim refused to pay jizya Uyaina bin Hisn al-Fazari was despatched at the head of fifty horsemen in al-Muharram, 9H. They also used to encourage others to stop paying jizya. The skirmish which followed led to capture of some of their people and eventual conversion of them to Islaam after a competition of oratory and poetry.

Consolidation of Authority - In Safar, 9H a jamat led by Qutbah bin Amir ﷺ to Tabalah, to reign on some rebels. The enemies were fought and brought back to Madeenah. An expedition of three hundred led by Alqamah bin Mujazziz ﷺ went to the shores of Jeddah in Rabi al-Akhir to bring an end to piracy. The criminals fled.

Rationale for Invasion of Tabuk

The Emperor of Byzantine, Heraclius, aware of growing Muslim might, decided to deal with them before they become too powerful to conquer. The Romans begun to mobilize soldiers from tribes of Lakhim, and Judham as well as other Christian Arabs. According to Nabateans [r], who brought the news of this development, the vanguard of this army had already reached al-Balka. Consequently, the Muslims lived in constant fear of of an attack from Ghassan tribes of ash-Sham. The hadeeth of Ibn 'Abbas ﷺ depicts how fearful Muslims were. 'Umar ﷺ explains [6]:

> …At that time I had a friend from the ansaar who used to bring facts (from the Prophet) in case of my absence, and I used to bring him the facts if he was absent. In those days we were afraid of one of the kings of Ghassan tribe. We heard that he intended to move and attack us, so fear filled our hearts because of that. (One day) my ansari friend unexpectedly knocked at my door, and said, 'Open Open!'
> I said, 'Has the king of Ghassan come?'
> He said, 'No, but something worse; Rasulullah ﷺ has isolated himself from his wives.' …

Rasulullah ﷺ wanted to attack the enemy before they attacked. Earlier they killed the messenger of rasulullah ﷺ which led to the Battle of Mu'tah. They became an obstruction to da'wah, stopping the message of Islaam reaching their land. Ibn Kathir ﷺ further adds - since all of Arabia, the nearest land to Muslims, was under Islaam they were required to take the message further [3]:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ وَلۡيَجِدُواْ فِيكُمۡ غِلۡظَةٗۚ

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you. | 9:123 |

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلۡكُفَّارَ وَٱلۡمُنَٰفِقِينَ وَٱغۡلُظۡ عَلَيۡهِمۡۚ وَمَأۡوَىٰهُمۡ جَهَنَّمُۖ وَبِئۡسَ ٱلۡمَصِيرُ ٧٣

O Prophet! Strive hard against the disbelievers and the munafiqs, and be harsh against them, their abode is jahannam - and worst indeed is that destination. | 9:73 |

وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ مَعَ ٱلۡمُتَّقِينَ ١٢٣

…and know that Allaah is with those who are muttaqis. | 9:123 |

meaning, fight the disbelievers and trust in Allaah knowing that Allaah is with you if you fear and obey Him. This was the case in the first three blessed generations of Islaam, the best members of this ummah. Since they were firm on the religion and reached an unsurpassed level of obedience to Allaah, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation.

[r] They used to bring oil from ash-Sham and sell in Madeenah.

His argument is further strengthened by the ayat to fight the people of the scriptures until they pay jizya revealed after the defeat of the pagans.

قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾

Fight against those who believe not in Allaah, nor in the Last Day, nor forbid that which has been forbidden by Allaah and His Messenger and those who acknowledge not the religion of truth among the people of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued. | 9:29 |

Preparation for the Expedition

The Tabuk expedition is one of the major campaigns of rasulullah ﷺ, and the last one in which he personally took part. Narrated by Kab bin Malik ؓ:

> Whenever rasulullah ﷺ intended to carry out a ghazwa, he would use an equivocation to conceal his real destination till it was the ghazwa of Tabuk which rasulullah ﷺ carried out in very hot weather. As he was going to face a very long journey through a wasteland and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. Rasulullah ﷺ informed them of the destination he was heading for [6].

Muslims were eager to join the expedition. The journey was long and the weather hot and dry. The orchards were laden with ripe dates (the staple crop of Madeenah) and it was just the time for harvesting, when all of a sudden the sahaaba ؓ were required to start on this campaign. It was really an acid test of their eeman. They visualised the long and arduous journey, the scorching heat, the formidable enemy opposed to them and, to top all, the prospective loss of the year's crop, but they could not even dream of evading the call to arms, and that solely on account of the deep-rooted fear of Allaah in their hearts. As for those who hesitated, Allaah reproached them:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ
ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا
مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allaah you cling heavily to the earth? Are you pleased with the life of this world rather than the aakhira? But little is the enjoyment of the worldly life compared with the aakhira. | 9:38 |

Allaah commanded mass mobilization to march with rasulullah ﷺ for the battle of Tabuk.

ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the cause of Allaah. This is better for you, if you but knew. | 9:41 |

Rasulullah ﷺ sent sahaaba ﷺ to far-away places for gathering mujaahids. e.g Raafi bin Makeeth ﷺ to Quraysh, Buraydah bin Husayb ﷺ to Banu Aslam and Abu Ruhm ﷺ to Banu Gifar. Some people used to claim that they they would not be sinning if lagged behind, but the above ayat makes clear the situation for them. This left no excuse for anybody *.

Except the women, children, those who were ordered to stay behind by rasulullah ﷺ himself and the munafiqs, nearly everybody joined the expedition. Also among those left behind were such persons as could neither arrange conveyance for themselves, nor was rasulullah ﷺ able to provide them with any. It is about such people that Allaah says in his Book:

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ
عَلَيْهِ تَوَلَّوا۟ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُوا۟ مَا يُنفِقُونَ ﴿٩٢﴾

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for jihaad). | 9:92 |

Rasulullah ﷺ exhorted sahaaba ﷺ to contribute to the war effort. Tabuk is a place nearly eight-hundred miles north of Madeenah. It was part of the land controlled by the tribe of Quda'ah, an ally of the Romans. For this strenuous expedition a lot of provision and equipment was needed for the expected large Muslim army ◇. Therefore sahaaba ﷺ responded most generously.

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* It became hard on the people. So Allaah abrogated it with this ayat:

لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا
يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true to Allaah and His Messenger. No ground (of complaint) can there be against the muhsins. And Allaah is Oft-Forgiving, Most Merciful. | 9:91 |

Ibn Jarir ﷺ said that Hibban bin Zayd ash-Shar'abi narrated to him,

> We mobilized our forces with Safwan bin 'Amr, who was the governor of Hims towards the city of Ephsos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes, from the residents of Damascus, riding on his animal. I said to him, 'O uncle! Allaah has given you an excuse.'
> He said, 'O my nephew! Allaah has mobilized us whether we are light or heavy. Verily, those whom Allaah loves, He tests them. Then to Allaah is their return and eternal dwelling. Allaah tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allaah, the Exalted and Most Honoured, and worshipping none else [3].

◇The army was so large that their names could not be contained in one register. In fact they numbered 30000, including 10000 horsemen, the largest so far [44].

It was on this occasion that Abu Bakr ﷺ contributed all his belongings, equalling four thousand dirhams [44]. When he was questioned by rasulullah ﷺ as to what he had left for his family, he replied:

> I have left Allaah and His Messenger ﷺ for them.

'Uthman ﷺ provided for the equipment of one-third of the whole army, he became the person who spent the most. Narrated by Abdur Rahman ibn Samurah ﷺ that when rasulullah ﷺ was making arrangements for necessary things for the jaysh-al-usrah (army of distress), 'Uthman ﷺ brought one thousand dinars (*ashrafis*) in his sleeve and put them in rasulullah ﷺ's lap. He recounted:

> I saw rasulullah ﷺ turning them over in his lap and saying: '*Nothing will harm Uthman after today whatever he does.*'
> He said that twice [12, 9].

'Umar ﷺ contributed half of his belongings. Abdur Rahmaan bin Auf ﷺ donated two hundred ooqiya of silver while Aasim bin Adi ﷺ contributed ninety *wasaq* [1] of dates.

Although everybody, contributed beyond their means, yet the equipment fell far short of the requirements. Only one camel was available for each group of ten persons, who were to ride it in turn. This is why this campaign is known as: "The campaign of hardship."

Sahaaba ﷺ helped each other to prepare for the expedition, this was crucial in getting some of the suffa to get ready. Whenever there arose a military expedition, a Muslim would take one or more of them, feed him well, equip him for battle and they would fight with the other Muslims. In this way, the Muslims anticipated more reward. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone joining the expedition. Rasulullah ﷺ instructed the sahaaba ﷺ,

> *Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding* [44].

Even the ladies assisted those in every way they could. Umm Sinan Aslamiyya ﷺ says that she saw a cloth spread out in front of Aa'isha ﷺ in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations.

When Abu Aqeel ﷺ, an ansaari, donated a mere sa' of dates, the munafiqs started mocking. If someone donated a large sum, they would say that he was a show-off and when another donated a small amount of dates, which was all he could afford, they would say, "He is more in need of what he has brought." He ﷺ explained,

> I spent the entire night pulling a rope (to draw water from a well) in exchange for two sa' of dates. By Allaah! I have nothing besides this.

They commented, "He needs the sa' more than anyone else."

[1] Wasaq - Wasaq which means sixty sa'.

Allaah ﷻ replied to their mockery thus:

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ
وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٧٩﴾

Those who defame such of the believers who give sadaqa, and those who could find nothing to give except their efforts, so they mock at them, Allaah will throw back their mockery on them, and they shall have a painful torment. | 9:79 |

The issue of munafiqs has been dealt quite delicately, especially as rasulullah ﷺ did not want to be known as someone who kills his sahaaba. However, it did not mean they could get away with any kind of subversive activities. When Muslims brought the news to rasulullah ﷺ about them gathering at the house of Suwaylim, the Jew, planning to dissuade people from joining the expedition, he ﷺ sent Talhah ibn Ubaydullah ﷺ to deal with it. Talha ﷺ went along with other sahaaba ﷺ set fire to the house. Those inside ran for their lives and one person escaping through the roof fell and broke his leg [▷]. This served as a warning to all munafiqs engaged in such seditious activities.

When the time drew close for rasulullah ﷺ to leave, the munafiqs came in large numbers to seek exemption. They complained about the intense heat and also said that if they had to embark on the expedition, they would face many tests. They even went to the extent of taking oaths to substantiate their lies. Rasulullah ﷺ exempted them [*]. Allaah informed about their deception and its consequence:

فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا
كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾

Those who stayed away rejoiced in their staying behind the Messenger of Allaah; they hated to strive and fight with their properties and their lives in the Cause of Allaah, and they said: "March not forth in the heat." Say: "The Fire of jahannam is more intense in heat", if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn. | 9:81-2 |

Rasulullah ﷺ entrusted Madeenah in charge of Muhammad bin Maslamah al-Ansari ﷺ and Ali ﷺ to look after the affairs of his family.

[▷] Ibn Ishaq. Also mentioned in [203].

[*] It was a group from amongst them who built the "Masjid of munafiqs" as a meeting place in expectation of the arrival of the evildoer Abu Aamir as well as Kinaana bin Abd Yaleel and Alqama bin Ulaatha Aamiri. Abu Aamir had aligned himself with Heraclius [44].

Narrated by Sa'd ibn Abi Waqqas ﷺ:

> When rasulullah ﷺ went for the Battle of Tabuk, he appointed Ali ﷺ as his khalifa at Madeenah and left him behind. But he said, "Do you leave me as khalifa over children and women?"
> Rasulullah ﷺ said to him, "*Are you not pleased that your rank with me is what Harun's was with Musa except that there is no prophet after me* [6, 8] [4]."

March to Tabuk

The Muslim army marched out of Madeenah on Thursday the 5th of Rajab, 9H. During the expedition the sahaaba ﷺ suffered intense heat, causing severe thirst. Related 'Umar ﷺ:

> When we left for Tabuk, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off. In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (for coolness).
>
> Abu Bakr ﷺ then said, '0 Rasulullah ﷺ! Allaah is always good to you so make du'a to Allaah on our behalf.' '*Do you really want me to do so?*' asked rasulullah ﷺ . 'Please do,' entreated Abu Bakr ﷺ. Rasulullah ﷺ then raised his hands to the heavens and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The sahaaba ﷺ filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped [3].

Soon the provision ran short and the mujaahids suffered from starvation. Narrated by Abu Hurayra ﷺ [8]:

> We were accompanying rasulullah ﷺ in a march (towards Tabuk). The provisions of the people were almost depleted. They decided to slaughter some of their camels. Upon this 'Umar said: O Rasulullah, I wish you to pool what has been left from the provisions of the people and then invoke Allaah upon

[4] This hadeeth is not an evidence for the khilaafa of Ali ﷺ after the death of rasulullah ﷺ because the comparison made was between Ali ﷺ and prophet Harun ﷺ. It is well-known that Harun ﷺ died before Musa ﷺ, and thus was never his successor after him. Imaam al-Qurtubi ﷺ explains in his Tafseer:

> There is no disagreement that Harun died before Musa…and (Harun) was not a successor after him, for the successor (to Musa) was Yusha bin Noon (i.e. Joshua). So if he (the Prophet) wanted by his saying (to grant Ali) the khilaafa, he would have said "you will be to me like Yusha was to Musa", so when he didn't say this it proved that he didn't want that meaning, but he (simply) wanted that "you are my deputy over my family in my life and my absence from my family, like Harun was deputy of Musa over his people when he left to speak to his Lord."

Shaykh al-Islaam Ibn Taymiyyah ﷺ wrote in *Minhaj as-Sunnah*:

> As for the Messenger placing Ali in charge over Madeenah, then that is not an honour specific to him alone. He (the Prophet) had left Ibn Makhtoom, Uthman bin 'Affan, and Abu Mundhir (in charge of Madeenah, i.e. on other occasions). This (being appointed over Madeenah) is not an unrestricted succession, which is why none of these people ever said they were the khalifa of Allaah's Messenger…Ali left Madeenah along with the Prophet to Badr, Hunayn and other places, and (the Messenger) left others in Madeenah as deputies.

[3] *Al-Bidaaya wan Nihaaya*, Tafseer of Ibn Kathir. Bazzaar and Tabraani.

it. He ﷺ did it accordingly. Consequently, the one who had wheat in his possession brought wheat. He who had dates with him brought dates [ף]. He ﷺ invoked the blessings (of Allaah) upon them. Hence, the people replenished their provisions fully [°]. At that time he ﷺ said:

I bear testimony to the fact that there is no god but Allaah, and I am His messenger. The bondsman who meets Allaah without entertaining any doubt about these will enter heaven.

On their way to Tabuk, the Muslim army halted at a number of places. Rasulullah ﷺ took this opportunity to advise sahaaba ﷺ, delivering a speech that included the most inclusive words. Uqba bin Aamir Juhani ﷺ reports that when they left with rasulullah ﷺ for Tabuk, they were a day away from their destination when rasulullah ﷺ and the sahaaba ﷺ fell asleep one night and did not get up until the sun had already risen above the horizon. "*0 Bilaal!*" Rasulullah ﷺ said, "*Did I not tell you to check for us when dawn arrives?*" Bilaal ﷺ submitted, "0 Rasulullah ﷺ! The same sleep that whisked you away whisked me away as well." Rasulullah ﷺ moved a little distance away and then led the *qadha* [*] salaat. Thereafter, he duly praised Allaah before saying [◇],

Indeed the most truthful speech is Allaah's Book and the most secure handhold is the Kalimah of Taqwa. The best of creeds is the creed of Ibrahim ﷺ, the best of ways is the Sunnah of Muhammad ﷺ, the most honourable dialogue is the dhikr of Allaah and the best narrative is this Qur'an. The best of matters are the most resolute ones, while the worst of them are the fabricated ones. The best guidance is the guidance of the prophets, the best death is that of the martyrs and the blindest of blindness is to go astray after receiving guidance. The best knowledge is that which is beneficial, the best directive is that which is followed and the worst blindness is the blindness of the heart.

The upper (giving) hand is better than the lower (receiving) hand and that wealth which is sufficient though little is better than that which is plenty, but which makes the owner negligent of Allaah. The worst time to ask to be excused is at the time of death and the worst regret will be on the Day of Qiyaamah. There are some people who perform their salaat only after its time and there are others who make dhikr while, totally detached (from the consciousness of Allaah). The worst sin is the lying tongue, the best wealth is contentment of heart and the best of provisions is taqwa. The fountain-head of wisdom is fear for Allaah and the best thing to have its roots in the heart is conviction. Being doubtful stems from kufr, wailing (on the occasion of death) is an act from the Period of Ignorance, stealing from the booty is from the mounds of jahannam and hoarded wealth shall be hot branding irons. Poetry is amongst the flutes of Iblees, wine is the root of all sin, women are the traps of shaitaan and youth is a branch of insanity.

The worst of all forms of earning are earnings from interest and the worst of things to consume is the wealth of orphans. The fortunate person is he who takes a lesson from (what happens to) others and the unfortunate person is he who was unfortunate from the time he was in the belly of his mother. Each one of you shall be ending up in a place measuring

[ף] Mujahid ﷺ said: "He who possessed date-stone brought date-stones." The people sucked them and then drank water over them.

[°] Rasulullah ﷺ instructed them to fill your utensils with these provisions. They filled their vessels to the brim with them, and no one amongst the army was left even with a single empty vessel. They ate their fill, and there was still a surplus.

[*] Qadha - Performing a religious act after the prescribed time.

[◇] Bayhaqi in his *Dalaa'il* and Ibn Asaakir in his *Taareekh*. Similar account given by others [44].

four arm's lengths, a matter is evaluated by the way it ends and actions are judged by those that take place at the end of a person's life. The worst of narrations are those that are lies and everything that is pending is really close by. Verbally abusing a Mu'min is a grave sin, killing a Mu'min is tantamount to kufr, eating his flesh (backbiting) is to insolently disobey Allaah and his wealth is as sacred as his blood. The person who falsely swears in Allaah's name, Allaah will make him a liar. Allaah will forgive those who forgive, will overlook the faults of those who overlook the faults of others and will reward the one who swallows his anger. Allaah will compensate the person who exercises patience when afflicted with a calamity and for the person who seeks fame (for his good deeds), Allaah will announce it to the people (on the Day of Qiyaamah). Allaah will multiply the rewards of those who persevere in fulfilling Allaah's commands and punish those who disobey them.

O Allaah forgive me and my ummah. O Allaah forgive me and my ummah. O Allaah forgive me and my ummah. I seek Allaah's pardon for myself and for all of you.

Upon arrival at Tabuk, the Muslim army camped there, ready to face the enemy. When the Byzantines and their allies learned of this they abandoned all border territories in fright. Certainly they were given ample time to evacuate. Thus, Allaah ﷻ granted victory to Muslims without any confrontation. Further, for them is the declaration of His forgiveness:

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ
فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ
تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

Allaah has forgiven the Prophet, the muhajirs and the ansaar who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. | 9:117 |

As a direct result of the expedition, the surrounding tribes came under the influence of Muslims, their rulers signed peace treaties and promised to pay jizya in return for guarantee. Rasulullah ﷺ dispatched Khalid bin al-Waleed ﷺ at the head of four hundred and fifty horsemen to Ukaidir Dumat al-Jandal and said to him: "*You will see him hunting oryxes.*" Khalid ﷺ captured Ukaidir when he was out hunting on a moon night with his men. He was brought to rasulullah ﷺ, who spared his life and made peace with him for the payment of two thousand camels, eight hundred heads of cattle, four hundred armours and four hundred lances. He obliged him to recognize the duty of paying tribute and charged him with collecting it from Dumat, Tabuk, Ailah and Taima [167].

Rasulullah ﷺ stayed there for twenty nights. On the way back he ﷺ ordered the demolition of Masjid ad-Dirar, which was built by the munafiqs. The army returned in Ramadan after fifty days. As they approached Madeenah, women and children went out of town to celebrate their return, wholeheartedly singing:

> The full moon shone down upon us, through the traits of al-Wada Mountain.
> Thanks is due to us, as long as a supplicant invokes to Allaah …

He ﷺ prayed two raka'a and sat down to receive people.

Aftermath of Tabuk Invasion

The lengthy invasion was a harsh and rigorous training for the sahaaba ﷺ, which tested their physical and mental agility; raised them in eeman and 'ilm in the company of the best human being. It was an opportunity to practice in selflessness and zuhd - they were forced to share and live with scarce resources as well as minimal sustenance. It paved the way for conquests of Sham and other places. Perhaps, most importantly it rid Muslims' heart of any fear of then superpower, the Romans. Until then challenging Roman was inconceivable. As a direct consequence, the Christian tribes in the region also switched alliance.

Among other development were:

- **Weakening of the Munafiqs:**

The expedition to Tabuk and subsequent death of chief of munafiqs, Abdullah bin Ubai, seriously weakened them. Many of their identity became known as they stayed behind. Their masjid was demolished due to words of Allaah:

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ
وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا
ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾

> **And as for those who put up a masjid by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allaah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allaah bears witness that they are certainly liars.** | 9:107 |

Rasulullah ﷺ was also commanded to become severe against them:

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾

> **O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be jahannam, and worst indeed is that destination.** | 66:9 |

- **Announcement at Hajj:**

Rasulullah ﷺ appointed Abu Bakr ﷺ to lead hajj. He ﷺ did so because it was not befitting that naked polytheists would perform their hajj alongside him. Soon after he left Madeenah, the following verses were revealed:

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ فَسِيحُوا۟ فِى
ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ
﴿٢﴾ وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ
بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ
فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ﴿٣﴾

> **Freedom from (all) obligations (is declared) from Allaah and His Messenger to those of the mushriks, with whom you made a treaty. So travel freely (O mushriks) for four months (as you will) throughout the land, but know that you cannot escape Allaah, and Allaah will disgrace the disbelievers. And a declaration from Allaah and His Messenger to mankind on the greatest day ⸆ that Allaah is free from (all) obligations to the mushriks and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allaah. And give tidings of a painful torment to those who disbelieve.** | 9:1-3 |

Rasulullah ﷺ immediately despatched Ali ؓ to catch up with Abu Bakr ؓ and make the following announcements during the pilgrimage [22]:

- No disbeliever will enter jannah.
- Polytheists will not be allowed to perform hajj after that year.
- No one would be permitted to perform tawaaf naked ever again.
- All treaties with rasulullah ﷺ will end after the expiry date and will not be extended. Others are given a respite of four months during which they are to consider their position.

Arrival of Delegations:

In the year of 9H scores of delegation arrived at Madeenah. Among those delegations which arrived after the expedition of Tabuk are:

- A delegation of six men of Banu Thaqef from at-Taif arrived at Madeenah with the hope of signing a treaty. A tent was built for them near Prophet's masjid from where they could listen to Qur'an and observe sahaaba ؓ engaged in various activities and put questions to rasulullah ﷺ and others. Rasulullah ﷺ used to invite them to Islaam. Then they proposed a treaty in which they could commit fornication, drink wine, deal with usury and keep their idol and not perform certain religious duties including salaat. They seemed convinced of the truth of Islaam but were anxious about the ability of their people to live by the demands of shari'ah. Rasulullah ﷺ rejected all these conditions. Eventually, they became Muslim and he ﷺ agreed to send a jamat to destroy their idol, which was a source of their fear. When the delegate was ready to leave, he ﷺ declared 'Uthman ibn abul-Aas ؓ their governor, who was the youngest of them and the most eager to learn about Islaam.
- The Yemeni kings of Himyar, al-Harith bin 'abd Kilal, an-Nu'man bin Qeel Dhi Ra'in, Hamdan and Mu'afir sent a messenger informing rasulullah ﷺ of their embracing Islaam. He ﷺ in reply gave them the pledge of Allaah and His Messenger ﷺ provided that they paid the tribute. He sent to them few sahaaba under the command of Mu'adh bin Jabal ؓ [167].
- A delegation from Hamdan arrived and rasulullah ﷺ appointed Malik bin an-Namt as their chief. Khalid bin al-Walid ؓ was sent to them to call rest of them to Islaam. No one responded to his call - however, they embraced Islaam six months later when

⸆ The 10th of Dhul-Hijjah - the 12th month of Islamic calendar.

he was replaced by Ali bin Abi Talib ﷺ. When rasulullah ﷺ was informed of it he prostrated and said, "*Peace be upon Hamdan. Peace be upon Hamdan.*"

- The delegation of Bani Fazarah of more than ten men came to profess Islaam and complain about drought. Rasulullah ﷺ ascended the pulpit, lifted his hands up to implored Allaah:

> *O Allaah let rain fall down, and water Your country and animals, and spread Your mercy and bring to life the dead lands. O Allaah send rain that would be saving, comforting, and sprouting grass, and overwhelming vast areas sooner and later. Let it be useful rain and not harmful. O Allaah let it be rain of mercy and not rain of torture and chastisement. Let that rain not be destructive or floody. O Allaah send us down water and help to fight the enemies* [▷].

- Narrated Anas bin Malik ﷺ:

> While we were sitting with the Prophet in the masjid, a man came riding on a camel. He made his camel kneel down in the masjid, tied its foreleg and then said: "Who amongst you is Muhammad?"
> At that time the Prophet was sitting amongst us leaning on his arm. We replied, "This white man reclining on his arm."
> The man then addressed him, "O Son of 'Abdul Muttalib."
> The Prophet said, "*I am here to answer your questions.*"
> The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry."
> The Prophet said, "*Ask whatever you want.*"
> The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allaah sent you as an Apostle to all the mankind?"
> The Prophet replied, "*By Allaah, yes.*"
> The man further said, "I ask you by Allaah. Has Allaah ordered you to offer five prayers in a day and night?"
> He replied, "*By Allaah, Yes.*"
> The man further said, "I ask you by Allaah! Has Allaah ordered you to observe fasts during this month of the year (i.e. Ramadan)?"
> He replied, "*By Allaah, Yes.*"
> The man further said, "I ask you by Allaah. Has Allaah ordered you to take zakaat from our rich people and distribute it amongst our poor people?"
> The Prophet replied, "*By Allaah, yes.*"
> Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr [6]."

He impressed on his people so much that by the end of his first day back every man and woman of his tribe became a Muslim [203].

- Najran Delegation: They represented a large area consisting of seventy three villages from Yemen. Out of sixty men, three were one-time leaders, one was a bishop and many from noble families.

[▷] *Za'd Al-Ma'ad* [167].

They exchanged different views and rasulullah ﷺ invited them to Islaam by reciting Qur'an but they refused. Debates continued until they asked about 'Isa عليه السلام. Rasulullah ﷺ tarried for a whole day and then Allaah revealed:

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ
﴿٥٩﴾ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا
جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا
وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾

Verily, the likeness of 'Isa before Allaah is the likeness of Adam. He created him from dust, then said to him: "Be!" - and he was. (This is) the truth from your Lord, so be not of those who doubt. Then whoever disputes with you concerning him after knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke the Curse of Allaah upon those who lie." | 3:59-61 |

Rasulullah ﷺ informed about 'Isa عليه السلام in light of this ayat. They were given a whole day to think over this. But they still denied Islaam. He ﷺ then suggested *al-Mubahala* *.

Fearing wrath of Allaah they declined this suggestion. However, they agreed to pay jizya instead. Consequently, rasulullah ﷺ granted covenant of Allaah and His Messenger for the provision of two thousand garments, one thousand of them to be delivered in Rajab, the other thousand ones in Safar. With every garment they had to pay an ounce (of gold). The treaty enabled them to practice their religion freely. It is said two of their leaders became Muslim as soon as they reached Najran [167].

- Narrated Ibn 'Abbas رضي الله عنه [6]:

  Musailima al-Kadhdhab came during the lifetime of rasulullah ﷺ and started saying, "If Muhammad gives me the rule after him, I will follow him." And he came to Madeenah with a great number of the people of his tribe. Rasulullah ﷺ went to him in the company of Thabit bin Qais bin Shammas, and at that time, rasulullah ﷺ had a stick of a date-palm tree in his hand. When he ﷺ stopped near Musailima while the latter was amidst his companions, he said to him,

  If you ask me for this piece, I will not give it to you, and Allaah's Order you cannot avoid, and if you turn your back from this religion, then Allaah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabit bin Qais who will answer your questions on my behalf.

  Then rasulullah ﷺ went away from him. I asked about the statement of rasulullah ﷺ: "*You seem to be the same person who was shown to me in my dream,*" and Abu Hurayra informed me that rasulullah ﷺ said,

  When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired Divinely in the dream that I should blow on them,

*A mutual supplication to invoke curse of Allaah upon the wrong side.

> *so I blew on them and both the bangles flew away. And I interpreted it that two liars would appear after me.*
>
> One of them has proved to be al-Ansi and the other, Musailima.

When Musailima returned to his people they were fascinated by his rhymed statements and his making wine and adultery lawful. He wrote to rasulullah ﷺ:

I have been appointed an associate with you, so I will have a half and Quraysh will have the other half of the peoples affairs.

He ﷺ replied to his letter saying:

إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

> **Verily, the earth is Allaah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the muttaqins.** | 7:128 |

- The delegation of Tayyi came to rasulullah ﷺ with their chief Zayd al-khayl. He ﷺ invited them to embrace Islaam and they became Muslims.

Delegations continued to come in large numbers, some comprising even up to two hundred people coming from as far away places as Yemen. Some even tarried until eleventh year al-Hijra to arrive. Rapidly the whole of Arabia underwent a complete transformation. Non-Bedouins and Bedouins collectively removed themselves from the yoke of al-Jahiliyah and united under one call, "لَآ إِلَٰهَ إِلَّا ٱللَّهُ."

6.3.17 The Farewell Pilgrimage [H]

In the 10H, rasulullah ﷺ announced his intention to perform hajj that year. Many sahaaba made preparation to join him. They also came from areas surrounding Madeenah. A great multitude of people, totalling more than one-hundred thousand, gathered from all directions to accompany him.

Rasulullah ﷺ left Madeenah after zuhr salaat, on the last Saturday of Dhil-Qai'dah, frequently repeating talbiyah. The entire crowed chanted likewise. Before setting off he delivered a sermon, explaining the rules of ihram. He reached Dhil-Hulaifa before asr salaat and encamped there for the night. The next day he put on ihram prior to zuhr salaat. Narrated by 'Umar ﷺ:

> In the valley of al-'Aqiq I heard rasulullah ﷺ saying,
> "*Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume ihram for hajj and 'umrah together* [6]."

On his way rasulullah ﷺ also encamped at al-Abwa, the wadi of Asfan and Saraf. On Saturday he reached Dhi-Tiwa, which was the last stop before entering Makkah. He ﷺ spent the night at Dhi-Tiwa. On Sunday morning, 4th Dhul-Hijjah, he performed a shower and proceeded to enter Makkah. He ﷺ kissed the black stone and begun tawaf. Then he made his way to makami Ibrahim.

[H] Also known as Hajjatul Wada'.

Rasulullah ﷺ recited:

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ
إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿١٢٥﴾

And when We made the House a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim as a place of prayer, and We commanded Ibrahim and Isma'il that they should purify My House for those who are performing tawaaf, or staying (i'tikaf), or bowing or prostrating themselves. | 2:125 |

and completed two raka'a of salaat and kissed the black stone once again before doing Sa'i. As he ﷺ approached as-Safaa he recited:

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

Verily! As-Safa and al-Marwah are of the Symbols of Allaah. So it is not a sin on him who perform hajj or 'umrah of the House to perform tawaaf between them. And whoever does good voluntarily, then verily, Allaah is All-Recogniser, All-Knower. | 2:158 |

Rasulullah ﷺ then took the sacrificial animals for slaughter and camped on a high place of Makkah, in al-Hajun. After four days in Makkah, on Thursday morning rasulullah ﷺ led the sahaaba to Mina, where he performed five salaat. On Friday, when the sun rose up, he went to Namira, just outside 'Arafah and reposed in a tent which was erected for him. He ﷺ passed right by the al-Mash'ar al-Haram, a mountain at Muzdalifah [৩] and sat inside the tent. After midday he ordered al-Qaswa', his she-camel, to be brought. It was saddled and made ready for him.

When the sun went down rasulullah ﷺ went to the centre of the 'Uranah valley, with a hundred and twenty-four or forty-four thousand people gathered round him, he ﷺ delivered a sermon. He delivered another sermon in Mina on the yawmal nahr. In fact he delivered several sermons which had a lot common between them.

Jaabir ﷺ reports about the Day of Arafah [৭]:

> Rasulullah ﷺ said:
>
> *Verily your blood and your wealth are sacred to all of you just as this day is sacred, as this month is sacred and as this city is sacred. Take note that everything that took place during the Period of Ignorance is now trampled beneath my two feet. All blood money due during the Period of Ignorance is also waived and the first that I wish to waive is that of the son of Rabee'ah bin Harith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Sa'd tribe.*
>
> *All the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to 'Abbas bin Abdul Muttalib. Every bit of it has now been written off.*

[৩] Stopping there marked a distinction for the Quraysh in the days of Jahiliyah.
[৭] Muslim. Abu Dawood and Ibn Maajah have reported similar narrations.

Fear Allaah with regard to your women because it is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. They owe it to you not to allow anyone you disapprove of to enter your home. If they do this, you should punish them in a manner that does not injure them in any way. On the other hand, you owe it to them to provide food and attire for them within reason.

I am leaving with you something with which you will never go astray if you hold fast to it - the Book of Allaah °.

You will also be questioned about me. What response will you offer?

The sahaaba ﷺ replied, "We shall testify that you have conveyed the message, given excellent advise and fulfilled your responsibility."

Pointing his index finger towards the sky and then lowering it towards the people, rasulullah ﷺ thrice repeated,

O Allaah! You be Witness! O Allaah! You be Witness!

Rasulullah ﷺ then asked Bilal ﷺ to call the adhaan. He ﷺ performed the noon and afternoon prayers, making only two raka'as for each. Then he ﷺ went to Mauqif, the place of standing, where he remained atop the camel until sunset, lamenting, beseeching and glorifying the Lord. He was heard saying [202]:

O Allaah, You hear what I say; and see where I am; and know what I conceal or reveal. Nothing can remain hidden from Thee. I am tormented, indigent and miserable, seeking refuge with thee as one who is sorrow-stricken and horrified. I acknowledge my sins and confess my faults; I call upon Thee like a beggar and cry unto Thee like an abased sinner; I beseech Thee like one who is dismayed and harassed, falling prone before Thee, and shedding tears; like one who has thrown oneself at Your feet and is licking the dust. O God, cause me not to fail in supplication to Thee; be Kind and Merciful unto me: Lo! You art the best of all those who are implored and the Most Generous of all the Bestower.

It was then that Allaah sent down the revelation:

اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islaam as your religion. |5:3|

Narrated Abu Bakra ﷺ:

The Prophet delivered to us a sermon on the Day of Nahr *. He said, "*Do you know what is the day today?*"
We said, "Allaah and His Apostle know better."
He remained silent till we thought that he might give that day another name.

°In another narration of Jaabir ﷺ in Saheeh Muslim - Vol-6, Hadeeth-3786, it lists: *The Book of Allah and my family, the people of my house* [9].Ⓢ This narration is a proof that one is required to value and honour the family members and the wives of rasulullah ﷺ in the same way it is essential and necessary to respect and follow the Commands of the Qur'an. It is also essential to trust and act upon their noble and right reports.

Rasulullah ﷺ also said: *I have left amongst you two things. You will not go astray so long as you hold fast to them. These are the Book of Allah, and the Sunnah of His Messenger* [17].

*10th of Dhul Hijjah.

He said, "*Isn't it the Day of Nahr?*"
We said, "It is."
He further asked, "*Which month is this?*"
We said, "Allaah and His Apostle know better."
He remained silent till we thought that he might give it another name. He then said, "*Isn't it the month of Dhul-Hijja?*"
We replied: "Yes! It is."
He further asked, "*What town is this?*"
We replied, "Allaah and His Apostle know it better."
He remained silent till we thought that he might give it another name. He then said, "*Isn't it the forbidden (Sacred) town (of Makkah)?*"
We said, "Yes. It is."
He said, "*No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allaah's message to you?*"
They said, "Yes."
He said, "*O Allaah! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks of one another* [6]."

Ibn 'Abbas ﷺ narrates that it was in Masjid-ul Khayf in Mina that rasulullah ﷺ addressed them. After praising Allaah as he deserves to be praised, rasulullah ﷺ said,

Allaah will set right the affairs of the person whose prime concern is the aakhira, Allaah will also grant him self-sufficiency and the world will humble itself before him. As for the person whose prime concern is this world, Allaah will scatter his affairs, place poverty in front of him and all he will get of this world will be what has been predestined for him. ◇

Narrated Ibn 'Umar ﷺ:

On the Day of Nahr, the Prophet stood in between the Jamrat during his hajj and said, "*This is the greatest Day.*" The Prophet started saying repeatedly, "*O Allaah! Be Witness.*" He then bade the people farewell. The people said, "This is Hajjat-al-Wada [6]."

It was in those days that rasulullah ﷺ said:

Even if an Abyssinian slave with amputated limbs has to become your ruler, you should listen to and obey him if he leads you by the Book of Allaah ⅄.

Allaah has granted every rightful person his right. Therefore, no bequest can be made for an heir, a child will belong to the biological father and the adulterer will be stoned. Their reckoning will nevertheless be Allaah's prerogative …Items given on loan must be returned, animals lent to give milk must also be returned, debts must be paid and the guarantor must settle the penalty [12, 9, 10, 13, 11].

Shaitaan has lost hope in being worshipped in your land but he is satisfied with having you obey him in other sins that you regard as trivial. Therefore, O people, you should always be on your guard.

◇Tabraani, Abu Bakr Khaffaaf and Ibn Najjaar [44].
⅄Muslim. Nasa'ee has reported a similar narration, as has Ibn Sa'd.

> *I have left with you two things with which you will never go astray as long as you hold fast to them. They are Allaah's Book and the Sunnah of your Nabi ﷺ. Every Muslim is the brother of another Muslim and all Muslims are brothers. The wealth of a Muslim is not permissible for another unless he willingly gives it to him. Never oppress others and never become Kuffaar after my death by striking the necks of each other* [14].

Rasulullah ﷺ made his way to the place of sacrifice in Mina and sacrificed sixty-three camels by his own hand and then ordered Ali ﷺ to sacrifice the remaining camels. He ﷺ sent for the barber, got his head shaved and distributed his shaved hair among the people. After that he rode to Makkah and performed the al-Ifaadah Tawaaf. He drank water of Zamzam, served by the children of 'Abdul Muttalib, without sitting down. On the same day he returned to Mina to spend the night there. He continued giving sermons and often repeating similar advice. Rasulullah ﷺ stayed at Mina for three days of Tashreeq and immediately left for Madeenah.

Upon seeing Madeenah rasulullah ﷺ proclaimed [6, 8],

> *Allaahu Akbar! Allaahu Akbar! Allaahu Akbar! There is no god but Allaah. He is One, without any partner, to him belongs the dominion and the praise and He has power over all things. We are the returning and the repenting and the submitting and the worshipping; Allaah fulfilled His promise and aided His bondman and He alone routed the confederates.*

Chapter Notes

[a] Treatment of 'Abdullah bin Salam

Narrated by Anas ﷺ:

> When the news of the arrival of rasulullah ﷺ at Madeenah reached 'Abdullah bin Salam, he went to him to ask him about certain things.
>
> He said, "I am going to ask you about three things which only a prophet can answer:
> What is the first sign of The Hour?
> What is the first food which the people of Paradise will eat?
> Why does a child attract the similarity to his father or to his mother?"
>
> Rasulullah ﷺ replied, "*Jibrael has just now informed me of that.*"
>
> Ibn Salam said, "He is the enemy of the Jews amongst the angels."
>
> Rasulullah ﷺ said, "*As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for the first meal which the people of paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman.*"
>
> On this, 'Abdullah bin Salam said, "I testify that none has the right to be worshipped except Allaah, and that you are the rasool of Allaah." and added, "O Rasulullah! Jews

invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islaam."
The Jews came, and rasulullah ﷺ said, "*What kind of man is 'Abdullah bin Salam among you?*"
They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us."
Rasulullah ﷺ said, "*What would you think if 'Abdullah bin Salam should embrace Islaam?*"
They said, "May Allaah protect him from that."
Rasulullah ﷺ repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, "I testify that none has the right to be worshipped except Allaah and that Muhammad is the rasool of Allaah!"
On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us."
So they degraded him. On this, he said, "It is this that I was afraid of, O Rasulullah [6]."

438←

b Witness of Thumamah bin Uthal

On their way back the Muslims captured Thumamah bin Uthal, chief of Bani Hanifa, who had gone out by order of Musailama, the Liar *, to assassinate rasulullah ﷺ. Sahaaba ﷺ tied him to a pole of the Prophet's Masjid.

Rasulullah ﷺ asked him, "*O Thumamah, what is that you have with you?*"
He replied: "If you were to kill someone, then you would have to choose one of noble descent, if you were to be gracious, then let it be to a grateful man and if you were to ask for money, you would have to ask for it from a generous man." He repeated that three times on three different occasions. On the third time, rasulullah ﷺ said to sahaaba, "*Release Thumamah.*"

He soon went nearby, washed and then came back to profess the new faith: "No face had been more awful to me than yours but now it is the closest to my heart, no religion had ever been more repugnant to me than yours, now it is the dearest in my heart. Now I want to perform the umrah."

Upon his arrival in Makkah, the Quraysh accused him of apostasy. He on the other hand affirmed embracing Islaam and swore that they would never get a grain from Yamama. Quraysh, now humbled, fearing a food crisis, sought intersession of rasulullah ﷺ and so trade was restored ◇.

484←

c Letters to Kings

Rasulullah ﷺ sent messages to the kings beyond Arabia calling them to Islaam. He ﷺ got a silver ring made with "Muhammad Allaah's Apostle" engraved on it to seal letters [167]. These are some of the kings:

- Negus, king of Abyssinia (Ethiopia), his name was Ashama bin al-Abjar.
- Juraij bin Matta, called Muqawqas, vicegerent of Egypt and Alexandria.
- Chosroes, Emperor of Persia.
- Caesar, King of Rome.
- Mundhir bin Sawa, Governor of Bahrain.
- Haudha bin Ali, Governor of Yamama.

*As-Seerah al-Halabiyah.
◇Za'd al-Ma'ad; Mukhtasar Seerat ar-Rasool.

- Harith bin Abi Shamir al-Ghassani, King of Damascus.
- King of Oman, Jaifer, and his Brother Abd al-Jalandi.

490←

d

Abu Baseer as fugitive

After rasulullah ﷺ had reached Madeenah, Abu Baseer, who had escaped from Quraysh, came to him as a Muslim; Quraysh sent two men demanding his return, so he ﷺ handed him over to them. On the way to Makkah, Abu Baseer managed to kill one of them, and the other one fled to Madeenah with Abu Baseer in pursuit.

When he reached rasulullah ﷺ, he said, "Your obligation is over and Allaah has freed you from it. You duly handed me over to the men, and Allaah has rescued me from them."
Rasulullah ﷺ said, "*Woe is his mother, he would have kindled a war if there had been others with him.*"
When he heard that, he knew that he would be handed back to them, so he fled from Madeenah and went as far as Saif al-Bahr. The other Muslims who were oppressed in Makkah began to escape to Abu Baseer.

490←

e

Poisoned Sheep

Narrated Abu Hurayra رضي الله عنه [6]:

> When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews).
>
> The Prophet ordered, "*Let all the Jews who have been here, be assembled before me.*"
> The Jews were collected and the Prophet said (to them), "*I am going to ask you a question. Will you tell the truth?*"
> They said, "Yes."
> The Prophet asked, "*Who is your father?*"
> They replied, "So-and-so."
> He said, "*You have told a lie; your father is so-and-so.*"
> They said, "You are right."
> He said, "*Will you now tell me the truth, if I ask you about something?*"
> They replied, "*Yes, O Abu al-Qasim; and if we should tell a lie, you can realize our lie as you have done regarding our father.*"
>
> On that he asked, "*Who are the people of the Fire?*"
> They said, "We shall remain in the Fire for a short period, and after that you will replace us."
> The Prophet said, "*You may be cursed and humiliated in it! By Allaah, we shall never replace you in it.*"
>
> Then he asked, "*Will you now tell me the truth if I ask you a question?*"
> They said, "Yes, O Abu al-Qasim."
> He asked, "*Have you poisoned this sheep?*"
> They said, "Yes."
> He asked, "*What made you do so?*"
> They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

492←

Conversion of Khalid bin al-Walid

Khaalid bin Waleed ﷺ says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says,

> I said to myself, 'I fought every battle against rasulullah ﷺ but after each battle I got the feeling that all this running about was futile because there was no doubt that rasulullah ﷺ would eventually emerge victorious. When rasulullah ﷺ arrived at Hudaibiya, I led a contingent of mushrik horsemen and faced rasulullah ﷺ at a place called Usfaan where we intended launching an attack. Rasulullah ﷺ led the sahaaba ﷺ in the zuhr salaat and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best.
>
> Rasulullah ﷺ was aware of our intention (through revelation) and when he led the 'asr salaat, he performed Salaatul Khowf. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses.
>
> …Rasulullah ﷺ then entered into a treaty with the Quraysh at Hudaibiya when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad and the sahaaba ﷺ are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when rasulullah ﷺ came to Makkah to perform the 'umrah they had missed the previous year. I made myself scarce and did not see them enter Makkah. My brother Waleed bin Waleed ﷺ also arrived in Makkah with rasulullah ﷺ and looked for me. He was unable to find me and left a letter for me which read:
>
> "In the name of Allaah the Most Kind the Most Merciful I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam?
> When rasulullah ﷺ asked where you were, I told him that Allaah will soon bring you. He said,
> '*How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others.*'
> 0 my brother! You have missed tremendous opportunities so please make amends."
>
> …After reading this letter, I was inspired to leave for Madeenah and my inclination towards Islaam increased. It pleased me to think that rasulullah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast, and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Abu Bakr when I reached Madeenah, Abu Bakr ﷺ said, "Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the Shirk you had been involved with."
>
> When I made up my mind to leave for rasulullah ﷺ, I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, '0 Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ﷺ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.'
> Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him: I said to myself, 'Both his brother and father had been killed in the Battle of Badr.' I then met Ikrama bin Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and not to breathe a word to anyone.
>
> I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the

Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first.

We left our homes very early in the morning and met at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Amr bin al-Aas. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad ﷺ.'
He responded by saying, 'That is exactly what has brought me.'
We then joined forces until we reached Madeenah where we left our conveyances at a place called Harra. Rasulullah ﷺ was already informed about our arrival and was very pleased. I wore my best clothes and headed for rasulullah ﷺ.

My brother met me and said, 'Hurry! Rasulullah ﷺ has been informed about you and is pleased about your arrival. He is eagerly waiting for you.' We walked hastily until we arrived and rasulullah ﷺ smiled with me until I came in front of him. I greeted him as rasulullah ﷺ and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's rasool.'
He called me closer and said, *'All praise belongs to Allaah Who has guided you. When I saw your intelligence I hoped that it would inspire you only to do good.'*
I then said, "0 Rasulullah ﷺ! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me."
Rasulullah ﷺ said, "*Accepting Islaam obliterates all previous sins.*"
I said, "0 Rasulullah ﷺ! Despite that (still pray for me)."
He prayed, "*0 Allaah! Forgive Khaalid bin Waleed ؓ for all the efforts he exerted to prevent people from the path of Allaah.*"

Thereafter, Uthman bin Talha ؓ and Amr ؓ came forward and pledged their allegiance to rasulullah ﷺ. We had arrived in Madeenah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullah ﷺ never equated any of the other sahaaba with me when it concerned matters that worried him (military matters) [ﺃ].

494←

g Hatib ibn abi-Balta'ah is Forgiven

When Muslims completed preparations for the expedition to Makkah, Hatib ibn Abi ؓ wrote a letter a letter to the leaders of Makkah. He told them, "Rasulullah ﷺ has marched towards you in a huge army that advances as vigorously as a flood. He swore by the name of Allaah that if he marched on it all by himself, Allaah would grant him victory over you, for He will fulfil what He has promised the Prophet to do to you, for Almighty Allaah is his Protector and Guardian. Hence, I preferred to do you a favour by writing to you."

He hired a slave girl of some people of Banu 'Abdul Muttalib, called Sarah for ten dinars. She was a singer in Makkah who came to Madeenah asking the rasulullah ﷺ for charity, for she complained of being needy. The Prophet of mercy ﷺ urged Banu 'Abdul Muttalib to be benevolent to her, so they gave her clothes, money and provisions. She carried his message and headed to Makkah, happy with

[ﺃ] Waaqidi as quoted in *al Bidaaya wan Nihaaya*. Ibn Asaakir has also narrated a similar hadeeth in *Kanzul Ummaal* [44].

what she took from him and with an eye on the generous reward awaiting her when she delivered the message to the chiefs of the Quraysh. Hatib's plan backfired, as Allaah has already informed rasulullah ﷺ of their plan.

Narrated 'Ali رضي الله عنه [6]:

> Rasulullah ﷺ sent me, abu Marthad and az-Zubair, and all of us were riding horses, and said, "*Go till you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib bin abi Balta'a to the pagans of Makkah.*"
> So we found her riding her camel at the place which rasulullah ﷺ had mentioned. We said (to her), "(Give us) the letter."
> She said, "I have no letter."
> Then we made her camel kneel down and we searched her, but we found no letter. Then we said, "Rasulullah ﷺ had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked."
> When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to rasulullah ﷺ.
> Then 'Umar said, "O Rasulullah! (This Hatib) has betrayed Allaah, His Apostle and the believers! Let me cut off his neck!"
> Rasulullah ﷺ asked Hatib, "*What made you do this?*"
> Hatib said, "By Allaah, I did not intend to give up my belief in Allah and His Apostle but I wanted to have some influence among the (Makkah) people so that through it, Allah might protect my family and property. There is none of your companions but has some of his relatives there through whom Allah protects his family and property."
> Rasulullah ﷺ said, *He has spoken the truth; do no say to him but good.*"
> 'Umar said, "He as betrayed Allaah, His Apostle and the faithful believers. Let me cut off his neck!"
> Rasulullah ﷺ said, "*Is he not one of the Badr warriors? May be Allaah looked at the Badr warriors and said, '**Do whatever you like, as I have granted Paradise to you**, or said, '**I have forgiven you.**'*"
> On this, tears came out of Umar's eyes, and he said, "Allaah and His Apostle know better."

Then the following ayah was revealed:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ
كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن
كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠
أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ۝
إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟
لَوْ تَكْفُرُونَ ۝

> **O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you does that, then indeed he has gone astray, from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.** | 60:1-2 |

Needless to say it was a great error in judgement of a sahaabi, tantamount to treason. However, rasulullah ﷺ forgave him for his truthfulness and proven loyalty. After the revelation of the above

verses there remains no doubt about how a Muslim should behave in similar situations. The incident was important as the verses revealed "…prepared the believers for the conquest of Makkah. In it, Allaah ﷻ instructed believers not to show loyalty to disbelievers; in this manner, the muhajirs were being warned not to be moved or influenced by worldly concerns and by their connections to relatives in Makkah. The warning was extremely pertinent considering the fact that so many Muslims were related through blood to people in Makkah [203]."

499↩

h Abu Sufiyan Accepted Islaam

Abbas ؓ mounted the white mule belonging to rasulullah ﷺ and set out for Makkah to encourage Quraysh to appeal for amnesty. That night Abu Sufiyan bin Harb, Hakeem bin Hizaam and Budayl bin Warqa left Makkah on a spying expedition. At one point Abbas ؓ heard the voices of Abu Sufiyan and Budayl bin Waraqa, who were talking to each other about the large concentration of camp-fires seen over the horizon. Recognizing the voice of Abu Sufiyan, Abbas ؓ called out, "0 Abu Handhala!"
Recognising Abbas ؓ 's voice, Abu Sufiyan called out, "0 Abul Fadhl!"
When Abbas ؓ confirmed that it was he, Abu Sufiyan asked, "May my parents be sacrificed for you! What are you doing here?"
Abbas ؓ replied, "Shame on you, 0 Abu Sufiyan! Here is rasulullah with the people! By Allaah! The Quraysh shall surely be destroyed!"
Abu Sufiyan asked, "May my parents be sacrificed for you! What is the way out?"
Abbas ؓ replied, "If rasulullah ﷺ gets hold of you, he will surely have your head. Mount this mule with me so that I may take you to rasulullah ﷺ to seek amnesty from him."
Consequently, Abu Sufiyan's two companions returned and he mounted the mule with Abbas ؓ who took him to rasulullah ﷺ [44].

Whenever they passed by any Muslim camp-fire, people would question them but seeing prophet's mule and his uncle would pass them. When they passed the camp-fire of 'Umar ؓ, he challenged, "Who goes there?" and stood up before them. When he saw Abu Sufiyan on the back of the mule, he called out, "The enemy of Allaah! All praise belongs to Allaah who has handed you over without any truce or amnesty." He then ran to rasulullah ﷺ. At the same time Abbas - spurred the mule beating Umar ؓ in meeting rasulullah ﷺ. 'Umar ؓ submitted, "0 Rasulullah ﷺ! Here is Abu Sufiyan. Allaah has handed him over without any truce or amnesty. Allow me to execute him." Abbas ؓ intervened by saying, "0 Rasulullah ﷺ ! I have granted him amnesty." As tempers begun to flare up, it seemed wiser to leave the matter for a while. Rasulullah ﷺ said to Abbas ؓ "*Take him to your tent and bring him back in the morning.*" Abbas ؓ took Abu Sufiyan to his tent where he spent the night [44].

The next morning, they proceeded to rasulullah ﷺ. When he ﷺ saw Abu Sufiyan, he said, "*Shame on you, 0 Abu Sufiyan! Has the time not come for you to testify that there is none worthy of worship but Allaah?*"
Abu Sufiyan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! I am now convinced that had there been any deity besides Allaah, he would have surely been of some help to me."
Rasulullah ﷺ then said, "*Shame on you, 0 Abu Sufiyan! Has the time not come for you to testify that I am Allaah's rasool?*"
Abu Sufiyan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! Until now, I have always had reservations about this."
Abbas ؓ then said, "Shame on you, 0 Abu Sufiyan! Accept Islaam and testify that there is none worthy of worship but Allaah and that Muhammad is Allaah's rasool before you are executed." Finally, Abu Sufiyan testified to the true Shahada and accepted Islaam.

499↩

i Ikrama bin abi-Jahal

Following the opening of Makkah, Umm Hakim, the wife of Ikrama, embraced Islaam. At her request, Rasulullah ﷺ gave amnesty to him. When she went in search for him, rasulullah ﷺ in Makka cautioned,

> *Ikrima the son of Abu Jahal is coming to you as a Mu'min and a Muhajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead.*

When rasulullah ﷺ saw Ikrama, he hastened towards him without wearing his upper shawl out of happiness at seeing Ikrama. rasulullah ﷺ then sat down while Ikrama stood before him alongside his wife who donned a veil. Ikrama ؓ said, "0 Muhammad! This lady has informed me that you have granted me amnesty."
Rasulullah ﷺ responded, "*She has spoken the truth. Your safety is assured.*"

Ikrama then asked, "Towards what do you invite?"
Rasulullah ﷺ replied:

> *I invite, you to testify that that there is none worthy of worship but Allaah and that I am Allaah's rasool. I also invite you towards establishing salaat and paying zakaat.*

Rasulullah ﷺ then mentioned several other things that he was to do. Ikrama said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and rasool."

Rasulullah ﷺ then said to Ikrama ؓ, "*I shall grant you anything you ask for if I am able to.*"
Ikrama ؓ asked, "I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back."

Rasulullah ﷺ made this du'a:

> *0 Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back.*

Ikrama ؓ remarked, "I am pleased, 0 Rasulullaah", He ؓ went on to say, "0 Rasulullah ﷺ! I swear by I Allaah that every expense I bore opposing the deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle 1 fought opposing the deen of Allaah, I shall fight double the number of battles in the path of Allaah [44]."

504←

j Young Imam

Narrated by Amr bin Salama [6]:

> We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?"
> They would say, "That man claims that Allaah has sent him, that he has been divinely inspired, that Allaah has revealed to him such-and-such." I used to memorize that Talk, and feel as if it was inculcated in my chest. And the 'Arabs delayed their conversion to Islaam till the Conquest. They used to say, "Leave him and his people Quraysh: if he overpowers them then he is a true Prophet.

So, when Makkah was conquered, then every tribe rushed to embrace Islaam, and my father hurried to embrace Islaam before my tribe. When my father returned to his tribe, he said, "By Allaah, I have come to you from the Prophet for sure!" The Prophet afterwards said to them,

Offer such-and-such prayer at such-and-such time, and when the time for the prayer becomes due, then one of you should pronounce the adhaan, and let the one amongst you who knows Qur'an most should lead the prayer.

So they looked for such a person and found none who knew more Qur'an than I because of the Qur'anic material which I used to learn from the caravans. They therefore made me their Imam and at that time I was a boy of six or seven years, wearing a Burda (i.e. a black square garment) proved to be very short for me. A lady from the tribe said, "Won't you cover the back of your reciter for us?" So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

506←

k

The Spoils of Hunayn

When rasulullah ﷺ marched against the Hawaazin tribe, Safwaan ibn Umayyah marched with him while still a kaafir. Rasulullah ﷺ sent someone to him to request that he loan some weapons to the Muslims. Safwaan sent a hundred coats of armour together with all the equipment that went with it and asked, "Shall this be taken with my permission or by force?" When rasulullah ﷺ told him that it was on loan and that it would be returned, he loaned it. According to the request of rasulullah ﷺ, he loaded it on his animal and took it to Hunayn. He therefore witnessed the Battles of Hunayn and Taa'if. He then accompanied rasulullah ﷺ to Ji'irrana.

As rasulullah ﷺ was walking amongst the booty to have a look at it, Safwaan was with him. Safwaan then started looking at a valley filled with camels, goats and shepherds. Rasulullah ﷺ watched his long stares at the scene and said to him, "*O Abu Wahab! Do you like this valley?*" When he replied in the affirmative, rasulullah ﷺ said to him, "*It is all yours.*"

Safwaan accepted Islaam on the spot and said, "It is only be the heart of a nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and rasool *."

Narrated 'Abdullah [6]:

On the day of Hunayn, rasulullah ﷺ favoured some people in the distribution of the booty; he gave al-Aqra' bin Habis one-hundred camels and he gave 'Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, "By Allaah, in this distribution justice has not been observed, nor has Allaah's Pleasure been aimed at."
I said (to him), "By Allaah, I will inform rasulullah ﷺ."
I went and informed him, and he said,
"*If Allaah and His Apostle did not act justly, who else would act justly. May Allaah be merciful to Moses, for he was harmed with more than this, yet he kept patient.*"

Narrated by Anas bin Malik ؓ:

On the Day of Hunayn Allaah conferred upon His Apostle ﷺ the riches of Hawazin, rasulullah ﷺ set about distributing to some persons of Quraysh one hundred camels Upon this they (the young people from the ansaar) said: May Allaah grant pardon to rasulullah ﷺ that he bestowed (these camels) upon the people of Quraysh, and he ignored us, whereas our swords are still dripping blood.

*Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal. Al-Bidaaya wan Nihaaya* [44].

> Their statement was conveyed to rasulullah ﷺ and he sent (someone) to the ansaar and gathered them under a tent of leather. When they had assembled, rasulullah ﷺ came to them and said: *What is this news that has reached me from you?*
>
> The wise people of the ansaar said: Rasulullah, so far as the sagacious amongst us are concerned they have said nothing, but we have amongst us persons of immature age; they said: May Allaah grant pardon to rasulullah ﷺ that he gave to the Quraysh and ignored us (despite the fact) that our swords are besmeared with their blood.
>
> Upon this rasulullah ﷺ said:
>
> *I give to persons who were quite recently in the state of unbelief, so that I may incline them to truth Don't you feel delighted that people should go with riches, and you should go back to your places with rasulullah ﷺ? By Allaah, that with which you would return is better than that with which they would return.*
>
> They said: Yes, Rasulullah, we are pleased.
> Rasulullah ﷺ said too: *You would find marked preference in future, so you should show patience till you meet Allaah and His Messenger and I would be at the Haud Kauthar.*
> They said: We would show patience [8].

Needless to say when rasulullah ﷺ finished the ansaar were in joy and in tears and their beards soaked.
Reported by Abdullah bin Zayd that rasulullah ﷺ said:

> *Don't you feel happy that the people should go away with goats and camels, and you go to your places along with rasulullah ﷺ? The ansaar are inner garments and (other) people are outer garments. Had there not been migration, I would have been a man from among the ansaar. If the people were to tread a valley or a narrow path, I would tread the valley (chosen) by the ansaar or narrow path (trodden) by them…* [8].

He ﷺ also supplicated to Allaah about the ansaar [203]:

> *O Allaah, have mercy on the ansaar, on the children of the ansaar, and on the children of the children of the ansaar.*

Jabir bin Abdullah ؓ reported that a person came to rasulullah ﷺ at Jirana on his way back from Hunayn, and there was in the clothes of Bilal some silver. He ﷺ took a handful out of that and bestowed it upon the people. Then, that person ◇ said to rasulullah ﷺ: Muhammad, do justice.
He ﷺ said: *Woe be upon thee, who would do justice if I do not do justice, and you would be very unfortunate and a loser if I do not do justice.*
'Umar bin Khattab ؓ said: Permit me to kill this hypocrite.
Upon this he ﷺ said:

> *May there be protection of Allaah! People would say that I kill my companions. This man and his companions would recite the Qur'an but it would not go beyond their throat, and they swerve from it just as the arrow goes through the prey* [8].

After the distribution of booty, the delegation of Hawazin came to meet rasulullah ﷺ. They happened to be related to him because of his being suckled among them ⅄. He therefore treated them with kindness and released all six thousand prisoners to them [3]. When their delegation met rasulullah ﷺ at Jirana they said, "O Rasulullah, we are one family and tribe. You know well what misfortune has befallen us. Have mercy on us, and may Allaah have mercy on you."
Their spokesman Zuhayr bin Surad then arose and said,

> O Rasulullah ﷺ, those prisoners you have in the stockades are your aunts and your nurses who looked after you. If we had suckled Ibn abu Shamar or al-Nulman bin al-Mundhir

◇ He was Zul Khuwaysirah whom Ali ؓ fought [22].

⅄ One of the prisoners captured was ash-Shaima, daughter of Haleedmah as-Sa'diya, the woman who nursed rasulullah ﷺ. As for a sign she mentioned to rasulullah ﷺ, "Once you bit me on my back while I was carrying you on my hips" She was thus proven truthful. He ﷺ placed his robe on the ground and invited her to sit on it. She embraced Islaam but chose to go back. Rasulullah ﷺ gave her three slaves and a number of animals [203].

> and then we were to suffer from them what we have from you, we would have hoped for their help and kindness. And yet you are the most honourable of men.

He then recited some verses of poetry:

> Have pity on us, O Rasulullah ﷺ, in kindness; for you are the man we plead with and implore. …We give thanks for kindnesses even if not redeemed, and after this day we will have a store (of good will). …Dress in forgiveness those you used to suck, your mothers; for acts of forgiveness become widely known …

Rasulullah ﷺ then said, "*Whatever prizes were due myself or the family of 'Abd al-Muttalib, that goes to Allaah and to you all.*" Seeing this ansaars said, "And what was to be for us we give to Allaah and to his Messenger ﷺ [208].

Narrated Marwan and al-Miswar bin Makhrama [6]:

> When the delegate of Hawazin came to rasulullah ﷺ declaring their conversion to Islaam and asked him to return their properties and captives, rasulullah ﷺ got up and said to them,
>
> *There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you.*
>
> Rasulullah ﷺ had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that rasulullah ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives."
> So rasulullah ﷺ got up amongst the Muslims, and praising Allaah as He deserved, said:
>
> *To proceed! Your brothers have come to you with repentance and I see (it logical) to return their captives. So, whoever of you likes to do that as a favour then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allaah will give us, then he can do so.*
>
> The people said, "We do that willingly as a favour, 'O Rasulullah!'"
> Rasulullah ﷺ said, "*We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision.*"
> They went back and their chief's spoke to them, and they (i.e. the chiefs) returned to rasulullah ﷺ and informed him that all of them had agreed with pleasure, and had given their permission.

Rasulullah ﷺ asked the delegates of Hawazin about Malik ibn Awf. They said that he sought shelter in Ta'if along with the Thaqif. He ﷺ said: *Tell him that if he came here as a Muslim then we will return to him his family and property and give him an additional hundred camels.*
When he heard that, he quietly slipped out of Thaqif and presented himself to rasulullah ﷺ. He became an ardent Muslim and received what was promised. Rasulullah ﷺ appointed him as ameer of his people (Huwazin) as he was before. Malik bin 'Awf said a poem in which he praised rasulullah ﷺ for his generosity and extraordinary courage [22].

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CHAPTER

7

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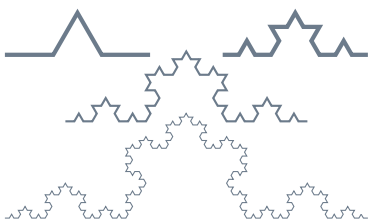
Triumph & Endurance



The ummah saw a dramatic rise in the people embracing Islaam following the emigration of the Muslims, who were escaping from the persecution of the polytheists of Makkah, to the city of Madeenah. Before the demise of rasulullah ﷺ many Arab tribes begun to accept Islaam in mass groups. This expansion had its own challenges. Rasulullah ﷺ supremely dealt with the munafiqs and the external enemies of his time and further warned the ummah of calamities and fitnas which were destined to come till the Hour. The false claims of prophethood, which were made even during his lifetime, lingered on and the ummah had to deal with that trial right away robustly.

Many of the challenges the ummah is facing today has its origin in the early days of Islaam, from within and without. For example, the challenges brought about by the Khawarij, which begun soon after, is still with us. Besides, we have with us the two perennial fitnas of this ummah ie, wealth and women. We now stand at the sum total of more than 1400 years of experience. Knowledge of this is of tremendous importance at this juncture to traverse the future upon prophetic guidance! This chapter and the next outlines the myriad of variables from past, present & future.

7.1 Calamities & Fitnas

Just as individuals are tested, every ummah is also tested. This ummah is on trial just as it happened with previous ummahs - it is a sunnah of Allaah ﷻ. Apart from the obvious tremor and tribulations, fitna fulfil many beneficial purposes. Ulama compare it with a furnace. Over time various false claims and false worship came to be associated with deen. Fitna purifies the deen and by extension its individuals and communities of these foreign accretion. It is also through such trials that the true qualities and nature of individuals and nations are made manifest. Allaah ﷻ then brings His just decision upon that.

Rasulullah ﷺ informed the ummah about such trials on different occasions. Narrated by Abdullah ibn 'Umar ؓ:

> Rasulullah ﷺ came to us and said: *O muhajirs, you may be afflicted by five things, may Allah forbid you live to see them,*
> *If fornication should become widespread, you should realise that this has never happened without new diseases befalling the people which their forebears never suffered.*
> *If people should begin to cheat in weighing out goods, you should realise that this has never happened without drought and famine befalling the people, and their rulers oppressing them.*
> *If people should withhold zakaat, you should realise that this has never happened without the rain being stopped from falling; and were it not for the animals' sake, it would never rain again.*
> *If people should break their covenant with Allah and His Messenger, you should realise that his has never happened without Allah sending an enemy against them to take some of their possessions by force.*
> *If the leaders do not govern according to the Book of Allah, you should realise that this has never happened without Allah making them into groups and making them fight one another* [11].

Narrated by Ali ibn Abi Talib ؓ:

> The Prophet said: "*If my ummah bears fifteen traits, tribulation will befall it.*"
> Someone asked, "What are they, O Rasulullah?" He said:
> *When any gain is shared out only among the rich, with no benefit to the poor;*
> *when a trust becomes a means of making a profit;*
> *when paying zakaat becomes a burden;*
> *when a man obeys his wife and disobeys his mother;*
> *and treats his friend kindly whilst shunning his father;*
> *when voices are raised in the mosques;*
> *when the leader of a people is the worst of them;*

> *when people treat a man with respect because they fear some evil he may do;*
> *when much wine is drunk;*
> *when men wear silk;*
> *when female singers and musical instruments become popular;*
> *when the last ones of this ummah curse the first ones*
> *- then let them expect a red wind, or the earth to swallow them, or to be transformed into animals* [9]."

Narrated by 'Imran ibn Husayn ﷺ:

> Rasulullah ﷺ said, "*Some people of this ummah will be swallowed up by the earth, some will be transformed into animals, and some will be bombarded with stones.*"
> One of the Muslims asked, "When will that be, O Rasulullah?"
> He said, "*When singers and musical instruments will become popular, and much wine will be drunk* [9]."

7.1.1 Prophet's Departure From This World

In Safar of 11H, rasulullah ﷺ decided to send an army under the command of Usama bin Zayd ﷺ with orders to have the horses of Muslims tread on the lands bordering al-Balqa and ad-Darum of Palestine. Because Usama was too young, his leadership came under criticism. He was barely twenty whereas under his command were such senior sahaaba as Abu Bakr ﷺ and 'Umar ﷺ. People tarried until rasulullah ﷺ addressed them thus [6]:

> *No wonder now you contest his leadership, for you have already contested the ex-leadership of his father. Yes, by Allaah, his father, who was one of the most beloved people to me, was quite efficient for leadership; and this son of his is one of the most beloved individuals to me after his father.*

As preparation gathered momentum, an enormous army formed, queueing beyond the precinct of Madeenah. However, the expedition was halted at the news of deteriorating illness of rasulullah ﷺ. His imminent departure from this world accompanied a number of signs among which were:

- In Ramadan of 11H he ﷺ was in i'tikaf for twenty days in contrast to ten, previously.
- The archangel Jibrael ﷺ reviewed the Qur'an twice with him.
- His words in the Farewell Hajj (i.e. al-Wida): "*I do not know whether I will ever meet you at this place once again after this current year.*"
- The revelation of soorah an-Nasr amid at-Tashreeq Days.
- Narrated 'Uqba bin 'Amir ﷺ:

  > One day rasulullah ﷺ went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said:
  > *I will pave the way for you as your salaf and will be a witness on you. By Allaah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allaah! I am not afraid that you will worship others along with Allaah after my death, but I am afraid that you will fight with one another for the worldly things* [6].

- When the messengers of the kings of Yemen came to him, rasulullah ﷺ announcing that they and the people of Yemen had become Muslims, they requested that some teachers should be with them to teach Islaam to the people. For this task rasulullah ﷺ commissioned a group of competent du'at and made Mu'adh ibn Jabal ؓ their ameer. Before departure of Mu'adh ؓ, they had the following conversation:

  The Prophet asked Mu'adh: "*According to what will you judge?*"
  "According to the Book of God," replied Mu'adh.
  "*And if you find nothing therein?*"
  "According to the Sunnah of the Prophet of Allaah."
  "*And if you find nothing therein?*"
  "Then I will exert myself (exercise ijtihad) to form own judgement."
  The Prophet was pleased with this reply and said: "*Praise be to Allaah Who has guided the messenger of the Prophet to that which pleases the Prophet.*"
  The Prophet personally bade farewell to this mission of guidance and light and walked for some distance alongside Mu'adh as he rode out of the city. Finally he said to him:
  O Mu'adh, perhaps you shall not meet me again after this year. Perhaps when you return you shall see only my masjid and my grave.

  Mu'adh wept bitterly. Those with him wept too *.

Rasulullah ﷺ fell ill on Monday, the twenty-ninth of Safar 11H, on his way back from al-Baqee, as a headache. When temperature rose, he put on a headband. In this illness he led Muslims in salaat for eleven days. In his final week, when his sickness grew severe he asked his wives: "*Where shall I stay tomorrow? Where shall I stay?*" They allowed him to stay wherever he wished and he moved to Aa'isha ؓ's room.

On Wednesday, five days before rasulullah ﷺ died, his temperature rose so high that he ﷺ fainted. Then he ﷺ instructed sahaaba to pour water on him. Soon he ﷺ felt well enough to meet people at the masjid. From pulpit rasulullah ﷺ gave a speech:

> *…The curse of Allaah falls upon the Jews and Christians for they have made their prophets' tombs places of worship* [6, 8]
> *…Do not make my tomb a worshipped idol* [17].

Rasulullah ﷺ then offered his back for anybody to avenge:

> *He whom I have ever lashed his back, I offer him my back so that he may avenge himself on me. He whom I have ever blasphemed his honour, here I am offering my honour so that he may avenge himself* [17].

Then rasulullah ﷺ descended, and performed the zuhr salaat. Again he ﷺ sat on the pulpit to resume his speech. A man then said: "You owe me three dirhams." Rasulullah ﷺ said: "*Fadl, pay him the money.*" He ﷺ went on saying:

> *I admonish you to be good to the ansaar. They are my family and with them I found shelter. They have acquitted themselves credibly of the responsibility that fell upon them and now there remains what you have to do. You should fully acknowledge and appreciate the favour that they have shown, and should overlook their faults.* [167]

*Musnad Ahmad. Mujma' az-Zawaid.

Narrated by Ibn 'Abbas ﷺ:

> Once rasulullah ﷺ ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage.
> He ﷺ glorified and praised Allaah and said: "*O people! Come to me.*"
> So the people came and gathered around him and he then said:
> *Amma ba'du. From now onward the ansaar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (the ansaar) and overlook the faults of their wrong-doers* [6].

Narrated by Abu Said al-Khudri ﷺ:

> Rasulullah ﷺ sat on the pulpit and said:
> *Allaah has given one of His slaves the choice of receiving the splendour and luxury of the worldly life whatever he likes or to accept the good (of the aakhira) which is with Allaah. So he has chosen that good which is with Allaah.*
> On that Abu Bakr ﷺ wept and said, "May our fathers and mothers be sacrificed for you."
> We became astonished at this. The people said, "Look at this old man! Rasulullah ﷺ talks about a slave of Allaah to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says. 'our fathers and mothers be sacrificed for you." But it was rasulullah ﷺ who had been given option, and Abu Bakr ﷺ knew it better than we.
>
> Rasulullah ﷺ added:
> *No doubt, I am indebted to Abu Bakr more than to anybody else regarding both his companionship and his wealth. And if I had to take a Khalil from my followers, I would certainly have taken Abu Bakr ﷺ, but the fraternity of Islaam is sufficient. Let no door of the masjid remain open, except the door of Abu Bakr* [6].

On Thursday evening the strain of the disease became so severe that rasulullah ﷺ could not lead salaat. Ubaidullah ibn Abdullah bin Utba ﷺ went to 'Aa'isha ﷺ and asked her to describe to him the illness of rasulullah ﷺ. So 'Aa'isha ﷺ said:

> Yes. Rasulullah ﷺ became seriously ill and asked whether the people had prayed.
> We replied, "No. O Rasulullah! They are waiting for you."
> He added, "*Put water for me in a trough.*"
> We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had prayed. We said, "No, they are waiting for you. O Rasulullah."
> He again said, "*Put water in a trough for me.*"
> He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, "*Have the people prayed?*"
> We replied, "No, they are waiting for you. O Rasulullah."
> He said, "*Put water for me in the trough.*"
> Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, '*Have the people prayed?*"
> We said, "No, they are waiting for you. O Rasulullah! The people were in the masjid waiting for rasulullah ﷺ for the 'isha salaat."

> Rasulullah ﷺ sent for Abu Bakr to lead the people in salaat ◇. The messenger went to Abu Bakr and said, "Rasulullah ﷺ orders you to lead the people in salaat." Abu Bakr was a soft-hearted man, so he asked 'Umar to lead the salaat but 'Umar replied, 'You are more rightful.' So Abu Bakr led salaat in those days.
>
> When rasulullah ﷺ felt a bit better, he came out for the zuhr salaat with the help of two persons one of whom was al-'Abbas, while Abu Bakr was leading the people in salaat. When Abu Bakr saw him he wanted to retreat but rasulullah ﷺ beckoned him not to do so and asked them to make him sit beside Abu Bakr and they did so. Abu Bakr was following rasulullah ﷺ (in salaat) and the people were following Abu Bakr. Rasulullah ﷺ (prayed) sitting.... [6]

Narrated by Jabir ibn Abdullah ؓ that he heard rasulullah ﷺ as saying three days before his death:

> *None of you should court death but only hoping good from Allaah* [8].

On Sunday, a day before he died, rasulullah ﷺ set his slaves free, paid the seven dinars that he owned as a charity and gave his weapons as a present to the Muslims. At nightfall Aa'isha ؓ had to borrow some oil from neighbours to light her oil-lantern. Even his armour was mortgaged as a security with a Jew for thirty sa' of barley [167].

Narrated by Anas bin Malik ؓ:

> While Abu Bakr was leading the people in fajr salaat on a Monday, rasulullah ﷺ came towards them suddenly having lifted the curtain of Aa'isha's house, and looked at them as they were standing in rows and smiled. Abu Bakr tried to come back thinking that rasulullah ﷺ wanted to come out for salaat. The attention of the Muslims was diverted from salaat because they were delighted to see rasulullah ﷺ. Rasulullah ﷺ waved his hand to them to complete their salaat, then he went back into the room and let down the curtain. Rasulullah ﷺ expired on that very day [6].

During the day rasulullah ﷺ called Fatimah ؓ and whispered to her something that made her cry and the laugh. Narrated by Aa'isha ؓ:

> Once Fatima came walking and her gait resembled the gait of rasulullah ﷺ. Rasulullah ﷺ said, "*Welcome, O my daughter!*" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?"
> He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what rasulullah ﷺ had told her. She said, "I would never disclose the secret of rasulullah ﷺ."
>
> When rasulullah ﷺ died, I asked her about it. She replied: "Rasulullah ﷺ said: *Every year Jibrael used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.* So I started weeping. Then he said. '*Don't you like to be the mistress of all the ladies of jannah or the mistress of all the lady believers?*' So I laughed for that [6].'

◇Aa'isha ؓ talked to rasulullah ﷺ couple of times to exempt Abu Bakr ؓ from leadership in salaat lest people should despair of him, but he refused and said: "*You (women) are like the women who tried to entice Yusuf into immorality. Convey my request to Abu Bakr to lead the salaat* [167]."

Rasulullah ﷺ asked that al-Hasan and al-Husayn ﷺ be brought to him. He ﷺ kissed them and recommended that they be looked after. He ﷺ asked to see his wives. They were brought to him. He ﷺ preached them and told them to remember Allaah. When the pangs of death started, Aa'isha ﷺ leant him against her. She used to say:

> One of Allaah's bounties upon me is that rasulullah ﷺ died in my house, while I am still alive. He died between my chest and neck while he was leaning against me. Allaah has mixed his saliva with mine at his death.
> Then 'Abdur Rahman, the son of Abu Bakr, came in with a siwaak in his hand, while I was leaning rasulullah ﷺ against me. I noticed that he was looking at the siwaak, so I asked him for I knew that he wanted it "Would you like me to take it for you?" He nodded in agreement. I took it and gave it to him. As it was too hard for him, I asked him "Shall I soften it for you?" He nodded in agreement. So I softened it with my saliva and he passed it [167].

Having used the siwaak, rasulullah ﷺ raised his hand (or his finger) up, looked upwards to the ceiling and moved his lips. So Aa'isha ﷺ listened to him, she heard him say:

> *With those on whom You have bestowed Your Grace with the prophets and siddeeqs, the martyrs and the good doers. O Allaah, forgive me and have mercy upon me and join me to the Companionship on high.* [6].

Narrated by Aa'isha ﷺ [6]:

> I used to hear (from rasulullah ﷺ) that no prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard rasulullah ﷺ in his fatal disease, with his voice becoming hoarse, saying,
>
> وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقًا ﴿٦٩﴾
>
> **And whoso obeys Allaah and the Messenger - they will be with the ones upon whom Allaah has bestowed His Grace, of the prophets, the siddeeqs, the martyrs, and the righteous. And excellent are those as companions!** |4:69|
>
> Thereupon I thought that rasulullah ﷺ had been given the option.

This event took place at high morning time on Monday, the 12th of Rabi al-Awwal, in the eleventh year of hijrah. He was sixty-three years and four days old when he died [167]. It was the greatest calamity to strike the ummah. Of sahaaba ﷺ "…some of them were stunned and became confused; others sat down and were unable to stand up; others lost their ability to speak; and yet others were in complete denial, refusing to believe that rasulullah ﷺ had really died. Imaam al-Qurtubi ﷺ said is his tafseer:

> One of the greatest afflictions a person can suffer is an affliction in matters that pertain to deen. Rasulullah ﷺ said, "*When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities* [11]."Ⓢ
>
> Indeed rasulullah ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater that the calamity of the Prophet's death: revelation ceased to descend to earth, and prophethood became a thing of the past [203]."

7.1.2 Apostates & False Prophets

In the final days of rasulullah ﷺ, a number of munafiqs claimed prophethood, foremost among them was Musailama al-Kazzab. For such people the passing of rasulullah ﷺ ushered a golden opportunity to cash in on the prevailing shock. This led to many more false prophets, such as Tulaiha bin Khuwailid and Sajah bint al-Harith bin Suwaid among women, a Christian. What was even more disturbing was that these opportunists were making preparations to invade Madeenah.

In addition, after prophet's passing, two other problems arose, which tested Abu Bakr ﷺ who has been selected unanimously as khalifa of rasulullah ﷺ:

- Wholesale apostasy appeared in most regions excluding Makkah, Madeenah and Taif. The people of Yemen and Najd entered Islaam late and it was still not firm in their hearts.
- Muslims who refused to pay zakaat, thereby seriously undermining the deen of Allaah.

Regarding the latter Abu Bakr ﷺ said:

> By Allaah, I will definitely fight anyone who severs from paying zakaat, for it is an obligation upon the rich. By Allaah, if there is even a single cord (used for hobbling the feet of camels) which they once proffered to rasulullah ﷺ as zakaat, but have now withheld it, I would fight over it.

Given the acute condition, even 'Umar ﷺ suggested a temporary compromise. However, Abu Bakr ﷺ chose a course of action which proved firm and decisive. In the midst of all these problems, and despite suggestion from some quarters of abandoning Usama's expedition to Syria due to changed circumstances, Abu Bakr resolved to send the army of Usama. He responded to critics thus [186]:

> If I was convinced that a beast would tear me apart after the dispatch of the army, I would not hold back at any cost what rasulullah ﷺ had ordered to go ahead.

Abu Bakr ﷺ went to outskirts of Madeenah to see off the army of Usama ﷺ. He gave advice to Usama and sought permission from him to keep 'Umar ﷺ in Madeenah. Despite the disruption and disorder the army left formidable, they reached the valleys of Jordan and Balqa' and defeated their enemies. They brought immense amount of booty and prisoners. Consequently, the likes of Musailama could not dare step out of their territories, and many Muslims who refused to pay zakaat fell in line.

When all diplomatic efforts failed, Abu Bakr ﷺ summoned all available forces in order to bring an end to heretics. It had to be dealt swiftly as the enemy demands causing confusion by day, particularly because even the false prophets were not against salaat. He distributed the sahaaba among eleven jamaats, and appointed a distinguished commander for each. Each jamaat was given a standard and a mission objective. Some went to action straightaway and others were launched later.

The commanders and their assigned objectives were as follows:

- Khalid ibn Walid ﷺ: First Tulaiha at Buzakha, then Malik bin Nuwaira, at Butah.
- Ikrimah ibn Abi-Jahl ﷺ: Contact Musailima at Yamamah but not to get involved until more forces were built up.
- Amr ibn al-Aas ﷺ: The apostate tribes of Quza'a and Wadi'a in the area of Tabuk and Daumat-ul-Jandal.
- Shurahbil bin Hasanah ﷺ: Follow Ikrimah and await the khalifa's instructions.
- Khalid bin Sa'eed ﷺ: To al-Hamqatain near the Syrian frontier.
- Turaifa bin Hajiz ﷺ: The apostate tribes of Hawazin and Bani Sulaim in the area east of Madeenah and Makkah.
- Ala bin al-Hadhrami ﷺ: The apostates in Bahrain.
- Hudhaifa bin Mihsan ﷺ: To Daba, on the Gulf of Oman.
- Arfaja bin Harsama ﷺ: The apostates in Mahra.
- Muhajir bin Abi Umayyah ﷺ: To al-Aswad al-Ansi, then the Kinda in Hadhramaut.
- Suwaid bin Muqaran ﷺ: To apostates in Tahama, the coastal area north of the Yemen.

Perhaps, the largest and fiercest battle took place in Yamama against Musailama, who mustered an army of forty thousand and he enjoyed strong tribal support in the region. Shurahbil ﷺ came to assist Ikrima ﷺ and finally they fought under the command of Khalid bin al-Walid ﷺ. Death toll amongst the enemy was seventeen thousand. From the Muslim side one thousand were martyred, and a large number of huffaz were with them. The honour of killing Musailama went to Wahshi ﷺ [人] whose lance pierced through double coat of mail and cut across the belly of Musailama [186].

7.1.3 Subsequent Fitnas

It is quite academic to look at the nitty-gritty of these historical events. However, it would help to understand the general attitude of the salaf in dealing with such testing times.

Of all the sahaaba, Hudhaifa ﷺ knew about fitnas and their perpetrators the most. He is known as 'Keeper of Secrets.' Rasulullah ﷺ had confided to him the names of munafiqs, and had informed him in chronological order all the tribulations which the Muslims were to face till the last day. He gave him full details (viz. the name of the mischief maker, his parents' names, his community, etc.) about the incidents that were going to affect three hundred or more people.

Hudhaifa ﷺ says:

> Other people used to ask rasulullah ﷺ about good things, while I always asked him about the adverse events, so that I might guard against them.

[人] He assassinated Hamzah ﷺ but became emabraced Islaam later.

So he narrated the following conversation with the Prophet:

> Hudhaifa: 0, Prophet of Allaah! Shall we revert to evil, after the good that you have brought us?
> The Prophet: *Yes. The evil is coming.*
> Hudhaifa: Shall we have good again after that evil?
> The Prophet: *Hudhaiia! Go and read the Qur'an, meditate on its meaning and follow its commandments.*
> Hudhaifa: 0, Prophet of Allaah! Tell me if good will come after that evil?
> The Prophet: *Yes, good will come again, but the hearts of the people will not be so clear as before.*
> Hudhaifa: And will there by any evil coming after this good?
> The Prophet: *Yes, There will be such persons who will misguide the people and take them to jahannam.*
>
> Hudhaifa: What should I do if I witness that time?
> The Prophet: *If there be a group of Muslims united under one ameer, then join them, otherwise dissociate yourself from all such factions and be secluded in a corner, or take refuge under a tree (i.e., in the forest) and be there till you die.*

Because of this whenever somebody died, 'Umar ﷺ would inquire if Hudhaifa ﷺ was participating in the funeral prayer. If Hudhaifa ﷺ did not do so, then 'Umar ﷺ would also absent himself from that funeral. All internal disagreements and strife appeared in this ummah following the death of Umar ﷺ. He was the barrier that stood in the way of these afflictions.

Hudhaifa ﷺ is reported to have said [6]:

> Once I was sitting with 'Umar and he said, 'Who amongst you remembers the statement of rasulullah ﷺ about the afflictions?'
> I said, 'I know it as the Prophet had said it.'
> 'Umar said, 'No doubt you are bold.'
> I said, 'The afflictions caused for a man by his wife, money, children and neighbour are expiated by his salaat, fasting, charity and by enjoining (what is good) and forbidding (what is evil).'
> 'Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.'
> I (Hudhaifa) said, 'O Ameer-ul-mu'mineen! You need not be afraid of it as there is a closed door between you and it.'
> 'Umar asked, Will the door be broken or opened?'
> I replied, 'It will be broken.'
> 'Umar said, 'Then it will never be closed again.'
>
> I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a hadeeth that was free from any mis-statement"

The sub-narrator added that they deputed Masruq to ask Hudhaifa ﷺ (about the door). Hudhaifa ﷺ said, "The door was 'Umar himself."

First Civil Insurrection

What ensued the assassination of khalifa 'Uthman ﷺ is briefly discussed on page 294. Two battles took place during the first fitna, viz. the Battle of the Camel and the Battle of Siffin.

Zayd ibn Wahb ﷺ mentioned that when Uthman ﷺ sent for Abdullah ibn Mas'ud ﷺ to come to Madeenah to help extinguish the fitna that had emerged there, the people gathered around him and encouraged him not to get involved but instead stay in Iraq. Abdullah ibn Mas'ud ﷺ said:

> He has a right over me that I obey him! Indeed there is going to be some detestable affairs and great fitnas and I would hate to be the first one to open that door [451].

It has been narrated on the authority of Abdur Rahman ibn Abdu Rabb al-Ka'ba who said:

> I entered the masjid when Abdullah ibn Amr ibn al-'Aas was sitting in the shade of the Ka'bah and the people had gathered around him. I betook myself to them and sat near him. Abdullah said:
>
> I accompanied rasulullah ﷺ on a journey. We halted at a place. Some of us began to erect their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of rasulullah ﷺ announced that the people should gather together for salaat. So we gathered around rasulullah ﷺ. He ﷺ said:
>
> *It was the duty of every prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. However, this ummah of yours has its days of peace and (security) at the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. There will be tremendous trials, one after the other, each making the previous one dwindle into insignificance. When they are afflicted with a trial, the believer will say: This is going to bring about my destruction. When (the trial) is over, they will be afflicted with another trial and the believer will say: This surely is going to be my end. Whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allaah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a khalifa should give him the pledge of his hand and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward (to claim khilaafa), disputing his authority, they (the Muslims) should behead the latter.*

[The narrator says:] I came close to him and said to him:

> Can you say on oath that you heard it from rasulullah ﷺ? He pointed with his hands to his ears and his heart and said: My ears heard it, my mind retained it. I said to him: This cousin of yours, Mu'awiya, orders us to consume our wealth unjustly among ourselves and to kill one another, while Allaah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن
تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ
رَحِيمٗا ٢٩

> **O you who believe! Do not consume one another's wealth unjustly, except it be a trade by mutual consent. And do not kill yourselves (or one another). Surely, Allaah is Most Merciful to you.** | 4:29 |
>
> On hearing this Abdullah ibn Amr ibn al-'Aas ﷺ kept quiet for a while and then said: Obey him in so far as he is obedient to Allaah; and disobey him in matters involving disobedience to Allaah [8].

Second Civil Insurrection

The accession of Yazid, the son of Mu'awiya ﷺ, to the office of khilaafa coincided with the second fitna. Husayn ibn Ali ﷺ refused to give baya to the new ruler. He was receiving many letters from the people of Kufa assuring him of their support. After the hajj he stayed in Makkah. There Abdullah ibn 'Abbas and Abdullah ibn Zubayr ﷺ held a meeting with Husayn ibn 'Ali ﷺ to advise him to refuse to travel to Iraq. Also his half-brother Muhammad ibn al-Hanafiyyah was preventing him from going to Kufa knowing hypocrisy and insincerity of its people even with Ali ﷺ.

Husayn ﷺ departed toward Kufa to avoid the battle inside the holy city of Makkah. Meanwhile the nobles of Basra also informed him of their desire to fight Yazid. Husayn ﷺ decided to marched to Iraq thinking Yazid's authority was not yet established there. But when he was close to them, they defected leaving less than a hundred supporters. Yazid's men ruthlessly murdered him in Karbala on 10th Muharram, 61H. The tragedy of Karbala left a lasting impact which arouse strong feelings even today. This tragic event has been used to justify various bid'as as well.

When Ibn Muti' ﷺ rebelled against Yazid in Madeenah the likes of Ibn 'Umar ﷺ and Muhammad bin Ali (known as Ibn al-Hanafiyya) went to Ibn Muti ﷺ to argue against him. Narrated by Abdullah ibn 'Umar Nafi' [8]:

> Abdullah ibn 'Umar paid a visit to Abdullah ibn Muti' in the days at Harrah ▷ in the time of Yazid ibn Mu'awiya.
> Ibn Muti' said: Place a pillow for Abu Abdur Rahman *.
> Ibn 'umar ﷺ said: I have not come to sit with you. I have come to you to tell you a tradition I heard from rasulullah ﷺ. I heard him say:
>
> *One who withdraws his hand from obedience (to the ameer) will find no argument (in his defence) when he stands before Allaah on the Day of Judgement, and one who dies without having bound himself by an oath of allegiance (to an ameer) will die the death of one belonging to the days of jahiliyya.*

Further, when the people of Madeenah dethroned Yazid bin Mu'awiya, Ibn 'Umar ﷺ gathered his special friends and children and said:

> I heard rasulullah ﷺ saying:
> *A flag will be fixed for every betrayer on the Day of Resurrection,*

▷ When atrocities were perpetrated on the people of Madeenah.
* Family name of Abdullah ibn 'Umar.

> and we have given the oath of allegiance to this person (Yazid) in accordance with the conditions enjoined by Allaah and His Apostle and I do not know of anything more faithless than fighting a person who has been given the oath of allegiance in accordance with the conditions enjoined by Allaah and His Apostle, and if ever I learn that any person among you has agreed to dethrone Yazid, by giving the oath of allegiance (to somebody else) then there will be separation between him and me [6].

As Yazid continued to consolidate power and following the tragic event at Karbala, Abdullah ibn az-Zubayr ﷺ, a kinsman of Aaiisha ﷺ, claimed khilaafa taking control of Makkah and much of Hijaz. During this time Marwan, from Umayyad clan, fought 'Abdullah ibn az-Zubayr ﷺ for years eventually killing him.

Third Civil Insurrection

Growing discontent with the Marwanids of Umayyad dynasty resulted in the third fitna. It culminated in transfer of power from the Ummayyads to the 'Abbasids. The Marwanids were accused of bid'ah, impiety and heavy-handedness in dealing with opposition. In their opposition, slowly a movement begun to grow in Khurasan by Abu Muslim, an 'Abbasid. Abu Muslim defeated the last Marwanid ruler to assume power. Although 'Abbasids came to power as a force unifying the ummah, under one jama'ah, upon the sunnah of rasulullah ﷺ, soon the Shi'ites splinter off primarily because of their stubbornness to designate immamate to a direct descendent of Ali ﷺ.

7.1.4 Corruption & Advent of Sects

With the passing of rasulullah ﷺ and the death of many people of knowledge the light of guidance became blurred and distorted. The reign of desire came loose, consequently when people disagreed they ended up dividing and splitting. It has already been warned by rasulullah ﷺ:

> *The Jews split up into seventy-one sects, and the Christians split up into seventy two sects, and this Ummah will split into seventy three sects, all of them being in the Fire, except one* [10, 9, 11, 14].

They said, "Which one is that, O Rasulullah ﷺ?" He said, "*The one that is upon the likeness of what I am upon today and my sahaaba* *." In another narration he said, "*The Jama'ah* [12, 11]."

After the khilaafa of 'Umar ﷺ, many groups appeared during the course of History of Islaam which deviated from the straight path. Initially, it was politics that caused division and splitting but later division and splitting appeared in other realm of the deen. Most bid'ah in the matters of belief and worship appeared at the end of the Khulafa ar-Rashidin. Many sects evolved, the first group denied qadar, and then others centred around other issues.

*Al-Haythamee [209].

Among them were: Khawarij, Shi'a, Jahmiyyah ◇, Murji'ah ⅄, Rawaafidah ▷. Mu'tazilah ⋆ was a later addition to this long list. Among the latter generations, many bid'ahs were introduced by the sufis. Imaam Ibn Taymiyyah ﷺ said [222],

> The largest cities that the sahaaba had settled in were five: The two Harams (Makkah and Madeenah), the Two Iraqs (Basra and Kufah) and ash-Sham (Damascus). From these cities, the knowledge of the Qur'an, hadeeth, fiqh, worship and other Islamic knowledge, shined. Also, these cities, except for Madeenah, witnessed many original bid'ahs. These cities were the sites of bid'ahs: From al-Kufah, Shiism and al-Ir'jaa started and spread to other areas. In Basra, the Qadariyyah, the Mu'tazilah and fake piety started and spread to other regions. Ash-Sham witnessed the bid'ahs of al-Nasb (hating 'Ali bin Abi Talib) and al-Qadar. The Jahmiyyah appeared in Khurasan (in Iran), and this bid'ah was the worst. The bid'ahs appeared according to the distance from Madeenah, the further the worse.
>
> After the murder of khalifa Uthman bin 'Affan ﷺ, the bid'ah of al-Haroriyyah (al-Khawarij) started. Madeenah was largely free from these bid'ahs, although some of its people were practising their bid'ahs in private. Those people were humiliated and shunned, like the Qadariyyah, by the people of Madeenah. Shi'a and Murji'ah in Kufah, Mu'tazilah and sufis in Basra and al-Nasb in ash-Sham were more apparent. Knowledge and eeman were dominant in Madeenah till the time of Imaam Malik and his students. Malik is of the fourth generation of Islaam. The first three generations of Islaam did not witness any apparent bid'ah in Madeenah. No original bid'ah started from there either, as was the case with the other cities.

Khawarij

So split away a group of people came to be known as Khawarij. Their principle hallmarks were:

- Rebelling against rulers.
- Declaring sinful Muslims as kaafir, thereby seeking to spill their blood.

◇Imaam Abu Mansur al-Baghdadi ﷺ (d 429H) wrote in his book, *al-Farq bayna l-Firaq*: "The Jahmiyyah are the followers of Jahm Ibn Safwaan, who said that humans are forced to do what they do and denied all ability to humans, …various groups of the community said that he was a kaafir." Jahmiyyah denied the Attributes of Allaah and declared the Qur'an to be created [213]. They introduced 'Why?' and 'How?' They abandoned the narrations, used analogy and weighed the religion according to their opinions, so they openly showed disbelief and it being disbelief is obvious.

⅄Murji'ah say that sins do not affect eeman [213].

▷Rawaafidah are the extreme Shi'a who claimed love for 'Ali ﷺ and the household of the prophet. However, they curse the sahaaba and the wives of the prophet. They also claim the Qur'an is incomplete [213]. There are many sects within them, some even consider Ali ﷺ is god [214]!

⋆Mu'tazilah negated the Attributes of Allaah and declared the Qur'an to be created [213]. They denied 'aqeedah in the punishment of the grave, thus contradicting the beliefs of the salaf and saheeh hadeeths. Ibn Kathir ﷺ said in *al-Bidaayah wan-Nihaayah*, "And al-Ash'aree was a Mu'tazilee but he repented from that on top of the pulpit in Basra, and then he publicised the scandals/disgraces of the Mutazilah." Imaam Ahmad ﷺ also reported that Abul-Hasan al-Ash'aree, "…refuted the sophistry of the Mu'tazilah, exposed their falsehood, rendered futile their arguments with both textual evidence and by way of reason [110]."

Regarding Khawarij, Shaykh-ul-Islaam Ibn Taymiyyah ﷺ said in his *Minhaj us-Sunnah*:

> And the way, seerah, of the Muslims has never ceased upon this (methodology). They did not declare them (i.e. the Khawarij) to be apostates like those whom as-Siddeeq ﷺ fought against. And this despite the command of rasulullah ﷺ to fight against them, as occurs in saheeh hadeeths, and also despite what has been reported about them in the hadeeth of Abu Umaamah, collected by at-Tirmidhi and others that they are:
>
> *The most evil of those who are killed under the sky and how excellent is the one killed by them.*
>
> meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians. For they strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making takfir of them. And they considered this to be worship, due to their ignorance and their innovation that caused to stray … [143].

Originally they were a group of around twenty thousand pious worshippers and reciters of Qur'an who were part of 'Ali ﷺ's army and lived near Kufa. They walked out on him after he accepted arbitration in the crises with Mu'awiya ﷺ in the battle of Siffin. The Khawarij misinterpreted the saying of Allaah:

إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ

The decision is only for Allaah. | 6:57,12:40,12:67 |

'Ali ﷺ responded by saying: A word of truth by which falsehood is sought [47]! He further sent Ibn 'Abbas ﷺ to reason with them. Ibn 'Abbas ﷺ cited the verses of the Qur'an:

يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ

…as adjudged by two just men among you. | 5:95 |

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ
إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝

> **If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allaah will cause their reconciliation. Indeed Allaah is Ever All-Knower, Well-Acquainted with all things.** | 4:35 |

and said, "Allaah has thereby entrusted arbitration to men, although if He had wished to decide He would have decided. And is the sanctity of the ummah of Muhammad not greater than that of a man and a woman?" Hearing this, four thousand of the Khawarij came back with him. The rest either left the field or persisted in their enmity and were killed in the battles of Nahrawan in 38H and al-Nukhayla 39H.

[47] Abu Nu'aym in *Hilya al-Awliya* and Ad-Dhahabi in *Siyar A'lam al-Nubala*.

Rasulullah ﷺ had predicted that 'Ali ؓ would fight the Khawarij with the words: "*In truth there will be, among you, one who shall fight over the interpretation of the Qur'an just as I fought over its revelation.*" Abu Bakr and 'Umar ؓ asked: "Am I he?" Rasulullah ﷺ said: "*No, it is the one who is mending the shoes.*" He had given his shoes to 'Ali ؓ to mend. Rasulullah ﷺ also predicted 'Ali ؓ's martyrdom with the words: "*This shall be dyed red from this*", pointing to the beard and head of 'Ali ؓ.

Narrated by Abu Sa'eed al-Khudri ؓ:

> While we were with rasulullah ﷺ who was distributing (some goods), there came Dhul-Khuwaisira, a man from the tribe of Bani Tamim and said, "O Rasulullah ﷺ! Do Justice." He ﷺ said, "*Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice.*"
>
> 'Umar said, "O Rasulullah! Allow me to chop his head off." He ﷺ said:
>
> *Leave him, for he has companions who pray and fast in such a way that you will consider your fasting negligible in comparison to theirs. They recite Qur'an but it does not go beyond their throats and they will desert Islaam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its Riaf and see nothing, he would look at its Nadi and see nothing, and he would look at its Qudhadh * and see nothing, for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people.*
>
> …I testify that I heard this narration from rasulullah ﷺ and I testify that 'Ali bin Abi Talib fought with such people, and I was in his company. He ordered that the man should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet had described him [6].

Fighting Khawarij was totally different from other fitnas. So far as the battle of Camel and Siffin goes, the differences among sahaaba ؓ "…were on the plain of deduction and each side declared that the others were Believers and Muslims, and after the battle they regretted having fought each other. Finally, the compromise struck by Sayyidina Hasan proved that they did not hate each other but their differences were differences of reasoning [211]." Regarding Khawarij, Ibn Taymiyyah ؒ explains [143]:

> …When 'Ali ؓ fought against them, he rejoiced with fighting against them, and he also narrated the hadeeth concerning them, and the sahaaba ؓ also agreed upon fighting them. And similarly the people of knowledge after them, this fighting was not like the fighting of the people of the Camel and Siffin and other than them, from those matters in which no text of ijma' has come, and neither any praise of the noble ones who entered into it. Rather, they were remorseful about it, and also recanted from it.

The appearance of Khawarij is a recurring problem of this ummah and they must be dealt with decisively. Rasulullah ﷺ said:

> *A group will appear reciting the Qur'an, it will not pass beyond their throats, every time a group appears, it is to be cut off, until the Dajjaal appears within them* [11].

*Riaf, Nadi and Qudhadh are the names of the different parts of an arrow.

Shi'a

The Shi'a were originally the "partisans" of 'Ali ﷺ appeared during the first fitna, united simply by their great love and respect for the family of rasulullah ﷺ. After, the death of 'Ali ﷺ some of his followers retained this title exclusively for them. However, they rapidly splinter from the main body of the ummah due to deteriorating morals, creed and beliefs.

Initially, one of their major assertions was that the khalifa should be a member of ahl al-Bayt [a]→637. They pursued their political objective, some so fanatically that they ended up disputing and perverting their deen. In this they discarded the guidance provided by rasulullah ﷺ [◇]. During Umayyad khilaafa Shi'a devised many uprisings. When 'Abbasids revolted against Umayyads, many Shi'a supported the 'Abbasid cause. Soon 'Abbasids turned on Shi'as. Consequently, Shi'as revolted many times during 'Abbasid era in the name of ahl al-Bayt. Some conjecture that in order to prevent Shi'a rebellion, khalifa al-Mahdi (775-785c) relinquished the religious authority to the ulama.

They initiated many bid'ahs such as the tragedy of Karbala in which the grandson of rasulullah ﷺ, Husayn ﷺ was brutally murdered, is annually lamented with great emotion and self-beating and self-cutting [人]. Among Shi'a are some who pray three times a day instead of five times, believe the Qur'an is incomplete, invent hidden meanings of it and follow their own collection of hadeeth. They also permit mut'ah, a practice which has been abrogated.

Another of their whimsical innovation is the doctrines of imaam's *'iṣma* [450] - developed by the Shi'a in the eighth century, "…meaning 'infallibility' or 'divine protection from sin,' and nass, the explicit and divinely sanctioned designation of the imaam by his predecessor [217]." They claim their imaams to have knowledge of the past, present, the future and the unseen [450], the ability to change destiny and have control over creations [▷].

The Shi'a have split-up into many sects - of them some are "…kaafirs who worship 'Ali ﷺ [b]→638 and call upon him, and they worship Fatima, al-Husayn and others. Some of them say that Jibrael ﷺ betrayed the trust and the prophethood belonged to 'Ali, not to Muhammad. There are also others among them, such as the Imamiyyah, the Rawafidh Ithna 'Ashari [*] - who worship 'Ali ﷺ and say that their imaams are better than the angels and

[◇] Elaborated in section 4.2.3.

[人] The whole ummah collectively mourns the death of Husayn ﷺ. The Shi'a anguish over their own betrayal of Husayn ﷺ and leaving him to the slaughter of four thousand men. Al-Mufeed reports in *al-Irshaad* and at-Tabrisee in *Ibn ul-Wara'* that before his murder Husayn ﷺ addressed his people of Kufa and then made the following du'a:

> O Allaah, if you keep them alive for sometime then create rift between them and never be pleased with their elders and guardians because they left us totally stranded, turned against us and killed us.

Similar was the du'a made by 'Ali ﷺ [219]:

> O Allaah, I have made them weary, tired, and they have made me weary, tired, so replace them for me with those who are better than them, and replace me for them with one who is worse than me.

It's worthy to note that their second imaam, Hasan ﷺ, fourth imaam, 'Ali Zayn al-'Abidin, fifth imaam, Muhammad al-Baqir and sixth imaam, Ja'far al-Sadiq in the Twelver tradition avoided confrontation with the reigning khalifa. They were from the greatest of people in truthfulness and taqwa, innocent of all the false attributes given to them by their so-called followers. It was their policy of quietism which furthered the survival of Shi'a as a minority.

[▷] Khomeini, *al-Hukoomah al-Islaamiyyah*, Beirut: at-Talee'ah Press.

[*] Majority of World's Shi'a belong to this group.

prophets [ר]…The mildest among them are those who say that 'Ali was better than the three (Abu Bakr, 'Umar and 'Uthman ﷺ). The one who says this is not a kaafir but he is mistaken, because 'Ali was the fourth, and Abu Bakr al-Siddeeq, 'Umar and 'Uthman were better than him. If a person prefers him over them then he is erring and is going against the consensus of the sahaaba, but he is not a kaafir.

…Among the most evil of them are the Imamis, Ithna 'Asharis and Nusayris [ב], who are called Rawafidh because they rejected (*rafadu*) Zayd ibn 'Ali when he refused to disavow the two Shaykhs Abu Bakr and Umar, so they went against him and rejected him [116]."

According a Shi'a historian, Mirza Tagee Khaan [ף], Zayd was asked about Abu Bakr and 'Umar ﷺ, to which he replied:

> I always speak well of them and I have never heard any members of the family of the prophet speak badly of them. They have never persecuted us nor did they maltreat any other citizen. Both of them strictly followed the Qur'an and Sunnah of rasulullah ﷺ.

It is from the beliefs of the Salaf as-Salih is that the four sahaaba: Abu Bakr, 'Umar, 'Uthman and 'Ali ﷺ are the rightly guided khalifas and with them existed the khilaafa upon the Prophetic Way [448]. It lasted for thirty years including the khilaafa of Hasan ﷺ until he abdicated. This is taken from the saying of rasulullah ﷺ:

> *The khilaafa in my ummah is for thirty years then after it is kingship* [12, 9, 10, 14, 15].Ⓢ

Rawafidh do not limit their insults to just Abu Bakr, 'Umar and Uthman ﷺ, but their abuse is also directed towards 'Ali ﷺ. 'Ali ﷺ himself gave oath of allegiance to Abu Bakr ﷺ and gave his daughter, Umm-e-Kulthum in marriage to 'Umar ﷺ. He also willingly gave the oath of allegiance to Uthman ﷺ, who married two daughters of rasulullah ﷺ [221]. Similarly, the withdrawal of Hasan ﷺ and giving khilaafa to Mu'awiya ﷺ, against whom Rawafidhs hurl much cursing and abuse, was foretold by rasulullah ﷺ. Furthermore, how can these Rawafidh curse and insult Umm-ul-Mu'mineen (mother of the believers), Aa'isha ﷺ when Allaah ﷻ Himself has mentioned her in the Qur'an as the mother of the believers?

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ ۚ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ

> **The Prophet is closer to the believers than their ownselves, and his wives are their mothers (as regards respect and marriage).** | 33:6 |

[ר]In his book '*al-Hukoomatul-Islamiyyah*', "Ayatollah" Khomeini, who led the Shi'a revolution in Iran, says:

> Verily, the imaam has a praised station, a supreme rank and universal sovereignty to which authority and command submit all the atoms of this universe. And of the imperatives of our religion is that our imaams occupy a praised station which is accessible by neither a close angel nor a sent prophet…And in accordance with the narrations and traditions that are in our possession, the greatest Messenger and the imaams, peace be on them, were light before the existence of this world, then Allaah made them surround His Throne. It has been related to them that they have states with Allaah which are encompassed by neither a close angel nor a sent prophet.

Ever since the publishing of this book the ulama have been issuing their deliverances condemning Khomeini to apostasy [220].

[ב]Named after Muhammad ibn Nusayr, a follower of imaam al-'Askaree (d 260H), who claimed that 'Ali was the incarnation of Allaah.

[ף]Nasikh ur-Tawaarikh [218].

There is one Shi'a group called Ismailis, an extreme Rawafidh group, who make an outward display of loyalty to Ameer-ul-mu'mineen 'Ali ﷺ whilst concealing disbelief in Allaah, His angels, His Books and His Messengers. They are also referred to as Fatimis * and Baatinis ◇. The baatini school of thought - which includes the Ismailis - is based on secrecy. Their real beliefs are secrets which are known only to their leaders, and these leaders are deluding the ordinary people, enslaving and exploiting them, demanding from them sums of money to be paid at certain times, expecting absolute obedience from them ⅄.

7.1.5 Trial of Rulers

Khulafa ar-Rashidin took great care to look after the affairs of the ummah in the footsteps of rasulullah ﷺ. They never wavered in reaching for their goals which were loftiest by any standard. They never hankered after this world let alone misappropriate baitul-mal or oppress anybody. The following quote illustrates this point [63].

> When he was made khalifa, Abu Bakr ﷺ assembled the people and said to them: I earned my living through trade. As you people have engaged me as khalifa, I cannot attend to my business. Now, what about my living?
>
> Different amounts of daily allowance from the Bait-ul-Mal were suggested by different people. 'Ali ﷺ did not speak. 'Umar inquired of him: O 'Ali! what is your suggestion?
> He replied: I suggest that you should take such amount as may be on average be sufficient for your family.
> Umar ﷺ accepted his suggestion and a moderate amount was fixed as his daily allowance.
>
> Once, some people including 'Ali, 'Uthman, Zubayr and Talhah ﷺ decided to propose that 'Umar's ﷺ allowance might be increased, as it was hardly sufficient for him, but nobody dared to suggest that to 'Umar ﷺ. People approached Umm-ul-Mu'mineen Hafsah ﷺ, his daughter, and requested her to ascertain 'Umar's ﷺ reaction to the suggestion without mentioning their names to him.
>
> When Hafsah ﷺ talked about it to Umar ﷺ, he became angry and said: Who are the persons making this suggestion?
> Hafsah ﷺ: Let me first know your opinion.
> 'Umar ﷺ: If I knew them, I would smite them on their faces Hafsah! just tell me what was rasulullah ﷺ's best dress in your house?
> Hafsah ﷺ: It was a pair of reddish brown clothes, which rasulullah ﷺ wore on Friday or while receiving some envoy.
>
> 'Umar ﷺ: What was the best food that rasulullah ﷺ ever took at your house?
> Hafsah ﷺ: Simple barley bread was the only food we used to take. One day I anointed a piece of bread with the sediments from an empty butter tin, and he ate it with relish and offered it to others as well.

*A subgroup of Ismailis.
◇*Baatin* means hidden.
⅄Shaykh Abd al-Tahmaan ibn al-Barraak [32] (reply to question 7974).

'Umar ﷺ: What was the best bedding that the prophet ever used in your house?
Hafsah ﷺ: It was a piece of thick cloth. In the summer it was spread in four layers, and in the winter in two, half he spread underneath and with the other half he covered himself.

'Umar ﷺ: Hafsah! Go and tell these people that rasulullah ﷺ has set a standard by his personal example. I must follow him. My example and that of my other two companions viz., Rasulullah ﷺ and Abu Bakr ﷺ is like that of three men travelling on the same road. The first man started with a provision and reached the goal. The second followed the first and joined him. Now the third is on his way. If he follows their way, he will also join them, otherwise he can never reach them.

Such was the life of the person who was a dread for the monarchs of the world. What a simple life he lived! Once while he was giving khutbah it was noticed that his lower cloth had as many as twelve patches, including one of leather. Another time when he came late for his Jumu'ah salaat and told the congregation: Excuse me, people! I got late because I was washing my clothes and had no other clothes to put on.

Once he was having his meal when 'Utbah bin Abi Farqad ﷺ asked permission to see him. He allowed him in and invited him to share the food with him. 'Utbah ﷺ started eating, but the bread was so coarse that he could not swallow it. He said: Why don't you use fine flour for your bread, 'Umar?
He said: Can every Muslim afford fine flour for his bread?
'Utbah replied: No. Everybody cannot afford it.
He remarked: Alas! You wish to fulfil all my pleasures while I am in this world.

Many khalifas who came later failed to maintain such high standards of conduct. Some put people to trials while others surrounded themselves with the luxuries of the world and yet few others who were oppressive.

Ulama explained situations when rulers become a trial for the community. Those in power proved at times to be repressive, using brute force to quell any opposition. This is why Hasan al-Basri ﷺ advised people not to rebel against Hajjaj bin Yusuf. If Allaah ﷻ wishes to test people with oppressive rulers then removing one oppressive ruler will not get rid of their problems. And if we are instructed to implement sunnah even in mundane acts, then should we not look for solutions from authentic sunnah in such dire situations instead of resorting to our own opinions?

Khalifas used to patronise the ulama, poets and other skilled people. Yet we find some ulama who used to shun these rulers. They feared that the khalifas might use them for their advantage. Imaam Abu Hanifa ﷺ refused to join the government and the position of chief qaadi for which he was quite suitable. Consequently, he was imprisoned.

At times khalifas went beyond asserting their authority to issues relating to beliefs and worship. For example some khalifas adopted a certain madhabs and sought its propagation. During the time of Imaam Ahmad ﷺ, the khalifa, who was of the mu'tazila sect, tried to force everybody into their belief. On one occasion, he even punished Imaam Ahamd ﷺ for being steadfast on the correct belief.

7.1.6 Corruption of Knowledge

As sahaaba ﷺ passed away from this world the knowledge of deen begun to get corrupted. They lived their lives content with what Allaah and His Messenger left them upon without adding or taking anything from deen. After them it was the taabi'i and tabi'i't-taabi'i who held fast to knowledge and acted upon it. Corruption of knowledge is the primary reason for corruption of eeman and a'maal. Ibn al-Qayyim ﷺ writes in *Ighaathah al-Lahfaan* [121]:

> It has been purported that the corruption of intent is caused by the corruption of knowledge. Since, if the person truly knew of the harm and its implications within the detrimental action, he would not have preferred it. This is why when one has knowledge that a particular desirous and delicious food contains poison, he does not dare approach it. Thus, his knowledge of the various types of harm present within the harmful act is weak and his resolve to avoid what he could fall into as a result of committing the act is also weak.

He further writes on the process of corruption [379]:

> When the people turned away from judging with the Book and the Sunnah and turned away from being judged by them, and thought that they are not sufficient for them, and then turned to opinions, measure, discretion and the statements of their shaykhs; they got infected by corruption in their innate, darkness in their hearts, shabbiness in their understanding and stupidity in their brains
>
> …they would replace Sunnah with innovations, souls with minds, guidance with desire, good with evil and knowledge with ignorance.
>
> …When you see these things occurring in a nation while their banner is established and their army are fortified and ready to fight; then living in the belly of the earth is better for you than living on its back, and living on the peaks of the mountains is better than living in their bottom and mingling with wild beast is better than mingling with the people.

The corruption of knowledge was something that was spoken about by rasulullah ﷺ:

> *There is no prophet whom Allaah sent to any nation before me, except that he had, from his ummah, apostles and companions, who took from his sunnah and takes his commands and his authority. Then after that, they will be succeeded by successors who will say that which they do not do and they will commit that which they were not ordered to.*
>
> *So whoever makes jihaad against them with his hands, then he is a believer. And whoever makes jihaad against them with his tongue, then he is a believer. And whoever makes jihaad against them with his heart, then he is a believer. And there is not a mustard seed of eeman beyond that* [8].
>
> *Soon there will come a time when a man will be reclining on his pillow, and when one of my hadeeth is narrated to him, he will say, 'The Book of Allaah is (sufficient) between us and you. Whatever it states is permissible we will take as permissible, and whatever it states is forbidden, we will take as forbidden.'*
>
> *Verily, whatever the Messenger of Allaah ﷺ has forbidden is like that which Allaah has forbidden* [11, 75].Ⓢ

In the latter days the main reasons for corruption of knowledge include:

Fabrication of hadeeth - People begun to fabricate hadeeth to support sectarian or political views. Then on it became common to ask who are the narrators as some became famous for this kind of notoriety. A huge literature then developed to classify hadeeths.

Indulgence in pointless debates - Whereas the salaf stopped at their limits, the latter people brought about questions which were never asked at the time of rasulullah ﷺ. The salaf refrained from these matters even though they were not any less intelligent. It is narrated from Sulaiman ibn Yasar that:

> A man from the tribe of Tameem who was known as Sabeegh, came to Madeenah and he had books with him. He then started to talk about the mutashaabihah verses of the Qur'an ▷. This reached 'Umar, who then sent for him and got ready a rope from palm tree fibre. When he entered upon him, he sat down, thereupon, he asked: 'Who are you?',
> He said: 'I am 'Abdullah Sabeegh.'
> 'Umar replied: 'And I am 'Abdullah 'Umar.'
> He then reached for him and started to whip him with the rope until he was wounded and blood begun to trickle down his face. So he said: 'Enough, O Ameer-ul-mu'mineen. I swear by Allaah, the ideas which I had in my head have now all gone.' *

When al-Ja'd ibn Dirham came upon Wahb ibn Munabbih ﷺ and asked him about the Attributes of Allaah ﷻ, he said [213]:

> Woe to you O J'ad, for going into this affair. Indeed I think you are from those who are destroyed. O J'ad, if Allaah had not informed us in His Book that He has a Hand, Eyes and Face I would not have said that, so fear Allaah.

Innovation of sects - Every time a sect innovates and deviates it leaves behind a body of discourses which cause confusion and corruption of knowledge. It then takes another 'alim who is firmly grounded in the knowledge of the revelation to purify the knowledge of Islaam from what is attributed to it by the ignorant so that it is again in agreement with the understanding of the salaf. Rasulullah ﷺ said,

> *This knowledge will be carried by the trustworthy ones of every generation; they will expel from it the alterations made by those going beyond bounds, the false claims of the liars and the false interpretations of the ignorant.* ⁴

Probably the most famous of these ulama are:

Imaam Ahmad ﷺ: He firmly opposed the Mu'tazila in their assertion about the attributes of Qur'an.

▷ A more detailed narration is given on page 854.

* Related by ad-Daariee, al-Aajuree and al-Laalakaa'ee [213].

⁴ *Mishkat al-Masabih* of Waliuddin Abu Abdullah Mahmud Tabrizi (D 741H) a comprehensive book on hadeeth taught around the world to student of the subject, especially in the Indian subcontinent where it is studied before Sihah Sitta. Most of the hadeeth contained in it are from the Sihah Sitta.

Ibn Taymiyyah ﷺ: He struggled against a range of innovations which were prevalent in his time. He analysed different groups of sufi and categorised them in three strands: unacceptable, acceptable, or those who draw sympathy.

Ahmad as-Sirhindee ﷺ: He played a big role in reforming sufi tariqas in India. He confronted the heterodoxies of Mughal King Akbar.

Muhammad ibn 'Abdul-Wahhaab ﷺ: He successfully struggled against bid'ah and shirk in Arabian peninsula.

Imports of Philosophers - In the middle ages as the ummah prospered materially it begun to translate foreign books, Greek in particular, for the sake of acquiring worldly knowledge. Thus Muslims preserved and furthered the knowledge of natural science and mathematics of earlier civilisations. However, with it came their books on logic and philosophy. A section of the Muslims were influenced by the Greek philosophy. Later on ulama confronted these new imports. Shaykh Abdul Hamid Gazali ﷺ was foremost amongst those who learnt this philosophy and refuted it.

7.1.7 Succumbing to Worldly Desires

Man without the light of Islaam is lost, prey to base desires, heedless of his purpose in life. Sahaaba ﷺ, trained in the company of the best teacher, were alert to lure of worldly matters. Mu'adh ibn Jabal ﷺ says that when rasulullah ﷺ sent him to the Yemen, he ﷺ said [3]:

> *Beware of living in comfort and luxury, for the pious bondsmen of Allaah do not live in comfort and luxury.*

Rasulullah ﷺ is also reported to have said:

> *There is a trial and a temptation for every ummah. The trial and temptation of my ummah consists in wealth* [9].

> *The well-being of this ummah, in early times, was a consequence of their firm-faith and an indifference towards worldly attractions; its decadence and corruption will begin with miserliness and with entertaining inordinate hopes regarding the distant future* [4].

When material wealth increased during Khulafa ar-Rashidin, sahaaba ﷺ were worried that perhaps they were receiving the reward of aakhira in this world. However, in the latter days, people started to turn their attention to material gains. So when Muslims reached the zenith of its material progress, its spiritual decline was well under-way.

Unlike sahaaba ﷺ and their immediate successors, the ummah as a whole forgot its purpose. Consequently, the help of Allaah was not with them. Their degradation was so severe that they then made their material well-being the purpose of life. At this stage the "People of Thought" looked at the material advancement of other nations and advocated wholesale change in society in such a way that it allows the ummah to catch up or compete with them. The latter day Ottoman khilaafa represent this stage.

[3] Ahmad in *Mishkat al-Masabih*.
[4] Baihaqee. *Mishkat al-Masabih*.

If that was not enough then it seems the final stage was for the ummah to become nominal Muslims, like sheep in a herd but without any shepherd. They now act, think and feel like others. They would profess the kalima but their life would be in total contradiction to it. At this stage khilaafa was no more. With the introduction of modern technology the values, ideas and cultures of others started to penetrate every nook and corner of Muslim life throughout the world. Of course some regions at different stages survived this onslaught by the Will and Mercy of Allaah.

Modernists

The modernists "sought to reconcile Islamic faith and modern values such as constitutionalism, as well as cultural revival, nationalism, freedom of religious interpretation *, scientific investigation, modern-style education, women's rights, and a bundle of other themes… [223]."

The modernist ideology has succeeded in weakening the family ties in the East as well as the West; "Karl Marx in his Communist Manifesto (1848) advocated the elimination of the family entirely. This goal has, of course, been most successfully achieved in Soviet Russia and Communist China. In non-Communist countries the process is more subtle but no less effective. The major weapons employed against the family are: (i) industrialization, (ii) urbanization, (iii) the emancipation of women. Actually all three operate simultaneously and go hand in hand.…Every effort is made to lure women away from the home by making the role of housewife and mother as unattractive, unsatisfying and unrewarding as possible. This is accomplished by subtle propaganda of the mass-media belittling the traditional feminine role and glamorizing those women who compete in careers with men… [225]." The result - for example, in England in 2011, "Nearly half of 15-year-olds do not live with both parents" ◇ and millions of senior citizens living in solitude in elderly homes around the world.

In Muslim countries this movement gave birth to two offshoots: "…on one hand secularists who downplayed the importance of Islaam in the modern world, privileging nationalism, socialism, or other ideologies; on the other hand religious revivalists who espoused modern values (such as social equality, codified law, and mass education) but downplayed their modernity, privileging authenticity and divine mandates [223]."

They have not made any secret of their views in moulding Islaam to suit amoral and hedonistic societies - in their mesmerised mind only that is positive! In Pakistan, the official spokesman of monthly 'Fikr-o-Nazar' of the Institute of Islamic Research wrote:

> The entire life style of Pakistan will be changed after the completion of the fourth five-year plan. The rule of machine will prevail, and due to this family life will change, economy and social values will change, there will be changes in the relations between man and woman, and obviously, individual and collective thinking will be affected, and people will think more positively ⅄.

*They called their distortion research to further worldly progress and "meet the needs of our time", regardless of whether this will bring mercy or wrath of Allaah. So said Dr. Fazlur Rehman, Director of Islamic Research: The number of salaat was basically three got swept away in the flood of traditions reported in support of the number five (Monthly "Fikr-o-Nazar", vol:5). Among their fantastic interpretations of Qur'an are: Angels as water or electricity, Iblis as fantasy, Jinns as the savage people, Death is unconsciousness, disgrace or disbelief [69].

◇By Rosa Silverman, The Telegraph, 01 Nov 2012.

⅄ Fikr-o-Nazar p.733, Vol2.

These people are not interested in knowing the deen upon guidance of rasulullah ﷺ as desired by Allaah ﷻ - they are only interested in interpreting to make Qur'an and Sunnah sound as their heart desire. Unlike true mujaddids who made ijtihad to return to pure Islaam, "the Islamic modernist movement of the nineteenth and twentieth centuries" wanted to use ijtihad to reinterpret Islaam "to accommodate new ideas." So says Hasan at-Turabi:

> We have to revise our principles of Islamic fiqh, and in my view, a fresh sound review of the principle of fiqh begins with the Qur'an. It seems like we need a new tafseer - if you were to read the tafseer that are circulated amongst us, you will find them to be bound with incidents that occurred at the time when the tafseer was formulated. Every tafseer expresses the intellect of its time except the present time. We barely find a satisfying contemporary tafseer ▷.

It's not a new trend, Hasan at-Turabi has many peers in the history of Islaam. Concerning the hadeeth,

> *There is none born among the off-spring of Adam, but shaitaan touches it. A child therefore, cries loudly at the time of birth because of the touch of shaitaan, except Maryam and her child* [6].

Zamakhshari remarks,

> Allah alone knows the authenticity of this, for if this was true, then it would mean that shaitaan craves to seduce every new-born except Maryam and her son; so they are both sinless (*maṣoom*), and similarly whosoever fits their description…The beginning of the cry from the touch is a representation of his craving…The reality of the touch is not as people think. No. If shaitaan was to control people then the world would have been full of cries… ⋆.

In Egypt, Shaykh Muhammad Abduh was so convinced of the supremacy of the physical and social sciences as interpreted by the leading Western philosophers of his day that he found Darwin's theory of evolution even in the Qur'an! Similarly, when Shaykh Khalid Muhammad Khalid published his book, "From Here We Start" it was banned by the ulama of al-Azhar because of its heretical content. Yet when the ban was lifted this book became a "Best-seller" as it claims the changes he advocated are based upon Islamic principles [225]!

To get an idea of what all this mean lets look at Ziya Gokalp's pet project which was about reforming Islaam into a "modernized" and "scientific" religion. Four years after his death, in 1928, the new "Faculty of Divinity" at the University of Istanbul published a report with recommendations to the Ministry of Education. It recommended among other things; the introduction into the masjid of pews and cloakrooms, that worshippers pray with their shoes on, Turkish as the language of worship and the abolition of Arabic, the elimination of the prostrations in salaat, and in order to make worship in the masjid "beautiful", "inspiring" and "spiritual", the masjid needs trained musicians and musical instruments. "The need is urgent for modern, Western sacred instrumental music in the masjid [225, 224]."

May Allaah ﷻ save us from such intellectual degeneration and give us the true understanding and strength to live and die the way pleasing to Him.

▷ Tajdeed al-Fikr al-Islami p.25-26. Quoted from [375].

⋆ Tafseer al-Kashshaf (1/385-386). Quoted from [375].

7.2 Spread of Islaam

By the time rasulullah ﷺ left this world, Islaam spread throughout the Arabian peninsula. People entered in large groups in a very short time and so the vast majority were Muslims. It was the people from the latter group who refused to follow some of the commands of Allaah or became apostate, with whom Abu Bakr ؓ dealt decisively. During khilaafa of 'Umar ؓ, Muslims conquered vast territories in the middle-east. Within a hundred years, the Umayyads were ruling an empire that extended from Spain in the west to the steppes of central Asia in the east. Never before had an empire of its size been built so rapidly. One historian thus observes:

> If someone in the first third of the seventh Christian century had the audacity to prophesy that within a decade some unheralded, unforeseen power from the hitherto barbarians and little known land of Arabia was to make its appearance, hurl against the only two powers of the age, fall heir to the one - the Sassanids, and strip the other, the Byzantine, of its fairest provinces, he would undoubtedly be declared a lunatic. Yet that was what happened [373].

However, the speed of conversion to Islaam did not match the speed of empire building. The non-Muslim population often played a big role in administration due to their skills and influence while keeping their beliefs and customs. In these new regions, Islaam remained a minority religion for quite some time, often for centuries. Despite their ability to conquer new territories, the Muslim rulers' influence in conversion was limited though they provided the vital stability and security needed for peaceful propagation of Islaam. While in some places Islaam was embraced by the majority population slowly in other places it disappeared. In the early days of Islaam, the process was similar in many parts of Asia, Europe and Africa. Also, da'wah and migration due to war [۴] and economic reasons played an important role in propagation of Islaam throughout the world.

Islaam spread in times of weakness just as well and even in the absence of strong centralised government. In these conditions Muslim traders, travelling sufi preachers, scholars, lawyers, and artisans were instrumental in the spread of Islaam in the newly conquered cities and tribal communities.

7.2.1 Middle-East

Once Abu Bakr ؓ finished fighting the apostates he turned his attention to beyond Arabian peninsula. He had already sent the army of Usama and Muthanna bin Haritha ؓ [۳] to the borders of Byzantine and Persia respectively who acted more as raiding parties than conquerors. These two empires have been around for centuries. The sideshows at the periphery of the empires were necessary as the Jews and hypocrites who were turned out of Madeenah were constantly sending messages to the Persians and Romans to attack Muslims. With Najd and Yamamah under full control, Abu Bakr ؓ was ready to expand the

[۴] Muslims had to leave their homeland because of persecution, foreign invasion and civil-wars since the early days of Islaam and this condition remains unabated.

[۳] He had reclaimed Bahrain from the apostasy of Ridda.

boundary of his khilaafa, setting the tone of what was yet to come. For the first time Arabia had risen, a polity united in faith, wielding courage, power and influence.

Abu Bakr ﷺ thus guided the Muslim community through its most testing time to spreading the deen of Allaah to the wider world with unparalleled conviction, determination and firmness immediately after the departure of rasulullah ﷺ. He at the same time ensured that the Islamic ethos of warfare are fully observed. He used to instruct his commanders strictly to leave fruit trees or grain fields alone. Similarly they were to leave alone religious people and their buildings intact. Only those unbelievers who did not embrace Islaam or refused to pay tribute were to be fought.

Opening of Syria

Al-Sham (Greater Syria) is a vast land with an abundance of blessings between the river Euphrates and Egypt, and from the mountains of Tai' to the Mediterranean. It was the birthplace of countless prophets and a place of sacred revelations. Syria remained at the centre of Christianity until Muslim Arab conquest of 635c. It was a welcome liberation from Byzantine rule, under which it was subjugated since 324c. Narrated by Zaid ibn Thabit ﷺ:

> When we were with rasulullah ﷺ writing down the Qur'an on animal skins, he said, "*Blessed be al-Sham.*"
> They said, "Rasulullah, why is it blessed?"
> He replied, "*Because the angels of Allaah spread their wings over it.*" ؋

؋ Narrated by Ibn abi Shaibah, Imaam Ahmad and al-Tirmidhi [207].

The military operations in the north of Arabia caused the Persians to loose courage to attack Madeenah. Their famous commander and governor of Hafir, a Persian province in Iraq, has already met his death in a dual at the hand of Khalid ﷺ in the battle of Dhat-us-Salasil ° [186]. By this time Muslims won more than a dozen battles with Persia and lost none while Khalid ﷺ became renown for his awe-inspiring qualities in battle.

Abu Bakr ﷺ instructed Khalid ﷺ to deal with Syrians. Having heard of Muslim presence in the borders, Heraclius incited local tribes and fight under Mahan, a well-known Roman general. But when they suffered defeat, Heraclius himself left Constantinople with a huge army to avenge the defeat. At this latest development Abu Bakr ﷺ sent Ikrimah ﷺ with a detachment to assist Khalid ﷺ. He was followed by Amr ibn al-Aas ﷺ to help Khalid ﷺ in route to Palestine. There were two further detachment: Yazid bin Abu Sufiyan ﷺ with instructions to invade Damascus and Abu Ubaydah bin al-Jarrah ﷺ to attack Hims. Later on there was yet another detachment headed by Surahbil bin Hasanah ﷺ when he finished his campaign in Iraq. He was to attack from the side of Jordan.

When all four detachments crossed into Syria, Heraclius split his army of two hundred and forty thousand into four groups. Their manpower was incredible compared to only thirty thousand Muslims. Initially Muslim generals were instructed to keep close contact with each other. Finally Abu Bakr ﷺ took the decision to face the enemy jointly at Yarmuk (Hieromax). Khalid ﷺ was further instructed to lead as supreme commander and leave Muthanna ﷺ in charge of Iraq with half of his troops, a mare ten thousand [186].

In the battle of Yarmuk, which took place in 13H/639C, Khalid ﷺ had in total about forty to forty six thousand Muslims whom he split into small squads headed by separate commanders. In the battlefield the Roman general Jurjah bin Budhiyah wished to know about Islaam and Khalid told so. He embraced Islaam and fought gallantly before he fell shaheed. The battle lasted morning till evening. Miqdad ﷺ was reciting soorah al-Anfal in the midst of Muslims. In this battle Hind, the mother of Mu'awiya ibn-abi-Sufyan, repeatedly exclaimed, "Cut the arms of these 'uncircumcised', with your swords *!" The Romans lost heart, and begun to retreat. The pursuing Muslims forced them into the river and the rest fled for their lives leaving behind thousands of dead soldiers. Dejected and embarrassed, Heraclius stressed the need to strengthen forts of Damascus and Hims and departed to an unknown place.

Meanwhile in the beginning of Jumada al-Ukhra, Abu Bakr ﷺ caught a fever which lasted more than two weeks and then he passed away leaving behind 'Umar ﷺ as khalifa. Of the services 'Umar ﷺ had done immediately were:

- Replacing Khalid bin Walid ﷺ by Abu Ubaydah bin al-Jarrah ﷺ ◇.
- Sending Ya'la bin Umayyah ﷺ to Yemen and tell the Christians of Najran to emigrate to Syria where more fertile land and facilities will be provided to them.

°So called because the Persian army had chained themselves either to win or die.

*Al-Baladhuri.

◇Khalid ﷺ was a warrior of the very highest calibre, who never lost a battle in his military career and rasulullah ﷺ called him "*One of the Sword from the Swords of Allaah*." However, Abu Ubaydah ﷺ consulted him in every mashwara. It is said that 'Umar ﷺ was apprehensive about lack of caution from the part of Khalid ﷺ and he wanted somebody who was more of a statesman and of broader vision.

Muslims laid siege to Damascus. It dragged on for six months. Muslims successfully thwarted all help sent by Heraclius. When the inhabitants lost all hope of support from Byzantines, the Damascenes negotiated their capitulation. There were disagreements as to whether the city was seized peacefully or conquered by force. However, Abu Ubaydah ﷺ put an end to it by accepting what has been agreed with Khalid ﷺ:

> Khalid bin Walid has made concessions for the people of Damascus that they will be granted peace on the entry of the Islamic army into Damascus and their lives, properties and churches would remain safe and intact. Moreover, neither fortifications of the city nor the houses will be demolished nor any member of the Islamic force will be allowed to reside in any house. The Muslims and their khalifa will practice nothing but good to the people of Damascus while they keep paying the jiziyah [186].

Yazid bin Abu Sufiyan ﷺ became the first governor of Damascus. Muslims went on to defeat Byzantines in other cities such as Fihl $^{c.}$ 639, Baisan, Said, Irqah and Beirut.

There was one instance when Muslims received the intelligence that Heraclius mounted a huge army that they ever gathered against any enemy before Muslims. Their aim was to recapture Homs. After much consultation Abu 'Ubaydah ﷺ ordered the Muslim to withdraw to Damascus. He ordered Habeeb ibn Maslamah to return all jizya collected from the residents of Homs [ﻉ]. The people of Homs begun to say:

> May Allaah bring you back to us, and may Allaah curse the Byzantines who used to rule over us. By Allaah, they would not have returned anything to us, rather the would have confiscated it and taken away whatever they could of our wealth. Your rule and justice are dearer to us than the oppression that we used to suffer.

Abu Ubaydah ﷺ sent a letter to 'Umar ﷺ for further instructions. 'Umar ﷺ then wrote to Sa'd ibn Abi Waqqas ﷺ to send al-Qa'qa ibn 'Amr ﷺ with some troops in aid. He ordered for Suhayl ibn Adiyy with troops to al-Jazeerah (Mesopotemia) who incited the Byzantines against the people of Homs. Consequently, the support from Jazeerah melted away. Then Abu Ubaydah ﷺ consulted Khalid bin Walid ﷺ, who suggested an all out attack on the Byzantines and Allaah again gave the Muslims victory. The army of al-Qa'qa from Kufah reached Homs three days later but 'Umar ﷺ ordered that they receive a share in the booty. Suhayl ﷺ marched on to al-Jaseerah and laid seize to ar-Raqqah. Sa'd ﷺ reinforced him with the army of al-Qa'qa and other troops under the leadership of 'Iyad ibn Ganam. Together they conquered cities after cities. The conquest of al-Jazeerah completed in 17H [235].

Both the tolerance of different religious observances and jizya worked in favour of Muslims in these new territories. Christians of Syria were free from persecution from Byzantines. Muslim tolerance meant Greek Orthodox, Syrian Monophysites, Copts, and Nestorian Christians did not have to fight over each other for supremacy due to their theological differences.

[ﻉ] In a different narration it is said that Saad ibn Waqqas ﷺ conquered Homs. But he was ordered to leave and go to another city, before he left, he returned the taxes back to the Christian saying: "We collected this money in return for your protection. But now we are leaving and we cannot protect you anymore, so we cannot protect you any more, so we are returning it." Amazed at this honesty and justice, many said: "No one has ever treated us like this, neither the Romans nor the Persian." Many converted to Islaam as a result.

Even though 'Umar ﷺ appointed governors, existing administrative apparatus was retained whenever possible. In fact, for fifty years, Greek remained the chancery language of Syria, Egypt, and Palestine, while Pahlavi, the chancery language of the Sassanians, continued to be used in Mesopotamia and Persia.

Conquest of Jerusalem, al-Quds

After the battle of Yarmuk, the Byzantine reach was confined only over Jerusalem and Qaisariya. While Muslims troops were winning victories in Antioch, Mu'awiya bin Abu Sufiyan ﷺ headed for Qaisariyah as per the khalifa's order. After a very heavy toll of Christians the city fell to Muslims. Heraclius then ordered Artabun to defend Ajnadain. Amr ibn al-Aas ﷺ led the Muslims against Artabun. The resulting battle was akin to Yarmuk. Artabun fled to Jerusalem and the city fell to Muslims.

After conquering many Palestinian cities such as Gaza, Nablus and Ludd, Amr al-Aas ﷺ laid seize to Jerusalem in 16H/637C. Al-Quds remained a prime target as its the third holiest city in Islaam. Abu Ubaydah ﷺ then turned his attention to Jerusalem. The arrival of Abu Ubaydah ﷺ disheartened the Christians and they realised they had to negotiate a peaceful settlement, the easy terms of the Muslims only encouraged that. Nevertheless, the siege of Jerusalem lasted many months.

Eventually, when the people of Jerusalem came to negotiate, they refused to surrender to Abu Ubaydah ﷺ, who was the leader of the Muslim armies, and demanded that the one with whom they would hold peace truce, and open the gates of the city to, be 'Umar bin al-Khattab ﷺ. Abu Ubaydah ﷺ wrote to 'Umar ﷺ, who then consulted the senior sahaaba ﷺ.

'Umar ﷺ proceeded to Jerusalem accompanied only by one slave. Between them they had to share only one camel which they rode in turn and a bag full of barley meal [227]. As they neared Jabia, where the Muslim Commanders met 'Umar ﷺ, it was the turn of the slave to ride. The slave wanted 'Umar ﷺ to ride the animal, but 'Umar ﷺ refused. The people were shocked to see the slave riding the camel and the khalifa walking on foot [234].

Unlike Abu Ubaydah ﷺ, who was dressed in coarse garments, Yazid bin Abu Sufiyan, Khalid bin Walid ﷺ and some other commanders were dressed in fine clothes. 'Umar ﷺ expressed his displeasure at their gaudy dress. In a feat of rage he remarked: Within the short span of two years have you fallen into Persian habits [227]?

Abu Ubaydah ﷺ explained in detail the situation in Syria, and recalled the grace of Allaah shown to the Muslims in overthrowing the mighty Byzantine power. As 'Umar ﷺ saw the green fields, orchards and lofty buildings of Syria he was deeply moved and he recited from the Holy Qur'an [234]:

كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟
فِيهَا فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾

How many of gardens and springs that they left behind, And green crops and goodly places. And comforts of life wherein they used to take delight! Thus (it was)! And We made other people inherit them. |44:25-8|

When 'Umar ﷺ came to Syria, he said to Abu 'Ubaydah ﷺ: "Let us go to your house." He said, "What will you do at my house? All you will do is weep for me!" He entered the house and did not see anything. He said, "Where is your furniture? I do not see anything but a saddle, a plate and a waterskin, and you are the governor! Do you have any food?" Abu Ubaydah ﷺ went to a basket and took out some pieces of bread. 'Umar ﷺ wept and Abu Ubaydah ﷺ said to him, "I told you that you would weep for me, O' Ameer-ul-mu'mineen. Whatever gets you to your destination is enough." 'Umar ﷺ said, "This world has changed us all except you, 0' Abu 'Ubaydah [451]."

'Umar ﷺ gave a speech in the military camp of al-Jabiyah on the Golan Heights:

> Rasulullah ﷺ stood as I am standing now and said,
> *Be kind to my sahaaba, then those who come after them, then those who come after them. Then there will come people who will swear an oath before being asked to do so, and will give testimony before being asked to do so. Whoever among you would like to attain the centre of jannah, let him adhere to the Jama'ah, for the shaitaan is with one, but he is further away from two. No man is alone with woman but the shaitaan is the third one present. Whoever among you feels happy when he does a good deed and feels bad when he does a bad deed is a believer* [12].

When 'Umar ﷺ was ready to meet the Christian patriarch Sophronius to receive the keys someone suggested him to change his clothes as he was dressed in coarse garment with numerous patches on it. He remarked: "Allaah has honoured us with Islaam, if we seek honour elsewhere, we will be humiliated." A treaty was documented between the nobles of the city with the khalifa at Jabiah:

> This is the security which 'Umar, the servant of Allaah, Ameer-ul-mu'mineen, grants to the people of Aelia. He grants to all, whether sick or sound, security for their lives, their possessions, their churches and their crosses, and for all that concerns their religion. Their churches shall not be changed into dwelling places, nor destroyed, neither shall they nor their appurtenances be in any way diminished, nor the crosses of the inhabitants nor aught of their possessions, nor shall any constraint be put upon them in the matter of their faith, nor shall any one of them be harmed [194].

'Umar ﷺ prayed in al-Masjid al-Aqsa. He asked Ka'b, "Where do you think I should pray?" He said, "If I were you, I would pray behind the Rock, then all of Jerusalem will be before you." 'Umar ﷺ said, "This is like the Jewish way. No, I will pray where the Messenger of Allaah prayed." So he went forward towards the qibla and prayed. Then he spread his cloak and cleared away the garbage on the rock with his cloak, and the people joined him in clearing.

Under the Emperors of Constantinople, their subjects in Asia and Africa used to pay excessive and complicated forms of taxes. But Jizya was a simple well-defined tribute of far less amount, in some places only half of the previously charged as tax. 'Umar ﷺ appointed Amr bin al-Aas ﷺ as its governor. Khalifa Uthman bin 'Affan ﷺ put Palestine in charge of Mu'awiya bin Abi Sufiyan ﷺ, who was the governor of Syria then.

Destruction of Sassanian Empire

When fort of Nujair, the last stronghold of apostasy fell, Abu Bakr ﷺ wrote to Khalid bin Walid ﷺ, who was still at Yamamah thus [233]:

> Proceed to Iraq. Start operations in the region of Uballa. Fight the Persians and the people who inhabit their land. Your objective is Hira.

After winning a series of battles Khalid bin Walid ﷺ marched on to lay siege to Hirah. He gave the people of Hira three choice: either

- accept Islaam,
- agree to pay the jizya or
- fight.

Khalid ﷺ wrote to the Persians warning them if they did not become Muslims or pay jizya, he would come upon them with men who love death as much as they love life or wine. When the siege drew long and the citizens were tired of it, Chosroes Ardsher died and his army and generals fled, their chief appeared before the Muslim commander. Khalid ﷺ imposed an annual tribute upon them. He sent letters to surrounding tribes to either accept Islaam or pay jizya [186]:

> All praise is due to Allaah, Who created chaos in your system, and slackened your hypocrisy and broke your unity. Had we not invaded your country, it would have been disastrous for you. Now it is better for you to obey us and we shall leave your territory and go somewhere else. If you refuse to obey us, you will come across such people who love death as you love life.

Khalid ﷺ then marched on to conquer Anbar, Ain-ut-Tamr and then went to assist Iyad bin Ghanam at Dumat-ul-Jandal. Iyad was sent by Abu Bakr ﷺ to upper Iraq at the same time. Iyad eventually prevailed over the Christians there. Khalid ﷺ won few other battles before called to serve in Syria.

Muslims resumed their onslaught against the Persians after the conquest of Damascus. In the very first week Umar ﷺ became khalifa, he despatched Muthanna bin Haritha, Sa'd bin Ubaid, Sulait bin Qais ﷺ and the chief of the Iraqi forces, Abu Ubaid bin Mas'ud ﷺ. The latter took a month longer collecting men en route. In the mean time, Rustam, the governor of Khurasan, made massive military preparations and roused all Iraqi chiefs against the Muslims.

From his position at Mada'in, Rustam sent one army against Muthanna at Hira, and another large army under Narsi to Kaskar and a third entrusted to Jaban towards Euphrates. Muslims defeated the enemy at Kaskar and took a large number as captives. In order to avenge their defeat Rustam then sent Bihman with a huge army including three hundred combat elephants. The two sides built a bridge at Marwahah over Euphrates. The Muslim army was ill prepared for this as their horses begun to flee in terror due to elephants. Muslims started fighting on foot and made heroic assaults on elephants. About six thousand Muslims martyred including Abu Ubaid bin Mas'ud ﷺ. The death toll amongst the enemy was similar.

Following the losses the Muslims prepared a large army and fought the Battle of Buwaib in Ramadan 13H. This time the Persian commander Mehran Hamadani was killed in the battlefield and the Muslims won a victory. Only one hundred Muslims martyred. According to Ibn Kaldun about one hundred thousand Persian fighters were killed. This large-scale losses caused tremendous clamour in the imperial court. The woman on Persian throne was immediately deposed and Yezdgird, a youth was installed on the throne.

When 'Umar ﷺ learned of these new development in the months of Dhul-Qa'dah he ordered Muthanna to bring troops towards the frontiers of Arabia, and summoned various governors and tribes to gather troops. So when 'Umar ﷺ came back from hajj the suburbs of Madeenah was teeming with troops. He left Ali ﷺ in Madeenah in charge and himself led the army to face the Persians. Although Muslims army was filled with confidence and enthusiasm some senior sahaaba did like the fact the Ameer-ul-mu'mineen is leading. Consequently, a general mashwara of war took place at Sirar. After much debate the council unanimously agreed that Sa'd ibn Abi Waqqas ﷺ, the maternal uncle of the Holy Prophet, should lead the army.

The army of Sa'd ﷺ had between twenty and thirty thousand Muslims including three hundred sahaaba who were present during the pledge of Ridwan and seventy sahaaba who participated in the battle of Badr. As the army left Madeenah, 'Umar ﷺ gave the following instructions to Sa'd ibn Abi Waqqas ﷺ:

> Allaah does not repel evil with evil, but He repels evil with good. All men, high and low are equal with Him. Allaah's favour can only be won through devotion to His service. Remember that the Sunnah of the Prophet is the only proper way of doing anything. You are going on a momentous mission which you can only discharge by following the Truth. Inculcate good habits in yourselves and in your companions [392].

'Umar ﷺ directed Sa'd ﷺ to proceed towards Qadisiyah keeping plains of Persia in front and hills of Arabia in the rear. On the way the Muslims confiscated war arsenal from Persian stores in Udhaib. Muslims waited for about two months in Qadisiyah waiting for the Persian army. Meanwhile pressure was mounting on Yezdgard to call Rustam to do deal with the Muslim army.

Finally, Rustam left Mada'in and mastered an army of one hundred and eighty thousand man armed to the teeth. Sa'd ﷺ informed the khalifa about the latest development. 'Umar ﷺ wrote back not to fear the least from the great multitude of the enemy and keep fear in Allaah the Almighty alone and seek His help. He was also told to despatch a da'wah mission to Yezdigird. Sa'd ibn Abi Waqqas ﷺ selected for the this mission men who were known for their sagacity, eloquence, imposing stature and valour. It included Nu'man bin Muqarrin, Qais bin Zurarah, Asha'th bin Qais, Asim bin Amr, Mughirah bin Shu'bah and Adi bin Suhail ﷺ.

After exchange of some hot words, Qais bin Zurarah rose to invite Yezdigird to Islaam, else pay jizya or fight. In a fit of rage Yezdigird asked his servant to bring a bucket of soil and put on the chief of the delegation and to turn them away from Mada'in in that state saying, "Rustam will shortly go to bury you all in the trenches of Qadisiyah."

Asim immediately galloped to Sa'd bin abi Waqqas ﷺ and said: "Accept my congratulations, for the enemy has voluntarily surrendered the earth of his territory to us [186]."

Contrary to the demands of Persian Empire, Rustam sent emissary to Sa'd ﷺ asking to discuss the situation with a Muslim representative. Sa'd ﷺ sent Rab'i bin Amir ﷺ. Without getting distracted by the splendour and pomp Rab'i ﷺ went right up to the richly carpeted floor and dismounted from his horse. He then walked upto Rustam supported by his sphere, which was piercing the carpet, cutting and making holes and sat by him. The courtiers wanted to pull him down. He then addressed them, "I have come on invitation and not of my own. Our religion strictly forbids anybody sitting like God and the rest standing before him with hands folded." At this the courtiers wanted to handle him, but Rustam intervened and told them to leave the envoy alone.

On second thought Rab'i ﷺ dismounted from the throne, slit a portion of the carpet with his dagger and sat on the earth and addressed Rustam: "We are not at all in need of your carpet. The earth spread by Allaah the Almighty is enough for us." Through an interpreter Rustam asked the object of waging this war. Rab'i ﷺ replied,

> We intend to bring the slaves of Allaah the Almighty to the expanse of the next world from the narrowness of this world and promote justice and Islaam in place of atrocities and false religions. Anyone who adopts justice and Islaam will find us non-interfering in regard to his wealth, property and country. But we shall fight whoever stands in our way until we go either to paradise or attain victory. If you seek to pay the jizya, we shall accept it and will cease to go against you and you will find us standing by you if and when you need us for the safety of your life and property [186].

After exchange of some more hot words Rab'i ﷺ returned. Upon further requests two more sahaaba went to meet Rustam. Battles started soon after in 14H/637C. After three days of intense battle Allaah gave Muslims victory. Rustam, Jalinus and except a few all thirty thousand of the enemy cavaliers were killed. About six thousand Muslims were martyred. Muslims stayed in Qadisiyah for two months and then pursued their enemy who were re-grouping. Then the cities of Babylon and Kutha ▷ and Bahurasir fell.

Sa'd ﷺ rushed to capture the capital, Mada'in, which was situated on the east bank of river Tigris. The river stood as a barrier; the fleeing Persians destroyed all the bridges along the river. On top of that the river was deep and flowing fast. Sa'd ﷺ consulted his generals. The following morning he ordered the the Muslims to advance into the river. Sa'd ﷺ mounted on his horse and charged into the river with sixty horsemen. He is recorded as having said, "Allaah made a way for Musa and his people through the Red Sea, He will surely help those who are following His final Prophet and Messenger Muhammad [392]."

Sa'd ﷺ had already appointed six hundred archers on a nearby hill. When Muslims were half-way into the river, the Persian archers begun to shower arrows but in vain. The entire army crossed as if they walked on dry ground. The news of Muslims crossing the river made Yezdigird took to flight with his treasures.

▷ Nimrod is said to have imprisoned Ibrahim ﷺ in a dungeon in Kutha. Sa'd ﷺ paid a visit to this sanctuary.

Muslims begun to enter the city from many directions. Sa'd ﷺ stepped in the White Place reciting the verses of the Qur'an:

كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟
فِيهَا فَٰكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾

How many of gardens and springs that they left behind, And green crops and goodly places. And comforts of life wherein they used to take delight! Thus (it was)! And We made other people inherit them. |44:25-8|

He offered eight rakat of salaat-ul-fath (victory prayer). The Muslims also offered the jumah salaat in the palace of Kisra. They found swords of monarchs of the Empires of China, Rome and India and many antiques handed down over many centuries, for which Persians were so proud of. The fall of Mada'in is followed by fall of Jalula. As usual one-fifth of the spoils of war were brought to Mada'in. When 'Umar ﷺ saw the heaps of precious stones, tears welled down his cheek. Abdur-Rahman bin Auf ﷺ asked him, "Why do you weep instead of thanks?" 'Umar Faruq ﷺ replied, "Where riches appear, envy and jealousy are bound to follow in their wake."

Yezdgird fled from place to place until he settled down in Merv, a city in Khorasan. As Muslim pursued more and more territories and particularly when Ahwaz was destroyed and Hurmuzan was captured and taken to Madeenah, Yezdgird started huge military preparations, drumming up support from neighbouring provinces for a final showdown. Tabaristan, Jurjan, Khurasan Isfahan, Hamadan and Sindh rose in great fervour against the Muslims. Yezdgird sent one-hundred and fifty thousand man to Nahawand. Hearing this 'Umar ﷺ initially wanted to lead the army himself to face the enemy. However, upon consultation he decided to send Nu'man bin Muqarrin ﷺ as supreme commander.

The battle of Nahawand took place in 21H/642C. Muslim troops numbering only thirty thousand was far less than the Yezdegird's confederation. After three days of intense fighting Allaah gave victory which became known as 'The Victory of Victories'. Unlike the defeat of the Byzantine Empire, Sassanian defeat led to a complete destruction of their empire as predicted by rasulullah ﷺ.

Narrated by Adi bin Haatim ﷺ:

> While I was in the city of the Prophet, a man came and complained to him of destitution and poverty. Then another man came and complained of robbery.
> The Prophet said, "*Adi! Have you been to al-Hira?*"
> I said, "I haven't been to it, but I was informed about it."
> He said, "*If you should live for a long time, you will certainly see that a lady in a Howdah travelling from al-Hira will perform the tawaf of the Ka'bah, fearing none but Allaah.*"
> I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?"
>
> The Prophet further said. "*If you should live long, the treasures of Khosrau will be opened.*"
> I asked, "You mean Khosrau, son of Hurmuz?"
> He said, "*Khosrau, son of Hurmuz; and if you should live long, you will see that one will*

carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him.
*And any of you, when meeting Allaah, will meet Him without needing an interpreter between him and Allaah to interpret for him, and Allaah will say to him: '**Didn't I send a messenger to teach you?**' He will say: 'Yes.' Allaah will say: '**Didn't I give you wealth and do you favours?**' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.*"

…I heard the Prophet saying, "*Save yourself from the Fire even with half a date and if you do not find a half date, then with a good pleasant word.*"

(later on) I saw a lady in a Howdah travelling from al-Hira till she performed the tawaf of the Ka'bah, fearing none but Allaah. And I was one of those who opened the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abu-l-Qasim had said: "*A person will come out with a handful of gold…etc* [6]."

Opening of North Africa

When 'Umar ﷺ came to Jerusalem, 'Amr ibn al-Aas ﷺ, who used to trade in Egypt before Islaam proposed to him for permission to advance on Egypt. The people of Egypt were already fed up with Byzantine rule, lived in poverty, suffering from high taxes and deprived from much of the blessings and harvest. After some convincing 'Umar ﷺ approved 'Amr's plan saying to him "March forth, for I have asked Allaah's guidance regarding this issue. My message will reach you soon, Allaah willing. If you receive a message from me in which I order you to turn away from Egypt before entering it or any of its lands, you have to obey the order and discontinue the march. If you enter it before you receive my message, go ahead and seek Allaah's aid and pray to Him to grant you victory." Although 'Umar's messenger reached him in Rafah, 'Amr only summoned him after reaching Arish. As they were in Egypt they went on to easily conquered Arish [207].

'Amr ibn al-Aas ﷺ invaded Egypt in 19H/639C and fought the Byzantines in the city of al-Farama which fell after a month. When he laid seize to the major fortress known as Babylon. 'Umar ﷺ reinforced him with four thousand men. At the head of each thousand was a distinguished warrior. They were al-Zubayr ibn al-'Awwam, al-Miqdad ibn 'Amr, 'Ubaydah ibn al-Samit and Muslimah ibn Mukhlid ﷺ. In his message to 'Amr ﷺ, 'Umar ﷺ said, "You had better know that you have twelve thousand soldiers and these twelve thousand will not be defeated because of their small number [207]." Then he besieged the major fortress known as Babylon for seven months before it surrendered on Easter Monday, 22 Raby' al-Thaany 20H/641C. The Emperor Heraclius had died, whilst the siege was in progress.

Subsequently, many fortresses between Babylon and Alexandria fell *. Alexandria, the ancient centre of learning and commerce, itself opened its gates after a seize lasting for fourteen months with a treaty in 20H/641C. For not leaving an adequate garrison, it was briefly lost and the Muslims had to reconquer the metropolis couple of years later.

*Much later, in the year 31H/651C Constantine sent a fleet of 500 ships to invade Alexandria. The Muslims got ready to beat back the enemy - Mu'awiya ﷺ the governor of Syria and 'Abdullah bin Sarah from North Africa advanced with their fleets and faced the Romans in the mid sea. That was the first big naval battle in the history of Islaam and the victory there confirmed Muslims' superiority at sea.

'Amr ibn al-Aas ﷺ consulted his companions and made Fustat (Cairo), as the seat of his government, a place where forty thousand Jews used to live. He made further expeditions against Tripoli but 'Umar ﷺ ordered him not to advance any further west. Khalifa Uthman ﷺ relieved Amr ﷺ from governing Egypt [ؤ].

During the khilaafa of Uthman bin 'Affan ﷺ, Abdullah bin Sa'd took permission to invade Africa [ء]. He marched at the head of ten thousand troops. The chiefs of Barqah agreed to pay jizya. Then he headed for Tripoli and fresh reinforcements joined them from Madeenah. It included such noble sahaaba as Abdullah bin Umar, Abdullah bin 'Abbas, Amr bin al-Aas, Hasan bin Ali, Husayn bin Ali, and ibn Ja'far ﷺ [186, 207]. Tripoli was captured in 22H/643C soon after the Muslims laid seize to it.

The King of Africa, Jurjir (Gregory), who was a vassal of Caesar, heard of Muslim advancement and prepared an army of one hundred and twenty thousand. The two armies met few miles outside his capital Subaitilah. A fierce battle begun when Jurjir refused to accept Islaam or pay jizya. The news about the conflict was cut for some time and then Uthman ﷺ sent another enforcement headed by Abdullah bin Zubayr ﷺ.

When Abdullah ibn al-Zubayr ﷺ arrived, he enquired to see 'Abdullah ibn Sa'd. It was said, "He heard the King's crier say that the one who kills 'Abdullah ibn Sa'd will get a hundred thousand dinars and marry the king's daughter, so he is worried about himself." 'Abdullah ibn al-Zubayr ﷺ went to 'Abdullah ibn Sa'd in his tent and said, "Order an announcement to be made: He who brings me the head of Jurjir will be given a hundred thousand dinars and will be married to his daughter and will rule his land." So he did that, and king Jurjir was more afraid than 'Abdullah ibn Abi as-Sarh [ؤ] [207]." In one afternoon Ibn Zubayr ﷺ with few other brave Muslims went to the enemy camp and fought them until Ibn Zubayr ﷺ put Jurjir to sword. The following day the Muslims stormed the capital. Abdullah bin Sa'd then returned to Egypt after spending more than a year in conquering Africa.

Mu'awiya ibn Abi Sufiyan ﷺ persuaded Uthman ﷺ to let him organize a navy. These war fleets challenged the long-standing Byzantine mastery of the Mediterranean. The rise of Muslim naval supremacy opened the way to further Muslim conquests in the Mediterranean islands. Muslim warriors and sailors dominated much of the Mediterranean, conquering key islands, such as Crete (53H/672C), Sicily, and Sardinia much later.

Cyprus was raided in 27H/649C, and the Muslim navy won a decisive victory over the Byzantines in 34H/655C at the Battle of the Masts (Dhat al-Sawari) and obliged them to pay tribute [236]. This expedition included Mu'awiya, Abu Dharr Ghifari [°], Abu Darda, Ubay-

[ؤ] 'Amr ibn al-Aas ﷺ retired in Palestine where he died in 43H/664C, reaching a venerable age of over eighty.

[ء] The northern part of the continent used to be considered a country.

[ؤ] 'Abdullah ibn Sa'd ibn Abi as-Sarh was the foster brother of Uthman ﷺ and a co-founder of Muslim Navy.

[°] This was before Abu Dharr Ghifari ﷺ had disagreement with Mu'awiya ﷺ over the meaning of the ayat:

وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ
فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

And those who hoard up gold and silver and spend them not in the way of Allaah, announce unto them a painful torment. |9:34|

Under the instruction of khalifa Uthman ﷺ, Abu Dharr ﷺ was sent to Madeenah. There he propagated the same interpretation, and so eventually he settled in Rabadhah, a village three days journey from Madeenah [186].

dah bin Sami and his wife Umm Haram ﷺ [237]. After the victory in Cyprus in 28H/649C, Mu'awiya ﷺ sailed to Rhodes to occupy it in 33H/654C [240]. Rhodes fell to Muslims after a decisive battle. These islands served as bases for annual seaborne attacks on Constantinople from 54H/674C to 58H/678C.

In the year 50H/670C, Mu'awiyah ibn Abi Sufyan ﷺ sent 'Uqbah bin Nafi' ﷺ to North Africa as governor of Ifriqiyyah. 'Uqbah ﷺ founded the city of al-Qayrawan in Tunisia. He was looking for a place where the Muslim army, their families and properties would be safe from any revolt by the natives of the country. The place of al-Qayrawan was a muddy place, a habitation of various beasts of prey (lions, tigers, leopards, etc.) and snakes and others, etc. So he invoked Allaah ﷻ, and when his invocation was answered he said:

> O snakes and wild beasts of prey! We are the companions of Allaah's Messenger. Go away from us as we are landing here, and afterwards if we found any we will kill you [238].

By the grace of Allaah the animals and snakes carried away their offspring and the people saw that. The natives saw this and as a result a great number of natives embraced Islaam. In the year 63H/683C with the support of Berber contingents, Uqbah bin Nafi fought the Byzantine forces and advanced towards Tangier. Having reached the coasts, galloping into the Atlantic Ocean he brandished his sword. "If there were more lands left to conquer I would do so in the name of Allaah," he cried to the heavens. On his return journey he was separated from the main body of the troops and was ambushed in a place which grew as a village called Sidi. His successor Zuhair bin Qays al-Balawi defeated his enemies and killed the Berber king.

Although the Berbers of North Africa, resisted Arab rule they embraced Islaam willingly, and later joined Musa ibn Nusayr and his general, Tariq ibn Ziyad, when they crossed the Strait of Gibraltar to Spain. The conquest of North Africa also enabled the Muslims to conquer Sicily. In 213H/828C Ziyadatullah annexed Sicily to Aghlab rule with the help of Spanish Muslims. Muslim rule in Sicily lasted for nearly three hundred years. The Christians completely wiped them out when a civil war broke out between the Muslims [186].

7.2.2 Central Asia

With the fall of Nahawand spurred a chain of conquests starting with Hamadan. Nu'man bin Muqarrin ﷺ conquered Rey and Azerbijan, his brother Suwaid ﷺ won Qumis, Utbah ﷺ conquered Jurajan and Tabaristan. Bukhair ﷺ conquered Armenia and Abdur-Rahman bin Rabi'ah ﷺ conquered Baida and Khazar.

Asim bin Umar ﷺ conquered Seistan and Suhail bin Adi took Karman, Hakam bin Amr Taghlabi ﷺ defeated, Rasal, the King of Makran (Baluchistan). After knowing about Makran, 'Umar ﷺ instructed Hakam to stop his forward advances. However, 'Umar ﷺ still wanted to pursue Yezdgird. He reinforced the army of Ahnaf bin Qais ﷺ with many seasoned commanders. Ahnaf ﷺ attacked Balkh and having suffered yet another defeat Yezdgird fled to Turkistan. He ﷺ made Marwarod his seat of power.

Yezdgird met Khaqan, the Emperor of China in his capital Farghana. Together they attacked the Muslim enclave: Yezdgird laid seize to Marv while Khaqan charged to invade Marwarod. Ahnaf ﷺ defeated Khaqan and Yezdgird raised the seize. In 31H/651C Yezdgird reached the suburbs of Balkh at the head of a party from China and Turkistan after capturing few cities. But misfortunes compelled him to take refuge with a windmill owner, who killed him when he was in deep sleep, threw his dead body in the water after stripping it of all clothes and ornaments. Thus came to an end the last decade of Yezdgird living a life as a fugitive.

Some of the provinces in central Asia rose in revolt after the death of 'Umar ﷺ and had to be re-conquered. During the reign of Uthman ﷺ as soon as Saeed bin al-Aas became governor of Kufah, he drew an army to invade Tabaristan. This army included such personnel as Hasan bin Ali, Abdullah bin Umar, Abdullah bin Zubayr and Hudhaifah bin al-Yaman ﷺ. Saeed bin al-Aas invaded Tabaristan and Jurjan and conquered the territory. Abdullah bin Amir ﷺ put down put down uprisings one after another in Nishapur, Harat, Balkh, Tabaristan, Kirman, Sijistan and other places in Iraq, Iraq and Khurasan to the extent that the people used to be filled with awe with the mention of his name [186].

In the year 25H Mu'awiyah ﷺ, the governor of Damascus sent Habib bin Maslamah to Armenia. He conquered a number of forts and cities and forced the locals to pay jizya. In response the Caesar of Constantinople collected eighty thousand troops to rout the Muslims. When this news was relayed to khalifa Uthman ﷺ, he ordered Walid bin Uqbah, the governor of Kufah, to dispatch reinforcements immediately. Walid sent Salman bin Rabi'ah at the head of eight thousand troops. Together they won Armenia and reached up to the Caucasus Mountains.

The Umayyad pursuit eastward took them deeper into central Asia, across Caucasus, Transoxia to the borders of China and in India. Khalifa Mu'awiya ﷺ expanded Muslims influence to cities of Kabul (50H/670C), Bukhara (54H/674C), and Samarkand (57H/677C).

The first commander to cross the Oxus river was Ubaidullah bin Ziyad, who defeated the local Sogdian ruler of Bukhara. Muslims came in direct contact with Turks who in time accepted the message of Islaam. Qutaybah bin Muslim, the general of Hajjaj bin Yusuf further consolidated Muslim rule in Transoxia as well as of Khwarazm in the decades at the end of first century hijri and built masjids. The Umayyad governor of Khurasan, Nasr bin Sayyar, reconquered central Transoxania, the Farghana valley, and parts of eastern Khurasan that had reverted to local rulers, and led successful campaigns as far as Tashkent [217].

When 'Abbasid control of central Asia was solidified, the Tahirid dynasty, who enjoyed a high degree of autonomy, ruled Khurasan and Transoxania until their demise in 259H/873C by the Saffarids of Sistan. The successor of Tahirids, the Samanid dynasty (261H/875C-390H/999C) ruled Transoxia from Bukhara with 'Abbasid recognition and expanded their realm through campaigns deep into the steppe. At the high point of Samanids, a Sunni Persian Power, the southern frontiers of the state extended as far as Ghazna, Kandahar and the Persian Gulf [241]. By the tenth century the Samannid * involvement ushered in a new era of the large-scale involvement of Turkic peoples in Islamic civilization. The Turkic military slaves already playing an important role in the court of Baghdad [217].

By the hijri fourth century, the Turkic people begun to convert to Islaam in large numbers. In the middle of that century, a member of a Turkic dynasty by the name Satuq Bughra Khan in East Turkistan, in the city of Kashghar, adopted Islaam. His conversion led to establishing Islaam there without any military involvement [217].

In the north, in 95H/714C the Muslims had invaded Byzantine Cilicia and entered Galatia [236]. In 114H/732C Khazar Turks from southern Russia came to invade Jazira. They were driven back to Volga in 120H/738C by Marwan ibn Muhammad ibn Marwan [236].

Sufi dervishes played an active role in conversion among the Turkish tribes. Adherence to a certain Sufi brotherhoods, such as the Yasawiyya and, at a later date, the Naqshbandiyya, became a prominent characteristic of Central Asian Islaam [241].

In the course of tenth and eleventh centuries Islaam spread to Ghur, a mountainous region situated to the east and south-east of Herat. The waves of Umayyad conquests only touched the fringes of Ghur, eg expedition in 47H/667C related by at-Tabari and in 107H/725C related by al-Athir. Islaam spread there very slowly, perhaps due to missionary activities of sufis of Nishapur. These people also came to be known as Hamadis because they used to pronounce Muhammad as Hamad. The imperial power of Ghurids begun with Izz al-Din Husayn and his seven sons in the mid-twelfth century and they were the first people to enter northern India [241].

Turkic Karluk and Oghuz peoples founded the Karakhanid and Seljuq empires respectively after their conversion to Islaam beginning in the tenth century. The Karakhanids encouraged propagation of Islaam from Transoxania into the Tarim basin and towards the northern steppes. Sufi preachers such as Ahmad Ata Yasawi ﷺ (D 561H/1166C) played an important role in spreading Islaam among the nomadic Turkic peoples. His mentor Khwaja Abu Yusuf al-Hamadani ﷺ (D 535H/1140C) devoted more than sixty years in Merv and Herat.

*The fact that five out of the six authors of the canonical collections of hadeeth came from this region underlines the importance the Samanids gave to ulama.

Khwaja Abu Yusuf al-Hamadani ﷺ inspired many founders of sufi silsilas - the Khwajagan, the Qadiriyya, the Kubrawiyya and, the Naqshbandiyya. Their efforts also resulted in eventual conversion of the Mongol rulers. The list of famous sufi shaykhs who played an important role in awakening beliefs and fervour include Abu Saeed bin Abi 'l-Khayr ﷺ, 'Abd al-Qadir Jilani ﷺ[◇], Shihab al-Din Bkharzi ﷺ, Abu Najib 'Abd al-Qahir Suhrawardi ﷺ[人], Ubaydallah Khwaja Ahrar ﷺ and Baha-ud-Din Naqshband ﷺ[▷]. They preached along the route they travelled, attracting large numbers of people in their sermons [241].

Just as the eastern Turks, the western Turks also entered Islaam in large numbers in the latter part of tenth century. The Oghuz people, also called Turkomans, lived to the north of the Caspian and Aral Seas. A family of Oghuz Turks became known as Seljuk because of the name of their chief Seljuk [246]. After capturing much of Persia the Seljuks subjugated Iraq. Their leader Tugrul Beg was then recognised as Sultan by the khalifa in Baghdad in 447H/1055C [242]. Sultan Tugrul founded the Seljuk dynasty which ruled for about 270 years. Seljuks revived the glory of the 'Abbasids who were weakened by the repressions of the Dailamis (Buyids) [186].

After conquering Syria and Palestine at the expense of the Fatimids the Seljuks proceeded to annex most of Asia Minor. Alp Arsalan, the nephew of Tugrul Beg, defeated a confederate of Byzantines mercenaries, Normans, Pechenegs and other Turkish tribes from southern Russia in 463H/1071C. This secured Muslim presence over the central Anatolian plateau. Slowly the Byzantine peasants adopted Islaam as their way of life.

When the Mongols came to the world stage they wrecked havoc in central Asia and far beyond, destroying cities after cities unleashing indiscriminant slaughter of civilians. They met their first defeat at the hands of Qutuz, the Mamluke Sultan of Egypt of Turkish origin, at 'Ayn Jalut in 658H/1260C. Hulegu, the grandson of Genghis Khan, died in 663H/1265C in the knowledge that he had failed to add Syria and Egypt to the Mongol Empire. His successors were the Ilkhans of Persia, who embraced and served the cause of Islaam. The Ilkhan ruler Ghazan Khan Mahmud was the first Mongol leader to become Muslim, along with most of his generals. Mongols then built masjids, patronized learning and the ulama. They were in turn succeeded by Timur and his descendants who made Samarqand their capital and ruled from 770H/1369C to 905H/1500C [244, 243, 245].

Thanks to Silk-Road trade, there flourished the prosperous kingdom of Hsi-Hsia formed by Tanguts who were a people of Tibeto-Burman extraction. In 624H/1227C, Tangut kingdom was conquered by the Mongol army, led by Genghis Khan in person. Various types of people settled in Tangua region as a result, while adopting Chinese language.

◇Abd al-Qadir Jilani ﷺ (D 561H/1166C) "was a very prominent figure in the annals of Islamic mysticism. Endowed with rare powers of persuasion and eloquence, he attracted thousands of people to his sermon meetings, which were held outside the city due to the lack of space for the huge crowds that flocked to listen to him. In Ghur, Gharchistan, Bamiyan and Khurasan, where the Karrmiyya dominated the religious scene, his teachings paved the way for the rejection of their allegedly anthropomorphic ideas. He is reported to have converted large number of Jews and Christians to Islaam and to have reformed thousands of people who held heterodox or heretical views [241]."

人Abu Najib 'Abd al-Qahir Suhrawardi ﷺ (D 563H/1168C), "an erudite 'alim who for some time taught at the famous Nizamiyya madrasa of Baghdad [241]."

▷Baha-ud-Din Naqshband (D 791H/1390C), "founder of the Naqshbandi order, was born near Bukhara. He visited many contemporary centres of culture, including Bukhara, Samarkand and Nasaf, as an itinerant sufi [241]."

One of Khubilai Khan's grandsons, Ananda, who became prince of Anxi in 684H/1285C, embraced Islaam in 694H/1295C along with his cousin Ghazan Khan of the Ilkhanate in Persia. Consequently, the 150,000 strong Mongol army in Anxi and most of the Tanguts also adopted the Islamic faith [454]. The new Muslims thus formed a unified group of Chinese-speaking Muslims. In due time many new settlers accepted Islaam and formed a unified group of Chinese-speaking Muslims. These Muslims constitute the core of the population of present day Ningxia-Huizu [241].

As for the Eastern Turks: Uzbek and Kazak were fairly late in embracing Islaam. A warrior named Uzbek was the khan of another Turkic tribe. When he converted to Islaam, his people, converting en masse after him, called themselves Uzbek in his honour. They established a powerful dynasty in Central Asia, known for fostering Islamic learning. Following after Uzbek Khan came another of this tribe, named Shayban, who established a second dynasty in the early tenth century H. The Kazak, who only converted to Islaam in the twelfth century H were invaded by the Russians.

7.2.3 South Asia

The expeditions to India begun during the khilaafa of 'Umar ﷺ even though he had reservations about it. Uthman bin Abil Aas ﷺ, the governor of Bahrain sent an army to Thana near Bombay via Amman. Later he sent his brother al-Hakam to Bharoouch and another brother, Mughira to Daibal. They returned victorious after some skirmishes. Similar expeditions were sent at the time Ali ﷺ and Muwawiyah ﷺ who went to Makran, Qabqan and even Lahore and Bannu [226].

It is reported by Imaam Abadan Marwazi ﷺ that sahaaba ﷺ among others Abu Waqqas, Malik ibn Wahaib, Qays bin Huzayfah, 'Urwa ibn Athathah, Abu Qays ibn al-Harith ﷺ in the seventh year of prophethood, went on a voyage from Ethiopia (after the first migration) towards China. During their long journey on the ocean for nine years, they stopped over at the ports of Bengal. Through them many locals accepted Islaam there [323].

There is also reports of Arab traders who were shipwrecked beside Arkan (a state in Myanmar) in the second century of hijrah. The survivors were given by asylum by the Arkan king and settled there permanently. Soon after, da'wah groups also reached "Ukhiya," a town in the Cox's Bazar district. Among those who are credited with propagation of Islaam in Bengal is the sultan of Balkh, Mahmud Mahi Sawar, who went from 'Swandwip' in Chittagong, reaching up to 'Hariramnagar' and at last settled down in 'Mahasthangarh'. Among other da'ee in the Bengal was Shaykh Shah Sultan Muhammad Rumi ﷺ, who in the eleventh century lived in 'Netrakona'.

Although, Arab traders were known primarily to propagate Islaam in Bengal there were many luminaries who fought for the sake of deen. Excavations at the ancient site of Pharpur in Rajshahi revealed circulation of gold coins of Abbasid khalifa Harun al-Rashid ﷺ. More coins, dated 172H/788C, have been discovered in the ruins of Mainamati in Comilla, which show familiarity of Arab traders or preachers of coastal areas of Bengal. There is a great admixture of Arabic words, idioms and phrases in the local dialects of Chittagong and Noakhali [455].

The first of the sufis who came to Bengal is said to be 'Abu Yazid al Bistami ﷺ (d 292h) from Iran, in the hijri third century. His presence in Chittagong is still evident by the masjid. Next sufi to come was 'Shah Sultan Mahmud' of Balkh in 439h and Sayyid Shah Sarkh al-Antiyyah in 445h [323]. In the East Bengal, it is well-known that a jam'ah of 360 disciples led by Shah Jalal ad-Dīn al-Mujarrad (d 746h/1347c) emigrated from Yemen to settle in Sylhet after defeating one local Hidu King. Thousands of Hindus and Buddhists converted to Islaam because of them. Ibn Batuta mentions that his disciples were known for strength and bravery.

According to local tradition, a sufi saint named Baba Adam is said to have fought against a Hindu king known as Ballal Sen and martyred in around 513h/1119c in 'Rampal' village near 'Bikrampur.' Shah Makhdum Ruposh was another saint who devoted his life in preaching Islaam in 'Rajshahi' in around 580h/1184c. Arab preachers and traders were so common that when Ikhtiyar al-Din Muhammad bin Bakhtiyar Khalji, the conqueror, appeared in 600h/1204c before the gates of Nadia with only 18 horses, with main army following behind, the city guards took them to be a party of Muslim horse traders [455].

On a different front, as Muslims marched in every direction victoriously, their enemies including the subversive elements brought together by Abdullah bin Saba took refuge in the fringes of khilaafa as well as in China and Sindh. Initially, the Buddhist king of Sindh,

Raja Dahir, annexed Kerman and Baluchistan which the vanquished Persians were only too willing to surrender to them. In exchange he gave asylum to conspirators of every kind to his land.

Muslim patience run out after an incident which precipitated invasion of Sindh. A number of Muslim traders died during the course of their business in Sri Lanka. The Sri Lankan king took it as an opportunity to draw kindness and attention of Hajjaj bin Yusuf and khalifa Waleed bin Abdul Malik. He sent the orphans and widows on his own ship with an escort of some of the most trusted men along with many invaluable gifts to them. On the way a storm overtook them forcing them to take shelter in the port of Debal. There, the soldiers of Dahir looted the boats and made everyone their captives [186].

Hajjaj wrote to the king to punish the looters suitably and return all passengers along with goods. The king's reply was impertinent rather than helpful. Hajjaj sent Abdullah Aslami who was defeated and killed. He was followed by another expedition led by Budail but he was also defeated and killed. Finally, Hajjaj sent his nephew and son-in-law, Muhammad bin Qasim, who was only 17 years old at the time, with a force that included six thousand Syrians. Cities after cities fell to the Muslims starting with Makran then Debal, Niroon, Sehwan, Brahminabad and the king was killed fighting the Muslims. Muhammad ibn al-Qasim conquered and ruled Sind from 92H/711C. He conquered Multan within two years.

Muhammad ibn al-Qasim was loved by his companions and he proved an extremely benevolent and merciful victor. He continued his conquests even after the death of Hajjaj and by 96H brought the land from Surat to Kashmir under his control *. When Habib bin Mohallab became governor, khalifa 'Umar bin Abdul Aziz ﷺ wrote to Indian rajas to embrace Islaam. Consequently, many rajas including sons of Raja Dahir willingly embraced Islaam [226].

The control over Sind begun to slip from 'Abbasids after Mamoon ar-Rashid ﷺ. In 290H the Banu Samah declared independence and then two Muslim states ruled from Multan and Mansurah. However, Islaam begun to enter from north through the Khyber Pass. In year 350H/962C, Ghaznavids rose from the ashes of Samanid empire establishing themselves in Ghazni, Afghanistan. Alp Tagin, who founded the empire, and his successors who reigned from 351H to 552H, kept good relation with 'Abbasids. At its zenith the empire extended from Punjab to Khorasan and from Persian Gulf to river Jejune at the time of Sultan Mahmud bin Sabukta-Gin.

Sultan Sabuktagin fought Jay Pal few times and finally annexed Peshwar. His son, Mahmud Ghaznavi led a series of expeditions in Northern India which initiated two centuries of conquests in Northern India, drawn by its wealth and the zeal to spread Islaam. Sultan Mahmud is famous for destroying idols in Hindu temples. In the midst of fierce fighting he would prostrate before Allaah to seek victory against his enemies, the idol-worshippers [226].

*Sadly, Muhammad ibn al-Qasim paid the price of being related to Hajjaj bin Yusuf when khalifa Sulaiman was crowned. Even though his companions offered full support and suggested him to resist the orders he chose to listen to the new khalifa. He was taken captive to Damascus and tortured to death. Similar was the end of Qutaibah, an outstanding governor and warrior of Khurasan.
In comparison the life of Musa bin Nusayr, who ruled Morocco and Spain was spared. We remember these gross wrongs with the most praiseworthy decision of khalifa Sulaiman to designate his successor as 'Umar bin Abdul Aziz ﷺ.

Sultan Mahmud won many battles (in Peshawar, Multan, Nagar Kot, Thanseer, Qannouj, Kalinger etc.) against numerically superior Hindu armies, in his seventeen invasions of India, beginning in 392H [226]. After each decisive battle he would return to Ghazni with booty. He attacked Kashmir on two occasions, and plundered one of the valleys to the south of Kashmir and converted a large number of its people to Islaam [ה]. In 416H, Sultan Mahmud conquered Som Nath, which had a reputation for great wealth. He conquered Pattan and Ajmir on the way back. As a result of these expeditions the Rajput rulers were weakened, Punjab was annexed with the Ghazni, some locals embraced Islaam and most importantly it opened the door wide for establishment of a Muslim government.

Sensing weakening amongst Raja Jai Chand and Raja Pritvi Raj due to internal fighting, Shahab al-Din of Ghauri dynasty [ג] attacked Bhatinda in 587H/1191C and captured it. In one battle he defeated Pritvi Raj and killed him. He went on to capture Ajmir, Delhi. In 590H/1194C he defeated Raja Jai Chand to capture Qannuj to Banaras and then returned to Afghanistan. One of his governor Qutb al-Din Aibak [פ] captured Gujrat and Lahore. He also captured Meerut, Baran and Delhi in 587H/1192C. Two other generals of Shahab al-Din extended Ghurid rule in India. Bah' al-Din Toghril consolidated the possessions of Gwalior and Bayana and Bakhtiar Khilji captured Oudh, Bihar and west Bengal. Ghurid Sultans kept good relations with 'Abbasid khalifas and twice they received robes of honour [226, 241].

Beginning in 587H/1192C, as different parts of India was conquered and reconquered the number of Muslims gradually increased. Although, the Muslims had to fight their way into India, their interaction with the indigenous peoples was one of accommodation and peaceful exchanges. Over the centuries sizeable Muslim communities developed in different areas of the subcontinent, in Bengal, Indus and Kashmir valley and in the West coast.

When Sultan Shams al-Din Iltutmish ascended the throne he conquered the Rajput states of Ranthambore, Gowaliar and Ojjain. In 626H/1229C the 'Abbasid khalifa al-Mustansir conferred upon him the title of enormous significance to the orthodox Muslims, "Sultan of India". During his reign many ulama and sufis came from the north. The Muslim empire was greatly expanded during the reign of Alauddin Khilji [ס]. By the time Feroze Shah of Tughlaq Dynasty died in 799H/1387C Bengal, Jampur, Sindh, Gujrat, Malwah and Deccan were also governed by Muslim rulers independent of Delhi.

[ה] The following story gives us a glimpse of Sultan Mahmud's principles of state affairs [241]:

> The Liao emperor Sheng-tsung (372H/982C-422H/1031C) decided to send an exploratory mission which was joined by an Uighur mission:
>
> In our capital we enjoy security and act according to our will. Anyone in the world who can see and hear cannot help seeking friendship and close relations with us …we have taken the initiative, limiting ourselves to the dispatch of this lightly equipped envoy rather than someone who would exceed him in rank and equipage, in view of the greatness of the distance and the length of time [necessary] for covering it.
>
> Sultan Mahmud, replied:
>
> Peace and truce are possible only so far as to prevent war and fighting. There is no faith uniting us that we should be in close relations. Great distance creates security for both of us against perfidy. I have no need of close relations with you until you accept Islaam. And that is all.

[ג] Shahab al-Din of Ghauri is from a place called Ghur near Herat, Afghanistan. He assumed the title of Mu'izz al-Din Muhammad upon becoming a Sultan.

[פ] Qutb al-Din Aibak was a slave of Turkish/Tatari origin and his dynasty ruled from 602H/1206C to 689H/1290C. He was the first King to rule from Delhi.

[ס] His reign lasted twenty years from 695H/1296C. The Khilji people originally belonged to Tartar race.

For the spread of Islaam, the sultans, sufis, traders all played their part. The people of Bangladesh had been Buddhists and Hindus, but beginning about 699H/1300C, they rapidly embraced Islaam. In South India and Sri Lanka, both merchants and Sufi spread the faith. The first Sri Lankan Muslim settlement was in western Sri Lanka was named Berbereen (Beruwala) in honour of the Berber (North Africa) traveller, Abu Yusuf al-Barbari. He is also credited with conversion of Maldives Islands to Islaam. Muslim traders similarly played their part by building close trade and cultural contacts in the trading cities on the west coast of Indian, such as Gujarat.

Many of the sufi orders which subsequently flourished in India had connections with the Central Asian lands. The Chishtiyya - so-named after the place of origin of its founder in Chisht on the Hari Rud in Afghanistan. Nizm al-Din Awliy', who lived and worked in Delhi for more than half a century, spread the Chishti order throughout India and sent several hundred of his disciples to different parts of the country; his successors established ribats in Bengal, Gujarat, Malwa and other places. Khwaja Baqi Billah came from Kabul and introduced the Naqshbandi order into India during the closing years of Akbar's reign. Shaykh Jalal al-Din Tabrizi established his khanaqah in Bengal and attracted non-Muslims to his fold.

Shaykh Baha' al-Din Zakariyya' (D 660H/1262C) came from Iraq and spread Suhrawardi order in India. He founded a large khanaqah at Multan - the silsila remained confined mainly to Panjab and Sind. Sayyid Jalal al-Din Surkh Bukhari (D 690H/1291C) established a strong Suhrawardi centre at Uchch and consequently many tribes of Uchch embraced Islaam *. Such was the effect of the miracles and healing powers of some sufis that Hindus and Buddhists as well as for Muslims begun to venerate their tombs [247].

In Kashmir, Shah Mirza arrived along with family and entered the service of King Suhadeva. Over time he rose to prominence. When the brother of Suhadeva, Udayanadeva died Shah Mirza assumed kingship in 747H/1346C and founded the Shah Mir dynasty [241, 239]. One of his successor, Sultan Qutb al-Din welcomed the arrival of the great Persian saint and scholar Sayyid Ali Hamadni (D 787H/1385C) to Kashmir with a large number of his followers. Sayyid Ali travelled widely in the valley and encouraged his disciples to settle in places that were great Hindu centres of the time. These disciples established khnaqhs (dervish convents), which led to the emergence of a whole network of centres for the preaching and teaching of Islaam in Kashmir. When Sayyid 'Ali Hamadni came to Shigar, the western Himalayan state to spread Islaam, he converted the local ruler, Gori Tham, and built the Ambariq masjid.

Later on during the time of Sikander another wave of sufis and ulama arrived in Kashmir at the head of Mir Muhammad Hamadni, the son of Sayyid Ali. These immigrants from Persia and Central Asia were also responsible for establishing madrasas in Srinagar and other places which disseminated Islamic values [241].

*The activities of these sufi orders paved the way for the rise of the Hindu Bhakti movement (like Kabir, Nanak, Chaitanya, Ramdas, Ramananda and Dad Dayal) in India during the fifteenth and the sixteenth centuries. The Guru Granth of the Sikhs contains scores of Persian and Arabic words, and it seems that Guru Nanak, the founder of Sikhism, had knowledge of many sufi concepts including the teachings of Shaykh Farid al-Din Ganj-i Shakar [241].

7.2.4 South East Asia

Long before the advent of Islaam in Arabia, there existed trade routes from the Mediterranean to the South China Sea. South-East Asia had a lot to offer in luxury items, such as aromatic woods from the rainforests of Borneo and Sumatra, and spices, such as cloves, nutmeg, and mace from the far end of the Indonesian archipelago. These were exported to both China in the east and India and the Mediterranean in the west. In time these trading routes probably played a far more important role to the expansion of Islaam than the sufis and Muslim kings.

According to some records, S'ad ibn Abi Waqqas ﷺ and three other sahaaba ﷺ sailed to China in 7H/616C from Abyssinia with the backing of the king of Abyssinia. He then returned to Arabia, bringing a copy of the Qur'an back to Guangzhou some 21 years later [453] ◇. It is considered that they sailed onward in China from Chittagong-Kamrup-Manipur route.

In 133H/751C, the Muslims and the Chinese met on the battlefield for the first time, at Talas River. Local Tibetan and Uighur tribes, which were at the time Buddhist, allied themselves with the Muslims - the resulting victory allowed the Uighur peaceful relations and expansion in eastern Central Asia. In 323H/934C, the Uighur leader, Satuk Boghra Khan, accepted Islaam and many fellow Uighur followed suit enthusiastically. The Uighur ruled an independent kingdom, mixing Muslim and Buddhist populations, that stood until 1172H/1759C,

◇After triumphing over the Byzntines and Persians, Uthman ibn 'Affan ﷺ, dispatched a deputation to China in 29H/651C under the leadership of Sa'ad ibn Abi Waqqas ﷺ, the maternal uncle of rasulullah ﷺ, inviting the Chinese emperor to embrace Islaam. They were received warmly by the Tang emperor Gaozong. According to Chinese historians, Sa'd ibn Abi Waqqas ﷺ died in Guangzhou where he is believed to be buried. The Tang emperor, Yung Wei, who received them constructed a memorial masjid in Canton.

when the Manchu Chinese invaded and destroyed it [人].

Slowly while the warrior Muslims settled in Changan (Xi'an), the largest city in China, the merchant Muslims settled in the southern Chinese ports, such as Guanzhou [243]. The immigrant Muslims begun to have a great economic impact and influence in China, they virtually dominated the import/export business by the Sung Dynasty (349H/960C-678H/1279C). During the Mongol Yuan Dynasty (672H/1274C-769H/1368C), large numbers of Muslims settled in China. Muslims even served in the military, six of Zhu Yuanzhang's most trusted generals were Muslims. Zhu Yuanzhang founded the Ming Dynasty in 769H/1368C. The famous Chinese Muslim and admiral Zheng He of Hui ethnicity is considered a major founder of Chinese Indonesians.

Muslims traders, sufis and their disciples from India, China, Persia and Arabia settled in the archipelago, often married with the local communities. Their progenies assimilated and converted others to Islaam and in quite a few cases the local kings led the conversion. These new Muslim kings patronised the new religion, built masjids and welcomed ulama from for all over the Muslim world. Travellers accounts and inscriptions on tombstones, the earliest of which found in Indonesia is dated 475H/1082C belongs to a non-Indonesian Muslim, are a witness to this effort.

In the fifth century H, Muslims settled in the Champa region of Vietnam and introduced Islaam there. But their contact with Muslims is far earlier. Shams al-Din al-Ansari al-Dimashqi (D 726H/1325C), who gave a very detailed account of each island in the Malay archipelago, states "the country of Champa …is inhabited by Muslims and idolaters. Islaam came there during the time of khalifa Uthman …and Ali ﷺ, many Muslims who were expelled by the Umayyads and by al-Hajjaj, fled there, and since then a majority of the Cham have embraced Islaam." There are recent study which suggest that the Acehnese people of Aceh province in Sumatra, are the descendants of Cham refugees who fled [▷] following the seizure of their capital Vijaya by the Vietnamese armies in 875H/1471C [457].

Islaam arrived in the southern part of Siam long before the formation of Thai Kingdoms around third century H. From there, Islaam spread to other parts of South-East Asia like Sumatra, Java, Borneo and Kalimantan. Like Champa region, the locals came into contact with Muslim merchants as early as the first century of Islaam, followed by Muslim settlement arriving from Persia and Arabia, and da'wah activities. Conversion of ruling elites followed in centuries later. Many Muslims assimilated into the noble class of Siamese by marriage and served the Siamese monarchs from the Ayutthaya in the seventeenth century C down to the Bangkok kingdoms in the eighteenth century C. Muslims engaged mainly urban settlements engaged in their trade, and married Thai women [248].

[人] The Chinese returned with more force in 1301H/1884C when Uighur revolted, conquering the land yet again - this time renaming it "Xinjiang": the New Dominion. One of Uighur's many revolts succeeded in 1364H/1945C, leading to the independent Republic of East Turkestan.

[▷] Most recently Cham community has been subjected to genocide during the Khmer Rouge rule. Ysa Osman, a researcher at the Documentation Center of Cambodia concludes, "Perhaps as many as 500,000 died. They were considered the Khmer Rouge's No. 1 enemy. The plan was to exterminate them all" because "they stood out. They worshipped their own God. Their diet was different. Their names and language were different. They lived by different rules. The Khmer Rouge wanted everyone to be equal, and when the Chams practised Islaam they did not appear to be equal. So they were punished [457]."

In Java Islaam was introduced by the elder son of the king of Pajajaran. The elder son chose to trade as a merchant and went to India in an expedition. He encountered Arab merchants during the expedition and embraced Islaam changing his name to Haji Purwa. By sixth century H, Muslim kingdoms were established in Java, Sumatra and mainland Malaysia [243]. Abdullah Arif, an Arab da'ee, is known to have introduced Islaam to Sumatra first, starting his activity in Aceh around 1112C. His disciple Burhan al-Din spread Islaam on the west coast as far as Priaman.

In 601H/1205C, Juhan Shah founded a Muslim dynasty as Sri Paduka Sultan. He introduced many locals to Islaam and married a local woman. Marco Polo who visited Kingdom of Parlak, north east of Sumatra, found the townspeople were primarily Muslims and trades dominated by Arabs [194].

In the seventh century H, when the trading empire of Shrivijaya collapsed, the powerful trading city of Malacca paved the way for widespread conversion of Muslims in the following centuries. The King of Malacca, Sultan Muhammad Shah who reigned from 675H/1276C embraced Islaam when ship load of da'ees came from Jiddah. From there, "…Islaam spread down the east coast of Sumatra, up the east and west coasts of Malaya, to the island of Borneo, and to the trading center of Demak on the north coast of Java. From Demak, the most powerful of the trading states on north Java, the Muslim faith was disseminated to other Javanese ports and, after a long struggle with a Hindu-Buddhist kingdom in the interior, to the rest of the island. From Demak, Islaam was also carried to the Celebes, the spice islands in the eastern archipelago, and from there to Mindanao in the southern Philippines [247]."

Da'ees * are said to have reached Mindanao in 782H/1380C. By 854H/1450C, a sultanate had been established in Sulu by Abu Bakr, of Arabic descent. Later on, Sharif Kabungsuwan, a native prince from Johore, Malaysia also established another sultanate in Maguindanao. By the middle of the next century (972H/1565C) Spain came to colonise Philippine Islands and relegated Islaam from public life.

Ibn Batuta visited Samudra 746H/1345C on the north coast and found that it was ruled by al-Malik al-Zahir. The father of al-Malik al-Zahir embraced Islaam at the hand of Shaykh Ismail, who headed a jamat of da'ees from Makkah. The King al-Malik al-Zahir patronized Islamic learning and conducted jihaad until the surrounding country paid tribute. Ibn Batuta met two ulama from Persia and India in his royal court.

Islaam did not spread in Java in large numbers until Maulana Malik Ibrahim [ر], and his desciples started their da'wah activities near Gresik. His descent is traced to Zayn al-'Abidin, a great-grandson of Muhammad ﷺ, whose tomb is still venerated. A Chinese Muslim who accompanied the envoy of the Emperor of China in 816H/1413C divides the population in three groups; the Muslims who emigrated from west, the run-away Chinese of whom some embraced Islaam and the natives who believe devoutly in devils.

*Locally called Makhdumin.

[ر]Maulana Malik Ibrahim emigrated from Samarkand and died fifteen years later in 822H/1419C. He is the earliest of the *wali songo*, the nine venerated saints. There are others who came from China or had Chinese ancestry such as Sunan Ampel (Bong Swi Ho) - died in 886H/1481C in Demak, Sunan Bonang (Ampel's son, Bong Ang) - died in 931H/1525C in central Java, and Sunan Kalijaga (Gan Si Cang) buried in Kadilangu.

In Palembang, Islaam is said to have been introduced in 844H/1440C. There the local remained as nominal Muslims for a very long time except its capital where they were in touch with Arabs. Tom Pires who visited Java and Sumatra after 918H/1512C found that most Sumatran kings were Muslim; from Aceh and south along the east coast to Palembang the rulers were Muslim. Although in other Sumatran kingdoms, such as Pasai and Minangkabau the rulers were Muslims, their subjects were not. However, the subjects in these lands and in surrounding areas steadily embraced Islaam.

Sultan Ali Mughayat, who reigned over Aceh (913H/1507C-928H/1522C), became the first king to embrace Islaam. His subjects also converted about the same time and in time the Aceh Empire became the most powerful North Sumatran state. Aceh reached the height of its prosperity during the reign of Sultan Iskandar Muda, by flourishing the Indian Ocean trade, encouraging da'wah and learning of Islaam [267].

Islaam spread peacefully in the Batak country during the Dutch rule. Most of the officials were jealous Malay Muslims, who made efforts alongside trading Arabs and hajis, completed hajj at least once. In Borneo, Islaam was confined to coastal regions up until sixteenth century C. Then there was a revolt in Banjarmasin. The authorities asked for assistance. Muslims from Java went to help suppress the revolt on condition of them becoming Muslims. the Muslims set about further da'wah activities. When Spaniards went in 927H/1521C, they found a Muslim king at Brunei.

When Spaniards went to Philippine in 927H/1521C, they found Muslims settled in Mindanao and Sulu islands. Their use of violence and intolerance limited spread of Christianity. In sharp contrast Islaam continued to spread as Muslim da'ees adopted conciliatory attitude, "…who learned the language of the people, adopted their customs, intermarried with them, and, melting into the mass of the people, neither arrogated to themselves the exclusive rights of a privileged race nor condemned the natives to the level of a degraded caste [194]." In order to escape hatred of Christian government the locals used to take refuge in Muslim kingdom of Mindanao. Even Spanish speaking renegades used to escape to Sulu Islands. It is said that a merchant named Sayyid 'Ali, who came from Makkah, converted one half of the islanders to Islaam. He reigned for seven years as a Sultan. During the reign of his great-grandson, another da'ee arrived from Makkah to complete the conversion of the whole population.

In thirteenth century H, Christianity was in direct competition with Islaam to gain converts in the South-East. By the grace of Allaah Muslims were more successful and in many instances former Christians also became Muslims. About this time the Japanese people also came in direct contact with Islaam by way of Malays serving British and Dutch ships. In 1307H/1890C, an Ottoman delegate went to Japan to reciprocate an earlier visit by Prince Akihito Komatsu to Istanbul.

Amongst the earliest Japanese to embrace Islaam are Mitsutaro Takaoka (Omar Yamaoka after making the pilgrimage to Makkah) who converted to Islaam in 1327H/1909C, Bumpachiro Ariga (later Ahmad Ariga), who about the same time went to India for trading purposes and embraced Islaam there. In the wake of the Bolshevik Revolution, several hundred Turkoman, Uzbek, Tadjik, Kirghiz, Kazakh and other Turko-Tatar Muslim from central Asia and

Russia took refuge in Japan. These Muslims settled in several main cities around Japan and formed small Muslim communities. In time a number of Japanese converted to Islaam through them.

In Japan, the first masjid was built in the city of Kobe in 1354H/1935C. During the second world war many military personnel became Muslims as they came across large Muslim populations in occupied territories. Officially there are now more than seventy thousand Muslims living in Japan with many immigrant workers coming from India, Pakistan, Bangladesh, Iran and China. Increasing intermarriages between the Muslim migrants and the Japanese is also adding to the total number of Muslims in Japan.

7.2.5 Africa

Islaam took three routes to enter into Africa [250]:

- From Arabian peninsula across the Red Sea to the Horn of Africa and to East Africa.
- Expanding from Egypt southward across the Shahara to Bilad al-Sudan, up the river Nile and west to Darfur and Wadai.
- Arab expeditions entering from Tripoli toward Fezzan in southwest Libya and Sus in southern Morocco.

Although Red sea proved a deterrent for Muslim warriors it did not hinder traders to develop maritime trades across Red sea and with islands of the Indian Ocean. 'Umar ﷺ sent expedition under the command of ameer Musa bin 'Umar ﷺ to various East African settlements which had accepted Islaam [358]. By the turn of the century the island of Dahlak Kebir was playing crucial role in diffusion of Islaam to northern Ethiopia. Rapid rise of Islaam steadily weakened, Aksun, the Christian Kingdom of Ethiopia. Although Aksum had been in direct contact with Muslims since the days of rasulullah ﷺ, it was only after the fourth century H that Islaam began to make a major breakthrough in the Ethiopian region [359].

Islaam is the most popular religion in the Horn of Africa, Somalia being the only country with 100% Sunnis. Muslims in these countries originate from conversion of Christians and migration of Muslims from Arabian peninsula. Arab da'ees pursued their activities in neighbouring Kenya and Tanzania as well. The King of Oman Saeed founded strong bases in the coast areas including Mombasa, Kenya and Zanzibar of Tanzania [360].

The most important coastal settlements of the Horn - Zeila and Berbera, Mogadishu, Merca and Brava - all owe their growth and development to the regular stream of merchants from Arabia, and from the countries around the Persian Gulf. Many of these visitors later started to live in them, some even marrying the natives [458].

Mogadishu was founded by a group of Sunni Arabs in the fourth century H. In sixth century H, it became the capital of sultanate. The sultanate of Adal became a major power in the region (822H/1420C-967H/1560C) who were helped by Mamluke sultanate of Egypt in their confrontations with the Christian Ethiopia. Ahmad Ibrahim al-Ghazi led a jihaad against Ethiopia in 935H/1529C and conquered most of its territory but failed to hold for long. This appeared to be part of a wider Christian-Muslim confrontation in Red sea and Indian ocean led by Portuguese and the Ottomans [250].

Following the rise of trading settlements and the spread of Swahili seafaring culture along the East coast of Africa, groups of Muslims made regular visits to Comoro Island and Madagascar. However, according to traditions of certain Malagasy peoples, the first Arabs to settle Madagascar were refugees from the civil wars that followed the death of Uthman ﷺ. Arab immigrants were, of course, far less than the Indonesians and Bantus from sub-Sahara. Trades across the Mozambique Channel was "…consolidated by the fact that 'colonies' of Muslim converts settled in the Comoro archipelago and in some regions of Madagascar… A Comoran tradition recounts the arrival in Anjouan in about the fourteenth century C of a group of Sunni Muslims who had been forced to leave Persia because of Zeidit domination [459]."

Deeper inside Africa the first encounter by the Arab Muslims was in the form of raids along northern border of the Christian Kingdom of Nubia which is now Sudanese territory. The Egyptian governor, 'Abdallaah ibn Sa'd ibn Abi Sarh, invaded Nubia and besieged the capital, Dunqula. He withdrew after securing some tributes [3]. Many subsequent expeditions down the centuries failed to subdue Nubia. However, mutual trade, and a steady influx of Arabs from the tribes of Rabl'a and Juhayna continued due to government pressure, religious duties and in search of gold of the northern Beja territory. By the third century H a frontier society had come into existence in northern Beja territory. Here, intermarriage between Beja Muslims and Nubian accelerated the spread of Islaam.

In early Funj period a great number of ulama and sufis were active in da'wah. Some settled from outside. Perhaps the most famous of them is a Yemeni Arab, Ghulamallah, the son of 'A'id, who settled in Dongola, about the second half of the eighth century H. Consequently, Islaam was embraced in great numbers by the Christians and pagans in Nubia and Gezira. Their efforts also strengthened the nominals nomad Muslims [249]. In the fifth century H, the Murabitun (Almoravids) established centre of propagation in Mauritanias. They were the first Berber group to form an Islamic empire, which stretched even to Spain.

[3] 'Abdallaah ibn Sa'd secured a peace treaty with the people of Nubia which lasted for six centuries [205]!

Turning to West Africa, the Berbers established trade routes with West Africa for slaves and gold in the first two centuries of Islaam. Nomadic Berbers who occupied both ends of Sahara has been carrying trade across for ages. In the Kingdom of Tekur, situated on both banks of the Senegal, Islaam was accepted as early as 235H/850C, by the Dya'ogo dynasty. This dynasty was the first Negro people who accepted Islaam. From there, Islaam spread to the region of todays Mali and Guinea. The Soninke empire of Ghana as described by al-Bakri (corresponds 460H/1068C) was a prosperous country whose king employed Muslim interpreters, ministers and treasurers [361].

By fourth century H, Muslim traders set up bases in the commercial centres of Awdaghust and Tadmekka. In time, Muslim towns as opposed to royal towns in various cities were built up. This practice enabled each group to maintain religious practices without offending the other. From 431H/1041C onwards the Almoravids [φ], a Muslim Berber ruling group, begun to spread Islaam in Mauritania and other parts of West Africa. They campaigned against the Soninke kings of Ghana. The King of Gao, who ruled in mid eleventh century was a Muslim, even though pre-Islamic customs persisted in courts as most of his subjects adhered to ancestral religions. In contrast the King of Takrur (Sengal) carried out jihaad against his neighbours. Islaam proliferated in Ghana in eleventh century and became a Muslim Kingdom by 549H/1154C [250].

In the eighth century H, great cities on the banks of Niger River such as Mali, Gao, and Timbuktu became important centres of Muslim trade and scholarship. Islaam began to spread in the Empire of Songhay in the fifth century H when the ruling Za (also referred to as Dia) dynasty first accepted it. The great cities of Islamic learning like Timbuktu and Jenne came under Songhay Empire between 876H/1471C-881H/1476C [361].

Sundiata (D 653H/1255C), who practised Islaam with synthetic practices, founded the Empire of Mali, which rose from the ruins of Ghana Empire. The empire of Mali from its centre on the upper Niger river, expanded and absorbed many Muslim towns and route travelled by Muslim traders. The emperor Mansa Musa, a devout Muslim, who ruled from 712H/1312C, made his empire part of the land of Islaam. He built masjids with minarets and instituted public prayer. His pilgrimage to Makkah in 724H/1324C, strengthened Malis links with Islaam. Ibn Batutah, who visited Mali in 753H/1352C observed the great zeal with which people used to practice their deen [250].

The people of Kanem, west of lake Chad converted to Islaam at the beginning of sixth century H. The Kanem ruler, Umme-Jilmi, who ruled between 478H/1085C-490H/1097C, through an 'alim named Muhammad ibn Mani, credited for bringing Islaam to Kanem-Bornu [361]. Unlike other African kingdoms, Islaam spread rapidly amongst the population as soon as the king converted to Islaam. Kanem became a center of Islamic knowledge by the end of the seventh century H, and famous teachers came from Mali to teach in Kanem. Hostilities with rivals caused the ruling Saifawa dynasty to settle in Bornu. By the end of ninth century H, they managed to consolidate their power there. The first ruler of Bornu to assume the title of khalifa was Ali Ghaji ibn Dunama (881H/1476C-908H/1503C).

[φ] Abdallah ibn Yasin (D 451H/1059C in "Krifla" near Rommani, Morocco) was a Maliki faqih who was the founder of the Almoravid movement and dynasty.

Traders from Mali brought Islaam to the central African region of Hausaland in the eighth century H. Bornu traders also went there from north-east. The Wanagara ulama accompanied the Mali traders to bring Islaam to Kano. These ulama were given official appointments to serve the king and the new Muslim community. During the reign of Yaqub, beginning in 856H/1452C, one Fulani migrated to Kano to spread knowledge on Islamic Jurisprudence. By the time Muhammad Rumfa came into power in 867H/1463C, Islaam was firmly rooted in Kano. However, he made effort among prominent residents to convert. Ulama also came from Timbuktu to teach and preach Islaam. In the ninth century H, Fulbe ulama also settled in Kano but they were not integrated in the political system. However, at times they confronted the rulers militarily.

In 1219H/1804C, the Sokoto Empire was founded by Uthman dan Fodio and it was dominated by Fulbe. Uthman dan Fodio's writings inspired the Muslims to change their lives adapting orthodox Islaam. As Sokoto absorbed Mokoto, North Cameron, Islaam spread there. In Mokoto it is the Mata women who are leading the conversion to Islaam to this day [251].

Muslims arrived in South Africa as early as 1062H/1652C and settled in Cape colony [250]. They were political exiles from Indonesia during Dutch rule. The most celebrated of these was Shaykh Yusuf from Makassar who had led a guerilla campaign against Dutch rule in Indonesia. The second group consists of thousands of Muslims who came as slaves from such diverse places as Indonesia, Malaya, India, Ceylon, Madagascar, and the East African coast. The third group of Muslims came to serve their prison terms. By 1181H/1767C, approximately 1,000 convicts were brought from Indonesia to the Cape. After serving their sentence they contributed to the establishment of Islaam at the Cape. The fourth group consists of labourers who worked in sugar plantations and well-to-do Indian Muslims arriving from 1276H/1860C onwards. The traders and professionals provided the leadership for the resistance movements in the late nineteenth and early twentieth centuries [362]. The latter group has been very successful in establishing masjids, madrasas and cemeteries. Da'wah in the last few decades also contributed to an indigenous South African Muslims.

7.2.6 Europe

Islaam came in contact with the Roman empire of east, Byzantine, almost immediately. Sahaaba ﷺ fought them during the time of rasulullah ﷺ in the battle of Mu'tah. Initially, Muslims were successful through sea routes, taking ship from Egypt and Syria they conquered Cyprus in 27H/649C and Rhodes in 33H/654C. In the medieval time, Europe faced a bewildering array of Islamic polities - "…(for instance, Ottoman Turks) were seen as mortal enemies, while others (Ilkhanids, Timurids, Karamanids, Aqqoyunlu, Crim Tatars, Safavids, and Mamluks) were potential allies [230]." Eventually, Muslim advance in Europe was halted at the gates of Vienna, while suffering major setbacks: e.g. the wrath of Crusades, Communists and Serbs; Spanish Inquisition and subjugation by the colonialist of old and new.

Mu'awiya ﷺ marched through Asia minor and reached the shores of Basphorous during the reign of khalifa Uthman ﷺ in 42H/663C. Muslims returned without conquering Constantinople, the capital of eastern Roman empire, which was an ancient Greek city known

as Byzantium until 330c. In a second expedition of 60h/680c Muslims conquered areas from Anatolia to Kalsidon. The following year a sea fleet as well as land army took part in a third expedition. The fleet crossed the Danial Pass to reach very close to Constantinople. This expedition included many veteran sahaaba such as Abdullah bin 'Abbas, Abdullah bin Umar, Abdullah bin Zubayr and Abu Ayub Ansari ﷺ.

Constantinople remained invincible and Muslims would repeat this siege many times. During the reign of Umayyad khalifa Sulayman bin Abdul Malik, Muslims suffered heavy losses - when Muslims ended their siege, Greek caught up with Muslim sea forces stationed at Adrianpole. Many ships were drowned and Muslims gave up the idea of conquering Constantinople for many centuries.

Though progress on the eastern front was stalled, Muslims made further inroads to Europe from the western front. In a wave of conquests which gathered momentum towards the end of first century h and carried the Muslims along the coast of North Africa through Libya, Tunisia, Algeria, Morocco, and across the Straits of Gibraltar into Spain and Portugal.

The advancement in western Europe begun with the governor of Muslim North Africa sending his general, Tarik, with an army across the Strait into Spain in 92h/711c. Within seven years the Visigoth ° state of King Roderick collapsed and the Muslims overran the peninsula, crossed the Pyrenees, and occupied what is now southern France. Their advance was finally contained in 114h/732c by Charles Martel at a decisive battle at Tours, near Poitiers.

Much later, on a separate front, the Emirate of Sicily existed between 831c and 1072c with its capital Palermo. Sicilian Muslims remained as citizens of a multi-ethnic kingdom of Sicily until they were deported in 1245c to the settlement of Lucera, from where they were exiled or sold into slavery in 1300c. The Emirate of Bari, in the Apulia region of southern Italy, was a short-lived state lasting from 847c till 871c.

°They originate from Germanic tribes, swept the old Western Roman Empire.

Iberian Peninsula

On the northern coast of Africa (Morocco), the Ceuta fort was still under Christians and its garrison commander was Count Julian, deputed by Caesar of Constantinople. However, he maintained friendly relations with rulers of Spain as it made sense in terms of security. In fact the last Gothic king, Witiza, married his daughter to Julian. So when Witiza was deposed, Julian was not happy. In 91H/710C, Roderick became the Visigoth king who was made famous in legend as "the last king of the Goths". As was customary, Julian's daughter named Florenda went to live in king's palace to learn etiquette and manners. When Florenda became a lady, she was violated by Roderick, the new king *. Although furious at what happened, Julian kept it secret and went to Toledo. There he pretended that his wife was seriously ill and brought his daughter back.

Back home, Julian went to meet Musa bin Nusayr along with the Archbishop, and a selected band of Christians. Musa was then the governor of the occupied western territories in Qairwan during the khilaafa of Waleed bin Abdul Malik. They requested Musa to invade Spain but did not receive any clear reply. After making some inquiries Musa wrote to khalifa in Damascus seeking permission for the task.

Musa then ordered five hundred soldiers under Turaif to accompany Julian and land on the coast of Spain to acquire first hand knowledge about the state of affairs there. Meanwhile the khalifa given his permission for invasion. Finally, Musa ordered Tariq bin Zeyad ◇ to invade Spain. Tariq set out at the head of seven thousand Barbar soldiers in four boats. On the way he was overtaken by drowsiness and saw in a dream that rasulullah ﷺ gave him the good news of the conquest of Spain in his hands.

The place on which he landed came to be called Jabal Tariq (Gibraltar). Tariq landed on the coast and his first order was to set the boats on fire, thus diminishing any thought of returning. The commander of Roderick fought with courage and bravery but was defeated by Muslims. Soon Roderick marched against the invaders at the head of one hundred thousand troops. Tariq continued his march occupying cities and towns. Musa sent five thousand solders as reinforcements in time for the clash between the forces on the bank of a small river near Janda Lagoon by the Sidonia city on 28 Ramadan 92H/711C.

Muslims fought with valour despite the fact they were only foot soldiers. The greater part of Christian force consisted of cavalry clad in armour and they had all the resources of the country behind them. In the face of extraordinary deeds of the Muslims the forces of Roderick was routed. Many bishops, princes and commanders were left and wounded. Roderick himself fled the battlefield, some claimed he was drowned.

When Musa heard the good news he left Qairwan for Spain at the head of eighteen thousand soldiers. Before he could join him, Tariq had conquered Andalusia. Tariq appointed Mughith, the Roman, to continue siege on Cordova fort and himself marched for Toledo. In 93H, Toledo easily fell to Muslims. Musa reprimanded Tariq for over-stepping his orders. Musa, Tariq, Abdul-Aziz (son of Musa) and Julian all worked together to complete

*This is related by Ibn Aseer in his book "*Tarikhul Kamil* [226]. Also mentioned in [227].
◇He was a slave of the Berber race who governed Tanja city (Tangiers).

the conquest, signing various peace agreements with locals. Peace terms included religious freedom for the Christians, settling Jewish and Christian disputes according to scriptures, no interference on anyone accepting Islaam, and safety for the Christians and their property.

Musa and Tariq marched up to the Pyrenees and conquered the southern territories of France. Owing to the severity of the winter and shortage of supplies they returned to Pyrenees. Musa sent Mughith to Damascus with gifts and news of the conquest of Spain. But khalifa wanted to see him in person. Musa met khalifa Waleed bin Abdul Malik on his deathbed with one-fifth of booty. When khalifa passed away his brother Sulaiman succeeded him and out of jealousy treated Musa severely. For failure to pay tribute from the western countries Musa's wealth and property was confiscated and he was put in prison. On intersession, Musa was finally allowed to retire in al-Qura. Similarly, Tariq was held back to settle in Syria. Then on, Spain was ruled by Abdul Aziz bin Musa, Qairwan by Abdullah bin Musa and Morocco by Marwan bin Musa.

With the departure of Musa bin Nusayr, most cities in Spain rose in revolt. Abdul Aziz bin Musa succeeded in putting down these revolts with a heavy hand. The natives soon realised their new found freedom and many embraced Islaam wholeheartedly. Abdul Aziz encouraged this by freeing all slaves who embraced Islaam. He married the widow of Roderick even though she did not change her religion. Christians remained the main administrators of the cities.

In this first phase of Muslim rule in Spain, lasting about fifty years, it generally remained under the Governor of Africa. The Berbers from Africa continued to arrive but as Spain was famous for fertility and opportunity Muslims also arrived from Hijaz, Syria and Iraq. The country's mainly Christian population were content with Muslim rule as was the large Jewish minority.

When 'Abbasids came to power in 132H, Umayyads were massacred in Damascus. At the time Abdur Rahman, the grandson of a khalifa, was residing at an estate by the bank of Euphrates. This young man was 20 years of age, lost his father at the age of five and his grandfather at the age of 12. Nurtured in the courtyard of the khalifa and in the company of ulama, he took refuge in a forest. One day his four year old came in fright, and seeing the black flag of 'Abbasids, he ran for his life with his son. 'Abbasids chased him and were promising him safety but he plunged himself in the river.

Abdur Rahman wandered in the guise of a traveller, eventually reaching Palestine. There he met a slave of his father. Together they reached Egypt. When Egyptians realised his intention of founding his rule they wanted to arrest him. Abdur Rahman went into hiding and a bounty was announced for his arrest. Eventually, they made contact with influential people in Spain who were sympathetic to Ummayyads. A small band of people came to Ceuta from Spain to take him. Abdur Rahman went with them and later captured Cordova. With his extraordinary swordsmanship, far-sightedness and wisdom he turned the tide in his favour, put down a series of internal revolts and external plots by neighbouring Christians and 'Abbasids. He passed away after 33 years of rule in 172H.

In 327H, the 'Abbasid khalifa Muqtadir was assassinated and Shia Fatimids claimed the khilaafa. Consequently, Sultan Abdur Rahman III adopted the title of Ameer-ul-mu'mineen.

In 136H, the king of Constantinople sent his emissaries to Cordova with precious gifts. Khalifa Abdur Rahman ordered decorating the entire city of Cordova in order to display its grandeur and sophistication. This was followed by envoys of Italy, Germany, France and Sicily one after another vying with each other to win the support of Cordova.

The Ottomans

It was the Ottoman armies and sufis who brought Islaam into South-East Europe. Beginning with the conquest of eastern Thrace in the mid-700s H, the Ottomans soon took Macedonia. They fought Serbian prince Lazar and his army at Kosovo in 791H/1389C, and defeated Bulgaria in 798H/1393C. In 860H/1456C, Athens fell to the Ottomans, followed by Bosnian and Albanian lands, and finally Belgrade in 927H/1521C.

Along with military, came Muslim settlers from Anatolia to occupy main march routes and river valleys. Gradually significant proportion of local people converted to Islaam, especially among Bosnians and Albanians. In the sixteenth century C, when the Ottoman Empire was at its height, the Balkan cities of Edirne, Sarajevo, and Salonika * were rich cosmopolitan centres of trade and learning, with impressive masjids, madrasas, and bridges [217].

So who are the Ottomans? When the Mongols invaded Khorasan, the Oguz Turks of Khorasan emigrated to Armenia with their chief Sulaiman Khan. They were devout Muslims like Seljuks. Three years before his death, Genghis Khan sent a huge army in 621H to invade the Konya based Seljuks, ruled by Alauddin Kaiqbad Seljuk. The Konya kingdom has been constantly engaged in jihaad against the Christians and was growing very weak. The Muslim world has already been devastated by the Mongols. Sulaiman Khan exhorted his tribesman to seek martyrdom and sent his son, Ertoghrul at the head of 444 fighters as a vanguard. When they reached the battlefield the Mongols were gaining the upper hand. Oguz fighters joined in and soon the Mongols took to their heals leaving behind only dead bodies.

Alauddin expressed his utmost joy over this unexpected victory and hugged Ertoghrul out of love and thankfulness. Ertoghrul expresses his happiness over timely help they extended to fellow Muslims in fighting in the way of Allaah. Meanwhile Sulaiman Khan reached the battlefield. Alauddin appointed Ertoghrul as Uchbey, bestowing him the best land in his possession, an estate near Angorah ◇. The duties of the Uchbey were to defend the frontiers of the Empire and to fight against the attacks of the Crusader Knights. He also appointed Sulaiman Khan as the Commander-in-chief of his army. Sulaiman Khan kept on campaigning against the Mongols and died when fell in the river sailing in Euphrates. But Ertoghrul was safe in his territory and even constantly expanding its borders.

Alaudin Kaiqbad died in 634H and his son, Ghayathuddin Kaikusro became the Sultan of Kunya. But relentless invasions by Mongols reduced his kingdom to such as extent that he had to pay tribute to them. Hulagu Khan, the grandson of Genghis Khan finally destroyed the 'Abbasid khilaafa of Baghdad in 656H.

*Salonika had a significant Jewish population. It was the birthplace of Mustafa Kemal, called later Ataturk.
◇Present day Ankara.

The very next year, in 657H, a son was born to Ertoghrul, who was named Osman [ʌ] Gazi. Ertoghrul died in 687H and the King of Konya gave Osman the entire territory ruled by his father to rule as Uchbey. Further Ghayathuddin Kaikusro was so impressed that he appointed Osman Ghazi as the Commander-in-chief of his army and married his daughter to him.

Osman Ghazi then settled in Konya and he used to deliver Juma khutba there. Now Ghayathuddin Kaikusro died during a Mongol skirmish and Osman Gazi was unanimously chosen as the King of Konya [▷]. Thus started the longest lasting dynasty in the world - 641 years. He was endowed with extreme bravery, courage and determination and at the same time being polite and generous towards everyone. Osman Gazi immediately dealt with intrigues of his rivals and detractors by conquering city after city. In his first major attack against Christians he conquered Eskinsher. He made it the new capital, yet he brought members of old Seljuk dynasty, the administrators and governors with him.

Seeing this surge Caesar instigated Mongols to invade. But both Osman and his son Orkhan, together fought the Chiristians and Mongols extending their border to Black Sea and conquered Bursa. Osman Gazi was on a sickbed in Eskisehr when he heard the good news of victory of Bursa. He asked his commanders to take him to Bursa and bury him even if he dies on the way. He died within few days of reaching Bursa in 727H. Before his death he addressed his son, Orkhan [227]:

> I don't feel sad over my fast approaching death for a worthy son like you is going to succeed me. Make it a point not to give up devotion to Allaah Almighty, piety, mercy and justice. Your first and foremost duty should be to put into practice the code of Shari'ah.

Osman Gazi's piety and life of abstinence is marked by the fact that the most significant thing he had in possession at the time of death was his armour and sword. His son, Orkhan, ended the Christian rule of Asia Minor within a year of accession to throne. He introduced an elite royal army created from boys of Christian prisoners and subjects after teaching them Islaam. It provided a system whereby they quickly rise through the ranks and also reduce revolts from big feudal fiefdoms. So successful was the system that even Muslims enlisted their sons.

In one night, Orkhan's son, Sulaiman took only forty men and landed on the European coast to conquer the fort of Gallipoli. But Sulaiman died in 759H, falling from a horse while hunting. After the death of Orkhan, Murad I conquered Adrianople, made it his capital in 763H and named it Edirne. In the wake of the conquest of Adrianople, Serbia, Bulgaria, Caesar of Constantinople and the Archbishop of Rome drummed up military support from all over Europe. At the time Sultan Murad was besieging the City of Beeja. In 765H the combined Christian alliance of several hundred thousand soldiers met their defeat at the hands of just twenty thousand Muslim soldiers led by Commander Lal Shaheen who pressed on to conquer large tracts of territory.

[ʌ] This is the turkish version of the arabic name Uthman. He was also known as Osman Khan or Osman Bey. The word "Ottoman" is an european adoptation of this name.

[▷] After some victories in Yarhisar in 1299 he married his son, Orkan Gazi, to the daughter of the Byzantine Emperor of Yarhisar. This was before his declaration of independence.

Seeing this monumental defeat, the united forces of Serbia, Bulgaria, Hungary, Bosnia, Poland and Constantinople mustered a huge army in 778H to wipe out the Ottomans. By the Will of Allaah ﷻ they were defeated with a force smaller than a quarter of theirs. In the end, the king of Serbia agreed to pay annual tribute, the king of Bulgaria offered his daughter in marriage and similar was the case with the Caesar of Constantinople. Murad I went back again in the Battle of Bosnia which repeated the defeat of united Christian force. This victory not only rooted Muslim's feet firmly onto European soil but it also ended Christian invasions and Crusades, and the dream of conquering Syria. Murad's son, Bayazid Khan Yaldram annexed Bosnia to the Danube river in 793H.

It was an Ottoman principle to avoid fighting with Muslim rulers. But when Turkmen invaded Bayazid's territory in Asia Minor at the instigation of Caesar of Constantinople, he put an end to them in 795H. In that year Bayazid obtained the title "Sultan" from the Musta'sim Billah, the 'Abbasid khalifa of Egypt. Bayazid conquered Greece in 800H and his commanders went on to Maldovia, Austria and Hungary to conquer large parts of those countries. In the midst of these came a great tragedy that was to put Ottoman empire in jeopardy. A mighty Muslim king from the Mongols of east, Timur, invaded the frontier city of Sivas, killed one of his sons and went to Ankara. Bayazid's soldiers, who were exhausted from fighting and then marching to Sivas and then Ankara, were no match to Timur's five hundred thousand seasoned soldiers. Bayazid died in captivity and his dead body was released with his son - and that was after one of Taimur's sages pleaded on their behalf.

The Ottomans lost vast territories and four of Bayazid's surviving sons had to fight it out in a civil war that lasted eleven years. In 816H, Sultan Mehmet became the undisputed ruler. During his reign, in 885H/1480C, Gedik Ahmed Pasha began a campaign against Italy and captured the citadel of Otranto but his own death prevented a complete conquest. Mehmet's son Murad II played a significant role in consolidating the empire, even turning Albania one of its provinces.

Although, the Ottomans continued far beyond Constantinople, each sultan wished the honour of conquering this city. When Sultan Mehmet II came to throne he set his eyes on destroying the formidable defences of Constantinople *. Mehmet II put the case simply as [228]:

> The ghaza[r] is our basic duty as it was in the case of our fathers. Constantinople, situated in the middle of our domains, protects our enemies and incites them against us. The conquest of this city is, therefore, essential to the future and the safety of the Ottoman state.

He built a massive fortress strategically positioned on the European shore of Bosphorus called Rumeli Hisar. As part of this preparation Mehmet II employed a Hungarian gun-

*The three layers of defensive walls with a six feet wide moat proved impregnable for next thousand years. The inner wall rises to over 9m above the present ground level and about 12m above the level within the city. The width of this wall was about 4.7m near the base to 4.1m at the top. Among the people who laid siege on Constantinople were Avars and Persians (626C), Muslim Arabs (54H/674C-58H/678C, 154H/717C-155H/718C), Bulgars (197H/813C), Rus (246H/860C), First Crusaders (490H/1097C) and Fourth Crusaders (600H/1204C) [228].

[r]Meaning military expedition. It can take religious connotation in context.

founder named Urban, who succeeded in designing a cannon which could fire a cannon ball weighing 450kg more than a mile. During the course of this war, the Sultan developed new ballistic systems and at one point his army dragged warships overland and launched them into the waters beyond the chain of the Golden Horn. On 20th Jumada al-Ulaa, 857H/1453C, Constantinople fell to Muslims, after a siege that lasted more than 50 days, thus came true a prophesy of prophet Muhammad ﷺ. After the conquest he said, "You see me happy, not only for conquering this fort (Constantinople) but also for having a very valuable Shaykh Mohammad in my time. He is my mentor Shaykh Mohammad Shamused-Deen."

The city was repopulated with Christians, Muslim Turks and others for Mehmet II wanted it to become a multi-faith centre for all 'peoples of the Book', Muslims, Christians and Jews alike. Sultan Mehmet II called the Archbishop of Constantinople to give the good news that he would remain as the head of Greek Church and his religious power would not be interfered with.

The state grew into a mighty empire and then became khilaafa at the time of Sultan Salim [3], reaching its apex under Suleiman the Magnificent in the tenth century H when it stretched from the Persian Gulf in the east to Hungary in the northwest; and from Egypt in the south to the Caucasus in the north. Some consider the series of rebellions which broke out in Anatolia (Jelali Revolts) to be a turning point, from this point on the great Ottoman Empire began a slow decline and its military might waned.

Tatars

Islaam arrived in Russia before Orthodox Christianity. Muslim brought Islaam to Eurassia in the first century of Islaam. By the fourth century H, "…substantial Muslim communities had become established along the Volga River, in Siberia, the Caucasus, and the oases towns of Central Asia. Islaam spread throughout the basin formed by the Volga River and Ural Mountains [φ] and to the north Caspian steppe…Conversion to Islaam among the peoples inhabiting these varied forest, steppe, and desert regions continued into modern times [231]." The king of Volga Bulgaria, Almis accepted Islaam and established it as the state religion.

By the beginning of the eighth century H, the sons and grandsons of Genghis Khan established many dynasties who ruled many parts of Asia and Europe. The greatest of these empires was the Yuan dynasty of China, founded by Khubilai Khan. Khubilai's brother Hulegu (D 663H/1265C) founded Ilkhans in Persia. One of the grandsons of Genghis Khan, Batu (D 653H/1255C) had become the ruler of the Golden Horde in Russia [244].

In the 700's H, the Eastern Turks and Muslim Mongol Golden Horde, ruled over Moscow and its environs. In the Volga River valley, they established a sultanate called Volga Bulgaria, with its capital at Kazan. At its peak, Volga Bulgaria was a prosperous, powerful

[3] Sultan Salim became a khalifa when 'Abbasid khalifa in Egypt abdicated, handed over the standard, the sword, the shield and pledged allegiance to him. Khalifa Salim returned after two years of conquests. He brought Egypt, Syria and Arabia under Ottoman control. Although he ruthlessly ended the Mamluk rule in 922H, his soft and lavish spending on ulama and Arab chiefs earned him great honour and respect. Before this he conquered Armenia, Georgia, Caucasus territories, Kurdistan, Iraq, Western Iran and up to the coastal areas of Persian Gulf.

[φ] Tataria and Bashkhiria.

land, famed for Islamic erudition. In fact, when Muslim Spain fell to invading Christian forces, many Andalusian ulama and scientists arrived in Volga Bulgaria, where they were eagerly welcomed. As Russia expanded, by ninth century H, it inherited more and more of these communities. Up until the early 1300's H, Kazan was a major center for Muslim scholarship and reform [232].

Tatar Muslims of Finland are the oldest recognised Muslim community in Western Europe. However, they are not easily identifiable because of their close integration into the mainstream Finnish society. Tatars started coming from villages by the Volga River in 1278H/1862C and continued to do so until after WWII. They settled in Finland as merchants trading in furs and teztiles and chose initially to reside in Helsinki and in surrounding area[229]. Most of the Muslims of Lithuania, Siberia and Belarus also are Tatar-Turk; they settled there during the reign of Tsars. Da'wah and "…expansion of Islaam continued upto the beginning of twentieth century. Different tribes of Volga like Mari, Mordvinian, Udmut and Chuvas accepted Islaam during this time [298]."

Post World War Immigrants

The history of Muslim migrants is as old as the history of man. Before the ummah of Muhammad ﷺ it was the ummah of Musa عليه السلام who consisted largely of immigrants. The immigrant community in Ethiopia evolved before hijra. Migration has been one of the primary means of spread of Islaam throughout history. Here the focus is on the Muslim migration of Muslims in Europe since the beginning of twentieth century. In this phase the Muslims settled in previously uncharted countries like England.

Before the Second World War Muslims emigrated to Spain from North Africa and Arabia. In the Eastern front it was the Turks and Tatars to settle in Anatolia, Russia, Scandinavia and Eastern Europe. As a result of the opening of the Suez Canal in 1869C, the British begun shipping from India, taking on Yemeni and Somali labourers in Aden. These people then settled in and around Cardiff, Liverpool, Newcastle, and London. The first masjids in the country were established in Liverpool and Woking in around 1890C.

A significant number of Muslims emigrated to France during 1920s and 1930s. These Muslims of Algerian origin worked primarily in coal-mining, iron, steel and in car manufacture, based in Marseilles, Lyons, St. Étienne, Lille, Strasbourg and Paris [460]. Labour migration was an important component of the colonial economy in those days. In official recognition of the sacrifices of tens of thousands of Muslims for France during WW1 and their hard work in its factories and mines, Mosquée de Paris was inaugurated in 1926C.

After the Second World War scores of Muslims arrived from former colonies of major western powers such as: India, Pakistan, Bangladesh, Turkey, Algeria, Somalia and Morocco. Most of them came to fill the gaps in workforce in their respective countries. However, in recent decades Muslim immigration has been limited to professionals and asylum/refugees from war-torn countries such as Somalia, Iraq and Afghanistan. Though the vast majority intended to return after a while and some even tried to do that, soon they realised that they are too integrated in their host nation and subsequent generations too alienated from the land of their forefathers to return.

7.2.7 Caribbean & Americas

As Islaam spread from North Africa to the Sahel region through trade and commerce its people also came into contact with the Mediterranean world. Subsequently as America was discovered transatlantic sea routes were developed. In 1492C Christopher Columbus reached American shores in the company of a number of Muslims °, including Pedro Alonzo Nino, one of Columbus' captains. What follows are some of the circumstantial evidences which suggests that Muslims arrived in Americas before Columbus:

- In 1421C, a Chinese treasure fleet commanded by the Chinese Muslim Zheng He (Cheng Ho) arrived in the Americas and establish small colonies [254].
- Mansa Abu Bakri (the brother of Mansa Musa) of Mali reached the Gulf of Mexico in 1312C. There is evidence to prove that Mandinkas of West African origin "…explored many parts of North America via the Mississippi and other rivers systems…The descendants of the Muslim visitors of North America are members of the present Iroquois, Algonquin, Anasazi, Hohokam and Olmec native people. There are 565 names of places (villages, towns, cities, mountains, lakes, river, etc.) in USA (484) and Canada (81), which are derived from Islamic, and Arabic roots [253, 257]."
- Historian and geographer Abul-Hassan Ali ibn al-Hussain al-Masudi (D 345) wrote in his book '*Muruj Adh-dhahab wa Maadin al-Jawhar*' that during the rule of khalifa Abdullah ibn Muhammad (888–912C), a Muslim navigator Khashkhash ibn Saeed ibn Aswad of Cordoba, "…sailed from Delba (Palos) in 889C, crossed the Atlantic, reached an unknown territory (Ard Majhoola) and returned with fabulous treasures…A Muslim historian Abu Bakr ibn Umar al-Gutiyya narrated that during the reign of …Hisham II (976–1009), another Muslim navigator Ibn Farrukh of Granada sailed from Kadesh (February 999) into the Atlantic, landed in Gando (Great Canary Islands) visiting King Guanariga, and continued westward where he saw and named two islands, Capraria and Pluitana. He arrived back in Spain in May 999 [253]."

Among the early devout Muslims who settled in New York is Anthony Janszoon van Salee, son of the President of Salé (an independent corsair city-state on the Moroccan coast), who emigrated to New Netherlands in 1630C as a colonist of the Dutch West India Company. He used to read Qur'an frequently and known as a defender of minority rights in the colony.

Muslims always kept friendly relations with Americas. Morocco which remains as one of America's oldest and closest allies in the Middle East and North Africa, recognized USA on December 20, 1777C as a sovereign nation, thus becoming the first country to recognize USA after the War of Independence. In 1820C, the US consulate in Tangier "…became the first property abroad purchased by the US government…There also were early connections between Morocco and Argentina. In the early 1790s, Jos de San Martn, later the independence hero of many countries in South America, served in the Spanish Army in modern-day Morocco and Algeria and was involved in the attack on Oran in Algeria in 1791C [252]." During the reign of Sayyid Said, ruler of Oman, a trade mission set sail to America and reached New York on April 30, 1840 [256].

° It has been suggested that they were, so to speak, "Closet" Muslims.

Freeing from Slavery

African American Muslims is one consequence of transatlantic slave trade which begun in 1530c. Africans, Muslims and non-Muslim alike, forced into slavery and were traded in such places as Brazil, Surinam, Haiti and the United States. Africans were enslaved indiscriminatingly and it included even ulama. Omar ibn Said (d 1864c) was an 'alim and trader born, to a wealthy family, in the Muslim state of Futa Toro, in present-day Senegal. He was captured and enslaved ending up in South Carolina in 1807c, and was sold to James Owen of North Carolina [260]. Although many first generation Muslims like him managed to retain their identity, the subsequent generations lost their deen in time as they were encouraged or forced to convert to Christianity.

Muslims were at the vanguard of various resistance movements to free themselves from the yoke of slavery. The earliest account of "…resistance to the fate of slavery are known through the experiences of Yarrow Mamout, Job Ben Solomon, Abdul Rahahman, Bilali Muhammad, and Lamen Kebeall. Muslims brought to North America aboard slave ships from Sahelian Africa in the eighteenth century [252]." Over time a variant form of Islaam developed and grew "…into a significant movement that would become the Moorish Science Temple of America, founded in Newark, New Jersey. This institution led American blacks in the 1930s to the Nation of Islaam and that in turn in the 1960s led them to normative Islaam." The Nation of Islaam (NOI) became the foremost non-Christian religious movement among African Americans under the stewardship of Elijah Muhammad.

The transition from temples to masjid led by newly established masjids and Islamic centres in the 60s and 70s. The first masjid for orthodox worship in North America was established in 1933 by Wali Akram (Walter Gregg). From there this self-taught man with Tabligh Jamaat connections educated three generations of Midwesterners in Islaam. He performed his hajj in 1956 [252]. Shaykh Ahmad Tawfiq, who studied at al-Azhar University in Cairo, was the founder of the Mosque of Islamic Brotherhood in Harlem. Similarly Yasin Mosque led by Imaam Yahya Abdul Karim was established in Brooklyn, not far from the immigrant Arab community. Yasin Masjid was frequented by Muslim emissaries, businessmen, and United Nations diplomats from the world over. There African Americans mingled with foreigners and exposed to truly international character of Islaam and its knowledge and scholarship [252].

In time, for many African Americans, NOI proved to be a spring board to orthodox Islaam. The most famous of those who had gone through this transformation was Malcolm-X, known later as Al-Hajj Malik al-Shabazz. His first hajj to Makkah was an eye-opener - for he was shocked to see how people of different colours submit to Allaah ﷻ in devotion, shoulder to shoulder. His defection from NOI had a profound effect on the development of Islaam in America. This paved the way to discussions on true Islaam as opposed to the idiosyncratic interpretation of Islaam by NOI which theretofore had dominated public conception of Islaam. Malcolm-X's teachings became a major catalyst for turning many African Americans to orthodox Islaam - Warith Deen Muhammad, son of Elijah Muhammad, was one of these.

The African Americans took their experience of Muslim brotherhood back to the streets. Such Islamic activism included cleansing neighbourhoods of gangs, drugs, care for homeless and ex-convicts * and support for new Muslims. They helped establish Masjid Sankore, the first orthodox prison masjid recognized by the New York State Department of Corrections. Similar Islamic movements took root in places such as Philadelphia, Washington, D.C., and Atlanta. The antinarcotics strategy developed in Brooklyn by imaams Siraj Wahaj and al-Amin Abdul in 1987 received nationwide support [252]. In 1990 Warith Deen opened the US Senate with prayer. The following year Siraj Wahaj opened the US House of Representatives with prayer.

Later Muslim Emigrants & Converts

Muslims arrived in the Spanish-speaking islands of Cuba, the Dominican Republic, and Puerto Rico during the Atlantic slave trade. Many of them trace their ancestry to North Africa or Moriscos ◇. They managed to retain some of their Islamic and Moorish culture only in name and language. However, in other Caribbean countries it was Indian and Indonesian who constituted the majority of the immigrants. Martinique has a very wealthy immigrant Palestinian Muslim community. A sixteenth century book called Un Herehe y un Musulman written by Pascual Almazan, recounts the exploits of Yusuf bin Alabaz, who came to Mexico after expulsion during the Reconquista in Spain. The first Islamic centre, Muslim Center de Mexico, established in 1994 in Mexico City [255].

In Chile, Muslims emigrated in nineteenth century numbering in hundreds. They started building masjids in the 1990s. In Brazil the first wave of Muslims were those enslaved from Muslim Africa brought in by Portuguese from 1550c. Later in the 1920s Arabs from Syria and Lebanon settled in the greater São Paulo region, only a minority of them were Muslims. A third wave of immigrants, who came from middle-east in the middle of twentieth century, were mostly Muslims. They built the first masjid in Brazil. Conversion amongst non-Arabs has been on the increase recently and Islaam is more visible in public space [261].

Of all the south American countries Venezuela and Argentina have the largest number of Muslims. Many Venezuelan Muslims are Lebanese, Palestinian, Syrian and Turkish descent. About a quarter of those who emigrated to Argentina in the twentieth century from Syria and Lebanon were Muslims. Besides there were other Muslims whose ancestors were of Moorish and African origin. The King Fahd Islamic Cultural Center, which was completed in 1996 with the help of the Custodian of the Two Holy Mosques includes the largest masjid in South America, a library, two schools, a park and is located in the middle-class district of Palermo, Buenos Aires. The Islamic Organization of Latin America (IOLA) regularly hold events to propagate and promote understanding about Islaam.

Muslims in Peru trace their ancestry to Moros who fled persecution in Spain. They made a lasting impact on the local culture of Peru. Their women were called las tapadas Limenas (covered ones from Lima) for covering their hair. In the 1940s large number of Palestinians arrived in Peru in order to escape Zionist persecution [255].

*Members of the Black Panther Party and the Black Liberation Army.
◇Moors who were forcibly converted to Christianity.

In the United States [ʌ], imigrants arrived from the Greater Syria under the rule of Ottoman Empire in the late 1800s. As they were largely unskilled workers, they settled in the various industrial centres of the Midwest. Only a small proportion of these settlers were Muslims. Immigrants from Poland, Russia, and Lithuania, founded American Mohammedan Society in in Brooklyn in 1907c. They purchased a building to use for a masjid in the early 1930s. A second masjid was started by a Moroccan immigrant in New York, called the Islamic Mission of America for the Propagation of Islaam and the Defense of the Faith and the Faithful.

In Michigan City, an Islamic Center was established as early as 1914, its members primarily Syrians and Lebanese who worked in the mercantile trade. In 1924, they reorganized under the name The Modern Age Arabian Islamic Society. The oldest masjid still in use established in Cedar Rapids, Iowa, started in 1920 as a rented hall, often called the "Mother Mosque of America [259]."

A second wave of immigrants arrived between 1947 and 1960. These Muslims came from the Middle East as well as from South Asia, Eastern Europe, and the Soviet Union. Although some came as refugees, many came to study for higher education and to join relatives.

Political turmoil in many Muslim countries and economic reasons contributed to the last wave of immigrants over the last few decades. The humiliating defeat of Arab troops in 1967 by Israel caused many Palestinians to head for West. Other major event include ascent to power of Ayatollah Khomeini, political instabilities in Afghanistan, Lebanon, Kashmir, Iraq, Yemen and Somalia. Ethnic cleansing in Bosnia also contributed to large numbers of immigrant Muslims. Muslims also emigrated from India, Pakistan, Bangladesh, Indonesia, Malaysia and many African countries including Ghana, Kenya, Senegal, Uganda, Cameroon, Guinea, Sierra Leone, Liberia and Tanzania [259].

Later immigrants were relatively more conservative and committed to deen. They represent a great range of Islamic movements and ideologies with each new arrival the demography only becomes more complex. While many risked losing their identity through modifying Islamic names, intermarriages and acculturation, others sought to organise into communities to preserve their deen. Muslim students formed organisations on college campuses to facilitate practice of deen and conducted da'wah activities. In 1963 the Muslim Student Association (MSA) was fromed at the University of Illinois to coordinate their activities [258, 259].

Islaam made inroads amongst the Anglo Americans as well and they number in thousands. These reverts often demonstrate high level of commitment. In fact, "…1893 Alexander Russell Webb, an early white American convert, founds the American Islamic Propaganda Movement and the American Moslem Brotherhood in New York [256]". Zaytuna Institute founded 1996, by Shaykh Hamza Yusuf is an example of efforts of Anglo Americans to propagate knowledge of deen. Following the Gulf War of 1991 thousands of American soldiers converted to Islaam while temporarily based in Saudi Arabia as they were exposed to da'wah. A similar wave of conversion took place in America following the horrific events of 9/11 as people wanted to investigate the true nature of Islaam for themselves rather than be taught by hate-mongers in the popular media and the so-called "experts".

[ʌ] There are cities in USA whcih are named Muhammad and Madina.

Similarly, Islaam spread amongst the Hispanic population of America. Islaam and Spanish culture were deeply intertwined. In the 1970s many first-generation Puerto Ricans from New York reverted to Islaam by their affiliation with African Americans masjids. They in turn organised da'wah activities among the Latino population. PIEDAD (Propagation Islamica para la Education y Devotion de Ala'el Divino) which was formed in 1987 by a Puerto Rican revert is an example of such movements. They focused on Latinas who are married to Muslims as well as Latinos who are incarcerated. In California the Asociacion Latina de Musulmanes en las Americas (ALMA) seeks to spread Islaam among Spanish-speaking people, educating them about the contribution of Islaam to their society and culture.

7.3 Muslim Contribution to Humanity

The greatest Muslim contribution to humanity was to introduce the Creator of everything, Allaah, to them. Muslims, especially since the prophethood of Muhammad ﷺ, wanted to take the message of Islaam to the world so that the whole of humanity can be successful in this world and in the aakhira for eternity. Muslims wherever they went they took with them the finer qualities of characters which impressed the locals. They displayed extraordinary levels of tolerance, self-sacrifice and ultimately had the courage to root out all forms of corruption and establish justice.

As the Muslim degenerated over centuries the qualities described above ran in short supply and disappeared from the lives of masses. Nevertheless, the world is still benefiting from the material advances made by the Muslims in various avenues of life. Much has been said about the civilisation which emanated from the Advent of Islaam in Makkah. Here is a quote from Carly Fiorina, an American politician and businesswoman ▷:

> There was once a civilization that was the greatest in the world. It was able to create a continental super-state that stretched from ocean to ocean, and from northern climes to tropics and deserts. Within its dominion lived hundreds of millions of people, of different creeds and ethnic origins.
>
> One of its languages became the universal language of much of the world, the bridge between the peoples of a hundred lands. Its armies were made up of people of many nationalities, and its military protection allowed a degree of peace and prosperity that had never been known. The reach of this civilization's commerce extended from Latin America to China, and everywhere in between.
>
> And this civilization was driven more than anything, by invention. Its architects designed buildings that defied gravity. Its mathematicians created the algebra and algorithms that would enable the building of computers, and the creation of encryption. Its doctors examined the human body, and found new cures for diseases. Its astronomers looked into the heavens, named the stars, and paved the way for space travel and exploration.

▷In 1998, Fortune magazine named Carly Fiorina the "most powerful woman in business" in its inaugural listing, and she was included in the Time 100 in 2004. She ended her speech, titled, Technology, Business and Our Way of Life: What's Next? given on September 26, 2001 as CEO of Hewlett Packard in Minneapolis, Minnesota with this story [262, 265].

> Its writers created thousands of stories. Stories of courage romance and magic. Its poets wrote of love, when others before them were too steeped in fear to think of such things. When other nations were afraid of ideas, this civilization thrived on them, and kept them alive. When censors threatened to wipe out knowledge from past civilizations, this civilization kept the knowledge alive, and passed it on to others.
>
> While modern Western civilization shares many of these traits, the civilization I'm talking about was the Islamic world from the year 800 to 1600, which included the Ottoman Empire and the courts of Baghdad, Damascus and Cairo, and enlightened rulers like Suleiman the Magnificent.
>
> Although we are often unaware of our indebtedness to this other civilization, its gifts are very much a part of our heritage. The technology industry would not exist without the contributions of Arab mathematicians. Sufi poet-philosophers like Rumi challenged our notions of self and truth. Leaders like Suleiman contributed to our notions of tolerance and civic leadership.
>
> And perhaps we can learn a lesson from his example: It was leadership based on meritocracy, not inheritance. It was leadership that harnessed the full capabilities of a very diverse population – that included Christianity, Islamic, and Jewish traditions. This kind of enlightened leadership — leadership that nurtured culture, sustainability, diversity and courage — led to 800 years of invention and prosperity.

Umayyad khalifas begun collection of scientific works, and then many books of medicine, chemistry, physics, natural history and astronomy were translated. Scholars were even sent to Byzantium for some manuscripts. In Muslim Spain, knowledge from Greece and Rome was preserved. Had they not pursued this work many valuable works of science and mathematics would have disappeared completely. The 'Abbasids encouraged the same tradition and thus Muslim scholars synthesized the earlier scholarship in order to invent and develop further. They also founded many new branches in their respective fileds.

Here only some of their achievements will be listed:

Education - The Mosque of al-Azhar in Cairo built by Fatimids * developed as al-Azhar University, now the oldest university in the world and one of the most influential Islamic school of higher learning. The empire enabled an unparalleled cross-fertilization of once isolated intellectual traditions of such places as India, Egypt, Mesopotamia, Persia, Chinese, Greek and Roman.

In its heyday, Cordoba had seventy libraries - one reportedly housing half a million manuscripts and employing a staff of researchers, illuminators, and book binders. Toledo became the "cradle of learning," and centre of "interaction between the Muslims, Christians and Jews" because of Muslim rule [263]. Scholars from rest of Europe used to travel to Spain and Sicily to learn Arabic and to make transcripts of texts in Latin - in fact, the Islamic civilization in Spain was the main threshold behind the European Renaissance.

*A branch of Shi'is, established a rival khilaafa at Raqqadah near Kairouan and, in 952.

Mathematics - The term 'logarithm' is a distortion of the Arabic word al-garizm from 'al-Khwarazmi'. Muhammad ibn Musa al-Khwarazmi (d 850) was an eminent mathematician, astronomer and geographer of central asia. He composed the oldest work on Arithmetic [17] and his famous book *al-Jabr wa-l-Muqabalah*, was the first book on algebra. He discovered how to solve linear and quadratic equations. The mathematician Ahmad ibn 'Abdallah al-Marwazi, known as al-Habash al-Khasb (d 870c), used tangents and cotangents and their tables [241]. Among other famous mathematicians are: Abu 'l-Wafa al-Bzjani (940-98), al-Battani and Abu 'l-Hasan al-Nasawi. Al-Biruni (b 973c in present-day Uzbekistan) distinguished himself in mathematics, astronomy, and geography.

Sciences - Muslim scientists developed objective experimentation and improved scientific devices for measuring such as maps, rulers and globes. They collected and corrected previous astronomical data, built the world's first observatory, and developed the astrolabe, an instrument that was once called "a mathematical jewel." Abu Ma'shar Balkhi (d 886) wrote some forty works in Astronomy. Abu 'Abbas Ahmad al-Farghani (ninth century), in his work *Usul ilm al-Nujm*, expounded the knowledge of his time and described instruments and the sundial. The astronomer and mathematician Abu Mahmud Khujandi (tenth century) invented the sextant, which is used as an astronomical instrument for accurately determining the positions of the planets and the fixed stars appearing in the vicinity of the planets [241].

Muslim Astronomers named over 200 stars with Arabic names "…including Sirius ("scorching," the brightest star in the sky); Deneb ("tail of the hen," as in the tail of Cygnus, the Swan); Aldebaran ("follower," as it followed the Pleiades into the sky). Abu Abdullah Muhammad ibn Jabir al Battani (Albatrunius), who worked in al-Raqqah between 877 and 918, refined the calculations on orbits of the moon and planets, the obliquity of the elliptic, and other celestial movements. …Al-Biruni (973–1048), wrote works that discussed Earth's rotation on its axis, correctly determined the positions of latitudes and longitudes, and postulated hydrostatic principles [420]."

Ibn al-Haytham (Iraq), wrote "The Book of Optics", with detailed treatment of the anatomy of the eye, correctly deducing that the eye receives light from the object perceived. Jabir ibn Hayyan (known to the West as Geber) (721–815) from Kufah, "…improved methods of crystallization, distillation, calcination, reduction, and evaporation. He also prepared a number of new chemical substances. His books are among the oldest known works on chemistry, and Jabir is sometimes called the "father of chemistry [264]."

Technology - Muslims developed many useful civilian and military technologies to meet the demands of the day. These craftsmen developed and improved many techniques for paper-making, ceramics, and silk-weaving that had originated earlier in China, which was later passed on to Europe. Muslims introduced cotton, paper, salt, silk,

[17] Although the original Arabic manuscript is lost, its surviving Latin translation is commonly referred to as *Algoritmi de numero Indorum*. Such works introduced the West to many basic mathematical concepts, including Arabic numerals, the idea of zero, and the decimal system.

satin, pepper, stamps, clocks, soaps, furs, velvets in Europe [263]. They were the first to distil roses and obtain the rose water.

Astronomer, mathematician and poet Umar Khayyam (d 1123–24c) worked at an observatory established by a Seljuk sultan at al Rayy or Naysabur, in Persia. Khayyam and others developed a calendar which was more accurate than the Gregorian calendar. He also developed algebra of al-Khwarizmi, by introducing novel solutions and classifications of equations. A gigantic observatory was built in Samarqand by the Turkish astronomer prince Ulugh Bey in 1420c, and finally the Tophane Observatory of Istanbul was founded by the Ottoman ruler Murad III in 1575c or shortly thereafter.

The first really scientific attempt to fly in the Muslim World was made in the nineteenth century c by Abul Qasim ibn Firnas, who lived in Cordoba, built a glider. Al-Jazari engineered an ingenious device for lifting huge buckets of water without lifting a finger. It was grandly called the crank-connecting rod system. Potters in Iraq developed a mysterious process called lustre in 8th century c, which rivals even precious metals in its effects. Technological innovation in food by early Muslims includes cheese and coffee among many others [461]. They introduced new breeds of livestocks.

Medicine - In medicine Muslim physicians experimented with diet, drugs, surgery, and anatomy. Hospitals were built in all major Muslim cities which hosted practising doctors. Among the famous physicians were Zakariyya Razi. Akhawayni Bukhari was one of the first to write his medical treatises in Persian expounding on human anatomy and physiology, described illnesses and their cures, and gave up to ten original prescriptions. The well-known pharmacopeia of Muwaffaq is also written in Persian. Abu 'Ali ibn Sina (known to the West as Avicenna) was born 980c in near Bukhara; his book on medicine was in use in Europe until very recently.

For their contribution in pharmacy, in "A History of the Arab Peoples', Albert Hourani writes, "It has been said that the pharmacy as an institution is an Islamic invention." Operations such as "…to remove bladder stones, cataracts and other eye diseases, and varicose veins" were common. Muslims also expounded on over 200 surgical instruments, creating many of them and pioneered the use of anaesthesia.

Early in the tenth century c, Abu Bakr Muhammad ibn Zakariya al-Razi (864–930c), in Spain, recognized the connection between bacteria and infection. A prolific author, he wrote more than 100 major medical works in the field and several important treatises on alchemy as well.

Infrastructure - By the tenth century, Cordoba could boast of a population of some 500,000, compared to about 38,000 in Paris. It also had some 900 public baths, Europe's first street lights. Just outside the residence of Cordoba khalifa, Madeenaht al-Zahra was, until destroyed in the eleventh century, one of the wonders of the age.

Khalifa, Abd al-Malik introduced many administrative reforms and innovations such as a monetary system, minting coins engraved with the shahada, a postal service.

In Spain, the Umayyads introduced many irrigation systems "…including water wheels, canals, reservoirs, and pumps. As agriculture flourished throughout the region, Spain quickly earned the reputation as the garden of Europe. Other scientific methods of farming introduced into Spain included the use of new fertilizers to help crops grow; knowledge about tree grafting and plant diseases; cross pollination of plants; and soil rehabilitation [264]."

Poverty - During the time of khalifa 'Umar ibn Abdul Aziz ﷺ poverty was eradicated completely. Muslims became so prosperous during his reign that the zakaat distributors could not find anybody to take it.

Welfare - Welfare of vulnerable such as orphanage used to be taken care of through well established wakf system as well as through state patronage. The first free public hospital opened in Damascus 75 years after the death of Muhammad ﷺ. Khalifa al-Rashid expanded the system, building Baghdad's first hospital early in the ninth century, with almost three dozen more throughout the empire soon following. Examinations were required for pharmacists and physicians seeking to practice their trade as early as the reigns of al-Mamun and al-Mutasim [420]. Asylums throughout the empire cared for the mentally ill, and travelling medical clinics.

Trade - Musk and floral perfumes were brought to Europe in the eleventh and twelfth centuries C from Arabia, through trade with the Islamic world and with the returning Crusaders. 'Abbasid traders exchanged a wide variety of products: pearls, livestock, paper, sugar, and luxurious cloth.

Language & Culture - The dominance of Arabic language and Islamic culture can be seen from how its various words and terminologies entered many different languages such as Farsi, Urdu, Turkish, Bengali, Malay. Below is a list of words which are common in English actually originated from Arabic.

Admiral	*amiral-rahl*	Camel	*jamal*	Pancreas	*bancraʃ*
Adobe	*al-tub*	Camphor	*kafur*	Nadir	*nazir*
Alcohol	*al-kuhl*	Cheque	*ʃakk*	Rice	*ruzz*
Alcove	*alqubba*	Checkmate	*ʃhah mat*	Safari	*ʃafara*
Algebra	*al-jabr*	Chemistry	*al-kimiya'*	Saffron	*za'faran*
Almanac	*al-manakh*	Coffee	*qahwa*	Sandalwood	*ʃandal*
Alumni	*'alim*	Cotton	*quton*	Sofa	*ʃuffa*
Amulet	*hama'il*	Elixir	*al-iksir*	Sugar	*ʃukhar*
Antimony	*ithmid*	Jasmine	*yaʃmin*	Syrup	*ʃharab*
Artichoke	*al-kharʃhuf*	Lemon	*limun*	Tambour	*taburak*
Atlas	*atlaʃ*	Lute	*al-'ud*	Tariff	*ta'rifah*
Azimuth	*al-ʃuut*	Magazine	*makhazin*	Troubadour	*tarrab*
Banana	*banana*	Mascara	*maʃkhara*	Zenith	*ʃamt*
Baroque	*burqa*	Monsoon	*mawʃim*	Zero	*ʃifr*
Cable	*habl*	Orange	*naranj*	Zircon	*azraq*

Gradually the Muslims "…transformed the diet of medieval Europe by introducing such plants as plums, artichokes, apricots, cauliflower, celery, fennel, squash, pumpkins, and eggplant, as well as rice, sorghum, new strains of wheat, the date palm, and sugarcane [462]."

The Arabic became the mother-tongue of all the North African countries due to spread

of Islaam there. Umayyad khalifa al-Walid proclaimed Arabic the official language of the empire (not just of its administration), establishing a universal mode of communication that helped draw its members together.

Eradication of Racism - Islaam forever eliminated any form of discrimination due to the colour of skin [3], language, ethnicity or place of birth. In Islaam honour and dignity is based on their relation to Allaah. Related by Anas ﷺ:

> On one occasion the Aws and Khazraj tribes boasted to each other. The Aws said, "Amongst us was the person whom the angels bathed (after his martyrdom). He was Hanzala bin Raahib ﷺ. Also amongst us was the person for whom the throne of Allaah shook (when he passed away). He was Sa'd bin Mu'adh ﷺ. Amongst us was also the person who was protected by a swarm of wasps (when the mushriks intended to mutilate his body). He was Aasim bin Thaabit ﷺ. We also had in our ranks the person whose testimony was allowed (by rasulullah ﷺ) in place of the testimony of two people. He was Khuzayma bin Thaabit ﷺ. May Allaah be pleased with all of them."
>
> In response to this, the members of the Khazraj said, "We have four persons who memorised the entire Qur'an during the lifetime of rasulullah ﷺ. There were none besides them who achieved this honour. They were Zayd bin Thaabit, Ubay bin Ka'b, Mu'adh bin Jabal and Abu Zayd ﷺ [4]."

Freedom of Worship - Non-Muslims lived amongst Muslims in harmony and they were free to worship their religion. In Muslim cities of Spain, Syria, Palestine, Iraq, India and others the non-Muslims thrived. The ummah welcomed non-Muslim refugees whenever they were persecuted in the East or the West, e.g., the Ottoman empire welcomed Jewish refugees leaving Spain to avoid Christian persecutions.

Art & Architecture - Muslims developed unique Art & Architecture in line with the ethos of Islaam. Arabesque, a type of geometric design of swirling and inter-locking patterns, interlacing foliage and tendrils, became very popular. Abstract forms and Arabic calligraphy, often taking verses from Qur'an, formed decorative elements in masjids and other places and objects. The Dome of the Rock, built in 691C, is one of the oldest Islamic structures, remains one of the most breathtaking and beautiful sites in Jerusalem. Similarly, the Jawsaq Palace in Samarra, which was built in 836, spread over 430 acres, included harems for the women, pools, gardens, and fountains in the courtyard. Taj Mahal in India built by Mughal emperor Shah Jahan in memory of his third wife, Mumtaz Mahal, universally admired masterpiece of the world's heritage, remains popular with tourists.

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[3] It was transmitted, by Ibn al-Mubarak in his book, *Al-Birr and as-Salah*, that some disagreement occurred between Abu Dharr and Bilal ﷺ. Abu Dharr said to Bilal, "You son of a black woman." Rasulullah ﷺ was extremely upset by this comment, so he rebuked him by saying,

> *That is too much, Abu Dharr. He who has a white mother has no advantage which makes him better than the son of a black mother.*

This rebuke had a profound effect on Abu Dharr ﷺ, who then put his head on the ground swearing that he would not raise it until Bilal had put his foot over it.

[4] Abu Ya'la, Bazzaar, Tabraani all narrating from reliable sources as confirmed by Haythami. Also reported by Abu Awaana and Ibn Asaakir [44].

7.4 Foreign Incursions

Of all the calamities that befell Muslims, foreign invasions and intrigues are no less destructive. It may not be possible to come to an agreement about major turning points in Muslim history as perpetrated by external forces - but certainly discussion of events which follow have been horrific as well as enduring. These represent, apart from Muslim weakness, unleashing of great injustice and atrocities committed against Muslims. Its an utter miracle that Muslims survived such fierce onslaught. Many civilisations of even larger population were wiped out from the face of the earth by much smaller calamities. Muslims survived through countless instances of fierce battles, betrayals, treacheries and mass slaughter. In the end, its the strength and resilience of Islaam and the help of Allaah ﷻ for this deen which becomes evident.

7.4.1 Crusades

Council of Clermont: In 1095C, Pope Urban II responded to an appeal from the Byzantine emperor for help against the Seljuq Turks, who had expanded into western Anatolia just as the Kipchak Turks in the Ukraine had cut off newly Christian Russia from Byzantium. The First Crusade, begun the next year, brought about the conquest of Jerusalem in 1099C [267].

Crusaders were already encouraged by Muslim losses in Spain (Barbastro in 1063C and Toledo in 1085C), taking of Sicily from the Muslims in 1089C and Shi'a-Sunni infighting. Fatimids, whose leaders were generally Armenian in origin, were only too willing to form an alliance with the Crusaders [266]. Pope Urban II concocted a story of Muslim cruelty and massacres of Christians in the Holy Sites of Jerusalem [268]. The Pope Urban II chastised the knights present for their behaviour:

> You oppressors of orphans, you robbers of widows, you homicides, you blasphemers, you plunderers of others' rights if you want to take counsel for your souls you must either cast off as quickly as possible the belt of this sort of knighthood or go forward boldly as knights of Christ [240].

Apart from remission of their sins the pope offered wealth of the Muslim East and "the reward of imperishable glory to the Kingdom of Heaven" and more:

> …Serfs were allowed to leave the soil to which they had been bound; citizens were exempted from taxes; debtors enjoyed a moratorium on interest; prisoners were freed, and sentences of death were commuted, by a bold extension of papal authority, to life service in Palestine. Thousands of vagrants joined in the sacred tramp. Men tired of hopeless poverty, adventurers ready for brave enterprise, younger sons hoping to carve out fiefs for themselves in the East, merchants seeking new markets for their goods, knights whose enlisting serfs had left them labourless, timid spirits shunning taunts of cowardice, joined with sincerely religious souls to rescue the land of Christ's birth and death. Propaganda of the kind customary in war stressed the disabilities of Christians in Palestine, the atrocities of Moslems, the blasphemies of the Mohammedan creed; Moslems were described as worshipping a statue of Mohammed. Fabu-

> lous tales were told of Oriental wealth and of dark beauties waiting to be taken by brave men. Such a variety of motives could hardly assemble a homogeneous mass capable of military organization. In many cases women and children insisted upon accompanying their husbands or parents, perhaps with reason, for prostitutes soon enlisted to serve the warriors [269].

He also hoped this would divert the Christian kings and princes from their struggles with each other, and perhaps reunite the Eastern and Western churches, thus calling for a "Truce of God" among the rulers of Europe and urged them to take the Holy Land from the Muslims.

In reality, the Christians like Jews had freedom to practice their religion, Christian pilgrims had free access to all their holy places. The pope highlighted the destruction of the Church of the Holy Sepulchre (also called the Church of the Resurrection) in Jerusalem. This was the work of Fatimid king al-Hakem. His chief secretary, who drew up the document and his vizier who signed it were both Christians.

Crusades was launched in 1096c hoping to wrest Jerusalem from Seljuks. But as Seljuks engaged the Crusades pouring from the north, the Fatimids wrested Jerusalem from Seljuks in 1097. Even non-Muslim observers saw it as a clear sign of betrayal from the side of Fatimids [273]. Although the Fatimids soon allied themselves to the Crusaders against the Seljuks, they found themselves seized by Crusaders in July 1099.

Muslim cities and villages fell one by one (Antioch, Edessa, and Tripoli etc.) when thousands of Crusaders poured out of Europe to seek "retribution". Troops used to gather in Constantine before venturing in the lands under Seljuk control. France constituted the main force in this campaign. They left in their wake mass slaughter, rape and cannibalism of innocent Muslims. At Ma'arat an'Numan (Syria), in late 1098, they scaled the undefended walls to attack a terrified population hidden in their homes. For three days the slaughter continued non-stop.

One of the Crusader commanders wrote to Pope Urban II:

> A terrible famine racked the army in Ma'arra, and placed it in the cruel necessity of feeding itself upon the bodies of the Saracens [463].

Radulph of Caen mentioned:

> In Ma'arra our troops boiled pagan adults in cooking pots; they impaled children on spits and devoured them grilled [270].

The Fatimid ruler Iftikhar ad-Daula, his entourage and his army left the city under safe Crusader conduct, leaving behind 70,000 Muslims behind for slaughter in cold blood. One of the Crusaders, Raymond of Aguiles, boasted [275]:

> Wonderful sights were to be seen. …Piles of heads, hands and feet were to be seen in the streets of the city. It was necessary to pick one's way over the bodies of men and horses. But these were small matters compared to what happened at the Temple of Solomon, a place where religious services are normally chanted …in the Temple and porch of Solomon, men rode in blood up to their knees and bridle reins.

One such horrific scene described by William of Tyre:

> The place was inundated of the blood of the faithful. We could not watch without horror that multitude of deaths, their limbs scattered laying on the ground on all sides, and the flood of blood inundating the surface of the ground [271].

What a contrast to the conduct of the magnanimous Muslims who took the city over four and half centuries earlier.

The Crusader dominance remained unabated until Salah-ud-din ﷺ $^{d \rightarrow 639}$ led Muslims to re-conquer Jerusalem in October 1187C, three months after the victory at Hattin. Jerusalem surrendered to the Muslims after a short siege and Salah-ud-din ﷺ's terms were accepted "with gratitude and lamentation [269]." No massacre or violence was perpetrated, the entry of Salah-ud-din ﷺ was more like that of Umar ﷺ rather than that of Geodfrey °.

Ibn al-Athir ﷺ described Salah-ud-din ﷺ's treatment [266]:

> The Sultan agreed to give the Franks assurances of safety on the understanding that each man, rich or poor alike, should pay ten dinar, children of both sexes two dinars and women five dinars. All those who paid the sum within forty days should go free…Balian ibn Barzan offered 30,000 dinars as ransom for the poor, which was accepted, and the city surrendered on Friday 27 Rajab (2 October 1187), a memorable day on which Muslim flags were hoisted over the walls of Jerusalem…
>
> Among those multitude who left was the Grand Patriarch of Jerusalem who left with the treasures from the Dome of the Rock, the Masjid al-Aqsa, the Church of Resurrection and others, God alone knows the amount of treasure. He also took an equal quantity of money. Salah-ud-din made no difficulties, and when he was advised to sequestrate the whole lot for Islaam, he replied that he would not go back on his word. He took only the ten dinar from the Patriarch, and let him go heavily escorted to Tyre.
>
> At the top of the cupola of the Dome of the Rock there was a great gilded cross. When the Muslims entered the city on the Friday, some of them climbed to the top of the cupola to take down the cross. When they reached the top a great cry went up from the city and from outside the walls, the Muslims crying Allaah Akbar in their joy, the Franks groaning in consternation and grief. So loud and piercing was the cry that the earth shook.
>
> Once the city was taken and the infidels had left, Salah-ud-din ordered that the shrines should be restored to their original. The Sultan ordered that the Dome should be cleansed of all pollution and this was done. On the Friday 4 Shaaban (9 October), the Muslims celebrated the communal Friday salaat there…The Frankish population of Jerusalem who had not departed began to sell at very low prices all their possessions, treasures and whatever they could not carry with them. The merchants from the army and the non-Frankish Christians in Jerusalem bought their goods from them. The latter had asked Salah-ud-din's permission to remain in their homes if they paid the tax, and he had granted them this, so they stayed and bought up Frankish property…

°Geodfrey, was the Crusader leader in 1099C.

Jews regained all that they lost under the Crusades. Salah-ud-din raised the ban imposed on them by the Crusaders and encouraged them to settle the Holy city [272].

Upon hearing loss of Jerusalem, Pope Gregory VIII immediately called for the third Crusade. Despite disagreement between themselves, three of the strongest European kings of the time led the Crusade: Frederick Barbarossa, king of Germany and "Holy" Roman emperor; Richard I, the so-called "Lion-Heart", king of England; and Philip II Augustus, king of France.

The Crusaders laid siege to Acre. Salah-ud-din mobilized quickly to besiege the Crusaders. The mutual battle engagement and siege with the French and the English troops lasted from August 1189C till June 1191C, ended with the fall of Acre. When King Richard I of England captured the Castle of Acre, he massacred hundreds of Muslim captives, among them many women and children [276]. In September 1192, the two parties negotiated a three years truce, according to it, a Crusade kingdom was established with Acre as its centre, and the Christians were given the right to visit the sacred places in both al-Quds (Jerusalem) and al-Naserya.

Upon Salah-ud-din's death in 1193C, his brother and sons divided the realm instead of fighting the Crusaders. On the other hand Crusader aggression continued relentless. The fourth Crusade took place in 1204C was a total failure. Christians fought among themselves and sacked the city of Constantinople and did a great amount of looting in it. In 1212C came the Children's Crusade when a French boy led thousands of young followers. Most of these Crusaders were sold to slave dealers by merchants.

During the sixth Crusade, one Ayyubid ruler, Malik al-Kamil offered to give up Jerusalem as well as releasing all Christian captives and pay large sums of money when Damietta was besieged. However, it was rejected by the Pope legate, Cardinal Pelagius. On hearing Franks designs on Jerusalem, another Ayyubid, al-Mu'azzam, who initially had patronised building projects in the city, suddenly found it justified to dismantle its fortifications. In 1228C Frederick II of Sicily arrived in Palestine and al-Kamil surrendered, giving Muslims the right to hold keys of Umar. The news of this capitulation caused indignation and outrage to Muslims everywhere [266].

On 11 July 1244C, the Khwarizmian Turks, after crossing the Galilee burst into Jerusalem and, in the space of days slaughtered their way through Crusader ranks, decimating the two Crusader armies of Hospitallers and Templars. Thus the Jerusalem was recaptured, ending Christian hegemony in the area for a third time [266].

Then Turkish Mamluks, who were well known for their military prowess during the 'Abbasid era, ended the Ayyubid reign in Egypt by killing the last Ayyubid king in 1250C. The sultans of the newly founded Mamluk kingdom resolved to eliminate the Crusader threat from the region. Instead they faced Mongols who already destroyed Baghdad and Damascus. Sultan Qutuz (1259-1260) defeated Mongols in Ein Jalout, thus shattering the spell of the Mongol invincibility. The Crusaders, who ruled small areas along the coast, similarly met their final defeat at the hands of Mamluks in 1291C.

7.4.2 Mongols

In the thirteen century there came yet another devastation perpetrated by the Mongols, who appeared from a land beyond the Oxus. The Mongols were originally pagans, horse-riding Turkic nomads who lived in north-eastern steppes of Central Asia. Their leader Genghis Khan *, allegedly proclaimed himself as the Scourge of God, unleashed a tidal wave of death and destruction upon the ummah beginning in 1218c, lasting more than forty years. This is how Juvaini put their condition:

> Before the appearance of Genghis Khan they had no chief or ruler. Each tribe or two tribes lived separately; they were not united with one another, and there was constant fighting and hostility between them. Some of them regarded robbery and violence, immorality and debauchery as deeds of manliness and excellence. The Khan of Khitai used to demand and seize goods from them. Their clothing was of the skins of dogs and mice, and their food was the flesh of those animals and other dead things. Their wine was mare's milk [244].

Impressive in traditional mounted warfare, the Mongols had an amazing ability to adapt to different environmental condition and master new military techniques. Genghis Khan turned his attention to external threats and thus turned to Xixia followed by Jin and Song empires of China. By mid thirteenth century Mongols spread rapidly to take most of Russia, Central Europe, Northern Iran and the Caucuses. His success depended on utmost loyalty, mobility and ruthlessness to terror resulting from devastation and massacres of defeated population. People as far away as Sweden shuddered at the thought of a Mongol invasion.

The Mongols invaded north-east Russia in 1237-8c and south-western Russia and Ukraine in 1239-40c. They fought Saxons and poles in battle of Liegnitz and slaughtered the powerful Hungarian army. Mongols burnt the capital, Pest and then its sister-city. However, their stay there was short-lived due to Mongol civil war. Batu, a grandson of Ghengis Khan, became the leader of Golden Horde. He set up their capital at Sarai on the lower Volga. His territory covered a huge steppe from Danube in the west to Khwarazm in the east. The expansion in the East continued. Qublai Khan invaded Burma in 1277c and Japan twice (1274-81c). He sent a large invasion fleet to Singhasari Kingdom in Java in 1293c but withdrew with some booty after losing thousands of soldiers.

Mongol incursion into Muslim lands begun with the conquest of Khwarazm Empire. Shah Muhammad of Khwarazm, who was from a Turkic family, ruled an empire stretching from the Aral Sea to the Persian Gulf, and including Afghanistan and the whole of Iran. When Mongols came to the scene, the spiritual state of the Muslim world was pathetic. Corruption, disunity, and materialism were rampant. Shah Muhammad of Khwarizm Empire was just an example of insufferable leadership.

In their sweep through the Islamic world the Mongols killed or deported numerous ulama and scientists and destroyed libraries with their irreplaceable works. The result was to wipe out much of the priceless cultural, scientific, and technological legacy that Muslims had been preserving and expanding for some five hundred years.

*Genghis Khan is actually the title assumed by Temuchin which stands for 'Universal Ruler'. Temuchin, who was born in about 1167c, unified Mongol tribes after many years of warfare, and was declared Genghis Khan in 1206c following a grand assembly [244].

In 616H/1219C, Genghis Khan launched a major campaign against Khwarazm. It is said that, the governor of Otrar, accused a caravan of Muslim merchants under Mongol protection of spying and he ordered their execution. However, Ghengis Khan moved to immediate retaliation when a delegation of envoys to lodge a formal protest was sent, but Khwarizm Shah executed most of them. Muslims were to pay for these two inhuman acts with the blood of millions of innocent lives. The carnage thus unleashed were unknown in human history, with many large cities with advanced civilisation simply wiped out from the map.

Mongols took the Muslim cities of Samarkand and Bukhara in 1220C. The city of Otrar fell after a five-month siege, but when Mongols came Bukhara, most of the men from garrison simply fled. Samarkand had a large army with battle elephants to defend it, but failed due to political divisions and rivalries. In the Afgan campaign, Ghengis Khan crossed the Amu Darya in 1221C to take Tirmiz and then Balkh - both cities faced systematic and total destruction. At Balkh, the population was slaughtered in spite of a prompt surrender.

Merv fell next, it is said that the Mongol general Tolui "…sat on a golden chair to watch the execution of the population. According to tradition, it was as a result of the sack of Merv that a certain Oghuz tribe whose grazing grounds were in the near vicinity emigrated to the safety of Asia Minor where the Seljuks gave them land, a move that became the foundation of the Ottoman Empire [244]."

Next to fall were Nishapur and Herat. After Genghis Khan died (D 1227C), his successor, Mongke, dispatched from their capital in Karakorum, Kublai Khan to southern China and Hulegu to Iran to expand mongol empire. Kublai Khan established Yuan dynasty of China and his brother Hulegu established Ilkhans who ruled Persia. The remainder of Khwarazm Empire became Jagatai khanate, named after Genghis Khan's second son.

When Mongke Khan came to the throne in 1251C, they had four principal adversaries: the 'Abbasids in Badgdad, Mamluks in Syria and Egypt, Seljuks of Rum and Isma'ilis in Iran and Afghanistan. But they also had potential allies namely the Crusader remnants and Byzantines. His successor, Hulegu Khan put an end to Isma'ili ◇ state at Alamut in 1256C. The operation proved difficult for the Mongols, because the Assassins castles were located on hill tops within dry valleys near the Caspian Sea in Iran.

Hulegu Khan then prepared to move against the khilaafa by conquering outlying areas and took up position in north-western Iran and Azerbaijan. By many accounts, khalifa Musta'sim failed to prepare for the onslaught; he neither fortified the city nor increased his manpower. The following year the Mongols defeated his army and advanced towards suburbs of Badhdad. They drew siege lines and soon begun a final assault making extensive use of mangonels and gunpowder [277]. The Mongols were also assisted by Georgians, Armenian and Frankish Christian troops from Antioch [278]. Within six days khalifa surrendered. The mass slaughter of people carried on for weeks and Musta'sim was killed, according to most accounts by trampling.

Baghdad, a city which used to be called the jewel of the world, was ravaged non-stop. It remained depopulated for many centuries. The rivers of the Tigris and Euphrates ran black

◇Isma'ili, a heretical sect of Islaam, who are well known to have used drug hashish. Also known as Assassins - for they used murder as a political and religious weapon.

with blood and inks. Knowledge accumulated over five centuries was reduced to ashes. A scion of the 'Abbasid dynasty took refuge with the Mamluks in Egypt, thus continuing the khilaafa in name into the sixteenth century C.

Within a year of fall of Baghdad, Hulegu laid siege to Aleppo. He was supported actively in this campaign by King Het'um of Lesser Armenia and Crusader Bohemond VI of Antioch and Tripoli [277]. The town held out for a month and then the usual bloodbath and looting followed the surrender.

Hulegu sent a letter to Qutuz, the Mamluk Sultan of Egypt, disparaging him for his slave origin and calling him to submit. Instead Qutuz executed the envoys as many in his time done so. War then became inevitable. At that point, Mongke died and civil war started between Qublai Khan and the Tatars of Golden Horde. Hulegu went in support of his brother Qublai, leaving his forces in charge of Ketbuqa. Meanwhile, Berek Khan, the great grandson of Genghis Khan, became a Muslim when Islaam was introduced to him by two merchants. In fact, Berek withdrew his forces from Hulegu's army after the fall of Baghdad.

In 658H/1260C, the Mongol army mobilised under Kitbuga when they heard of Mamluks entering Syria under Qutuz. The two sides met at 'Ayn Jalut near Nazareth in Palestine. The ensuing battle was one of most decisive in the annals of history. Ketbugha was killed, and the Mamluks delivered a crushing defeat, shattering the aura of Mongol invincibility for good. Three years later Berek himself would defeat Hulegu's forces in the Caucus region. Thus those who tried to destroy Islaam became its protectors. Their efforts eventually led Islaam to reach Russia and Eastern Europe. Hulegu's successors were the Ilkhans of Persia, who later embraced Islaam and became its standard bearer.

The credit of converting Mongols also goes to Jamal-ud-Din, a Persian Muslim. He was "…travelling through the Middle Kingdom or Chaghatay Khanate known for its animosity toward Muslims. With his small band of travellers he mistakenly travelled through the game preserves of the Mongol Prince Tuqluq. Jamal was arrested and brought before Tuqluq. In his anger the prince told Jamal that a dog was worth more than a Persian. Jamal replied, "Yes. If we did not have the true faith, we would indeed be worse than dogs." Tuqluq was struck by the reply. He inquired what Jamal meant by the true faith. When Jamal explained the message of Islaam Tuqluq was convinced. He asked Jamal for some time to unite the fractured Middle Kingdom and then he would proclaim his faith. Jamal returned home and later fell ill. As he was dying, he instructed his son Rasheed to remind the prince of his promise when he became king. When Tuqluq ascended the throne Rasheed set out to meet him. An ordinary person had little access to royalty and after many efforts Rasheed risked his life to enact a plan. He called out the adhaan at fajr nearby the royal compound. He was brought before the king and there he invited him to fulfil his promise. On that very morning Tuqluq Timur Khan, king of the unified Middle Kingdom, became a Muslim [464]."

Another Mongol prince who became Muslim was Mahmud Ghazan, from the Il-Khans dynasty in Iran. He converted to Islaam from Buddhism in 694H/1295C. For some time the Il-Khans tolerated and patronized all religious persuasions, Sunnite, Shi'ite, Buddhist, Nestorian Christian, Jewish, and pagan. But when Mahmud Ghazan became Khan and declared himself Muslim, he persuaded other Mongol notables to follow suit.

7.4.3 Fate of al-Andalus

The Umayyad rule in Spain ended in 428H after 290 years following the death of Hisham bin Muhammad. There were many courageous rulers who made Spain great, prosperous and the nation advanced in arts and learning. The state remained unified and dealt confidently against northern Christian aggressors.

With the demise of the Umayyads of Cordoba the central political authority in al-Andalus fragmented. There appeared a large number of petty Muslim rulers who established themselves as independent rulers of different cities and their hinterlands called the al-tawa'if kingdoms. Although at it worst, there were as many as 60 taifa kingdoms, gradually the constant struggle for land and power reduced this number as strong absorbed the weak. The taifa kingdom used to fight against Christians kingdoms as well as against themselves. Some taifa rulers made alliances with neighbouring Christian kingdoms to fight against other taifa kingdoms. Some taifa kingdoms also used to hire Christian mercenaries, which they considered more reliable than Muslims.

Gradually the Christian kingdoms, in particular Castile took advantage of the situation by pushing frontier south. During the eleventh century C most Muslim rulers began to pay tribute to the Christian kingdoms nearest to them. However, this did not prevent Christians chipping away territory from the Muslims. In 1060C the Normans took Sicily from the Muslims who had held it since 827C. Norman activities also encouraged the Reconquista of the Iberian Peninsula. They appeared at the siege of Barbastro in 1064C.

In 1085C, under Alfonso VI Christian forces took Toledo and Reconquista formally begun. Initially, he wanted the clergy to convert the Muslims through sermons but when it failed, atrocities begun against the Muslims, even demolishing masjids and converting some into churches. Incredibly, positive cultural exchange ensued in Toledo with Spanish Jews translating captured Arab texts into Medieval Latin! Christian scholars studying in large Muslim libraries and refugees who filled the city accelerated this cultural exchange.

As Muslims become weaker and the Christian kingdoms began to pose a serious threat, the Muslim rulers asked the Almoravids (*al-Murabitun*), a North African Berber dynasty, for support. This was quite a change from the part of taifah kings as they used to prefer to pay tributes to Christian kings than to call North African kings for help. To meet impending war with North Africans, Alfonso prepared an army of sixty thousand and claimed in front of them that even angels from heaven could not defeat his force [186].

The Almoravids came and crushed the Christian uprising. However, they were at odds with the laxed religiosity of Muslim elites and rulers. When Almoravids laid siege to Toledo none of the taifa kings went to support. The taifa kings were so inept and quarrellsome that eventually Almoravids seized control themselves. Yusuf bin Tashfain united all taifa kingdoms and ruled for fifteen years in peace. In 1147C, the Almoravids were in turn defeated by another coalition of conservative Berber tribes, the Almohads. Thus the lifeline lent by the Berbers unified and extended the Muslim rule.

Meanwhile Crusaders, defeated in Syria and Palestine by Salah-ud-Deen ﷺ, returned to Spain with a vengeance. They wanted to capture Spain and Morocco. The pope has al-

ready declared Spain a crusading zone in 1207c [ʌ]. Alfonso gathered a large force at al-Uqab near Seville. Muslims were in many hundreds of thousands but did not fight courageously. Thousands of Muslim soldiers revolted against their rulers for poor pay and condition, many generals simply left the battlefield. Christians slaughtered their way to many towns and cities, burning, looting and killing indiscriminately. In contrast, Muslims many times captured Christian cities, but always spared the innocent.

Whatever, peace and stability Almohads brought to Spain was lost in the battle of al-Uqab. Opposition grew over the years. So when the combined Christian forces defeated the Almohad army at the battle of Las Navas de Tolosa in 625h/1212c they had to leave Spain. This ushered the second era of Taifa kingdoms; chaos and anarchy with it. By then most of the northern and all of western provinces already belong to Christians. The Christians, encouraged by the depravity of the Muslim rulers, took independent taifa kingdoms, one after another: e.g. Cordoba [ᐅ] in 1236c and Seville in 1248c. For the latter act King Ferdinand of Aragon enlisted support in terms of troops of Granada. Nasr bin Yusuf, better known as Ibn al-Ahmar bought the safety of his people by becoming a vassal. When Ferdinand laid siege to Granada, Ibn al-Ahmar rode to Ferdinand's tent and offered to become the king's vassal in return for peace [*].

Thus Muslim rule in Spain was reduced to only Granada. In consequence, vast number of Muslims became the subject of Christian kingdoms, facing "…stark choices: continued residence on their land as second class Mudéjar, or subject, peoples; or migration to Granada or other parts of Dar al-Islaam [279]." Gibraltar fell to the Christians in 1462c. In 1479c, the Christian kingdoms of Castile and Aragon were united as single entity, 10 years after the marriage between Ferdinand II of Aragon and Isabella of Castile.

As for Granada, Ibn al-Ahmar did not rely on Christians for his kingdom. He developed good relation with King Yaqub Marini of North Africa and Morocco. At any time he was threatened he used to receive help and he managed to defeat Christians many times. His successors periodically faced Christians in the battlefield for the next two hundred years.

By the end of fifteenth century, the rulers of Granada found themselves in precarious situation: on the one side they had kings of different Christian kingdoms, fighting them in turns and on the other hand their own people were acting treacherously. For example, Abu Abdullah [ɻ], the son of Sultan Abul Hasan revolted against him [ɜ]. Abu Abdullah became a captive following the battle of Lucena. Sultan Abul Hasan abdicated his throne to his brother Abu Abdullah Zaghal.

[ʌ] The Portuguese carried the reconquista over to North Africa with the capture of Ceuta in 1415c and some enclaves on the Moroccan Atlantic coast.

[ᐅ] "At its peak in the tenth century, Cordoba was a metropolis without parallel in the Christian world, boasting paved roads, street-lights, hospitals, schools, public baths, and libraries. At a time when the largest library in Christian Europe had no more than six hundred volumes, a cottage industry of Arabic calligraphers in Cordoba was churning out some sixty thousand hand-written books every year, and the libraries of the bibliophile Umayyad caliph al-Hakam, the "majestic, learned, and administrative," were said to contain some four hundred thousand manuscripts on a variety of subjects from poetry and theology to philosophy, medicine, and agriculture [281]."

[*] How odd could it be that their sorry state of their existence went hand in hand with extravagance in the latter time until they were wiped out from al-Andalus. Ibn al-Ahmar laid the foundation for al-Hambra in 1238c. After Ibn al-Ahmar's death, Granada itself was rebuilt - for its beauty it was described "…as a silver vase filled with emeralds."

[ɻ] Muhammad XII is also known as Boabdill.

[ɜ] The Muslim history of Spain is fraught with this sort of revolts and conspiracies.

When Abu Abdullah Zaghal became the ruler, the Christian army attacked the Malaga province but were successfully repulsed. Convinced of the difficulty of annihilating the Muslim, Ferdinand final resorted to tricks and deception. He met his prisoner, Abu Abdullah Muhammad and told him that he was the rightful owner and his uncle usurped the reign unjustly. He also assured him of the his help against Zaghal.

Abu Abdullah Muhammad headed straight to Malaga and convinced the people that if they support him there will be lasting peace with neighbouring Christian kingdoms. Zaghal tried but failed to keep Malaga under his control. Abu Abdullah promised to Zaghal that if he gives up Loja then they would fight Ferdinand together in lieu. Realising popularity for the idea Zaghal gave in. Abu Abdullah gave Loja to Ferdinand. He captured many forts with the active help of Christians and each time gave these to Ferdinand.

When the people of Malaga realised what Abu Abdullah was doing they renewed their loyalty to Sultan Zaghal. Ferdinand attacked Malaga with a huge army and warships. When Sultan came out of Granada in support of Malaga, Abu Abdullah captured Granada. Zaghal resigned to Gaudix. The people of Malaga sought help for Morocco, Egypt, Tunis and Ottomans but none paid heed and finally Malaga surrendered to the Christians. All the Muslims of Malaga were banished, some reaching African shores.

After eliminating all signs of Islaam in Malaga, Ferdinand came to Gaudix to offer friendship and Zaghal gave Gaudix to him in return. Ferdinand then captured Almeria without a fight. Finally he sent a letter to Abu Abdullah to hand over Granada. The people rose with courage to fight the enemy. Ferdinand arrived with a huge army and laid siege around Granada. Then he withdrew without a fight and committed a large scale massacre of Muslims in Gaudix and banished the rest after more rampaging through cities and forts. Constant news of these devastation and massacre of Muslims was weakening their morale.

In 896H/1492C, Ferdinand returned with Queen Isabella at the head of a huge army with heavy artillery. He embarked on a rampage of greenery, crops and gardens and slaughter of Muslims. The siege lasted for eight months and many troops gave their lives. Abu Abdullah became depressed as he realised he cannot do anything. The people suggested him to agree to sign a peace treaty with the king of Castile. Abu Abdullah secretly made the deal with Ferdinand, with his minister visiting the Christian camp in the darkness of the night. The treaty did not remain secret for long, Ferdinand wanted Mandhurah, the Archbishop of Spain to enter the city first and it was done. Abu Abdullah gave the keys to Ferdinand V and set for exile in Africa with his aged mother with him [۶]. Upon reaching a mountain top of al-Puxarras he burst into tears, recalling past magnificence, he said,

> Allaahu Akbar.

His mother, Ayesha, rebuked: You may well weep like a woman for what you could not defend like a man [280].

The treaty of Granada was short-lived. Guarantees of religious freedom and sugar-coated terms quickly gave way to repression, and a steady stream of Muslims left their homeland to Fes, Tetouan and other North African towns. Within three months of the fall of Granada,

[۶] The fall of Granada occurred within forty years of the conquest of Constantinople.

Ferdinand and Isabella promulgated a decreed expulsion of Jews from all their kingdoms. The Jews had to choose between accepting baptism and leaving the country. Christians also demanded higher taxes in lieu of nominal rights and seized their properties. In 1492c about 160000 Jews were expelled from the country. Thus Spain became the most intolerant from being the most tolerant in Europe. Many Spanish Jews emigrated to Portugal (from where they were later expelled in 1497c) and to Morocco. Much later, the Sefardim, descendants of Spanish Jews, established flourishing communities in many cities of Europe, North Africa, and, mainly, in the Ottoman Empire [465].

Initially, the Castilian authorities in Granada employed Arabic-speaking Christians to convert Muslims. When it failed, they started discriminating against Muslims and passed the Alhambra decree under Archbishop Hernando de Talavera in 1496c to dismiss the Treaty of Granada. This decreed the Muslims of Granada to be forced to convert or be expelled. In 1498c, the Muslims of Granada were forced to hand over more than 5000 priceless books, which were burnt to ashes. In response to this breach of the treaty, and discrimination against them, Granada's Muslims rebelled in 1499c. The revolt lasted until early 1501c.

Muslims in their thousands emigrated to Ottoman Empire (Algeria and Tunisia) and Morocco. Of those who were converted by force, converted only nominally and so a class of population called morisco (meaning "Moor-like") was created. A few of them even managed to secretly practice Islaam. However, in order to ensure that Catholic orthodoxy of Spain, inquisition ° was extended to Muslims as well. Through expulsion of Muslims and Jews the Christians not only wanted Spain to themselves but benefit materially from the seized wealth and properties of the vanquished.

The Spanish continued their conquest across the Straits of Gibraltar, occupying Melilla in 1497c and points further along the North African Mediterranean coast during the first decades of the sixteenth century c. Their advance into North Africa was only halted when they collided with the expanding Ottoman empire. In 1517c, when Ottomans overran the Mamluks, they became the focus of Moriscos pleas for help. Unfortunately Ottomans had their hands full, fighting in the Balkans and Persia.

In 1501c, the Castilian authorities gave Granada's Muslims an ultimatum: they could either baptise or leave. This was followed by the decree of Queen Isabella for the Muslims to either baptise or leave Castile in 1502c *. They made the choice even more difficult by stipulating that those who chose exile had to leave all sons under fourteen and all daughters under twelve behind [279]. Castilians banned public display of Muslim culture such as clothes. In 1515c the Muslims of Navarre faced the same stark choice. Similarly, Charles V of Aragon decreed that all Muslims must baptise or leave Spain by the end of January 1526c.

°A network of tribunals organized by the Catholic Church. The Inquisition aggressively sought out, prosecuted, corrected and punished heretics of all kinds, but it especially focused on newly-converted Jews and Muslims. The institution of Inquisition was initially imposed by the Castilians because of ongoing distrust of the Converso community (also called crypto-Jews). In 1478c, the pope, Sixtus IV, allowed Ferdinand and Isabella to establish a branch of the Inquisition in Spain to purify the church of Jews masquerading as Christians, thus enforcing Catholic orthodoxy.

*Some of the Moriscos practised taqiyya. The Grand Mufti of Oran, Ahmad ibn Abu Juma'a, issued a decree in 1504c, stating "…that Muslims may drink wine, eat pork or do any other forbidden thing if they are compelled to do so and if they do not have the intention to sin. They may even, he said, deny the Prophet Muhammad with their tongues provided, at the same time, they love him in their hearts - though not all Muslim scholars agreed with this advice [282]."

The authorities feared the attraction of Islaam to Christians and therefore excluded the Mudejars ◇ from Castilian society. They were forced to live in morerias, Muslim quarters; wear distinctive clothes; and refrain from social interaction with Christians. "Although urban male Moriscos reluctantly wore Christian clothing, women and rural communities continued to abide by Muslim dress codes, including the veiling of women. Moriscos also circumvented Christian efforts to prevent social practices such as circumcision, use of public baths, and avoidance of wine and pork consumption. The Christians also tried to erode Morisco social cohesion, maintained by marriage within extended family lineages, by forcing Moriscos to marry outside their lineages and adopt Christian names which concealed familial affiliations [279]."

In 1567C, Philip II caused the second rebellion of the Mudejars as he strictly enforced an earlier edict banning use of any remnant of Islamic culture, such as use Arabic, Islamic dress and customs. Their children were also required to be educated by Christian priests and after the uprising their children were placed with the Christian families [279]. In Galera about 2500 people were slaughtered including 400 women and children. Some 80,000 Moriscos of Granada were dispersed in other parts of Spain as well. A complete elimination of all remnants of Islaam was proposed in 1582C by Philip II's Council of State by expelling all Moriscos. However, international events as well as concern of noblemen of loss of Moorish craftmanship and skill delayed the expulsion until 1609C when Philip III issued edicts of expulsion [282]. It required:

> The Moriscos to depart, under the pain of death and confiscation, without trial or sentence…to take with them no money, bullion, jewels or bills of exchange…just what they could carry [283].

In preparation for the expulsion, fleets of Spanish Armada and foreign merchant ships were hired (some from even as far away as England) in secret. The Kingdom of Valencia announced the expulsion order on September 11th, and "…the first convoy departed from Denia at nightfall on October 2nd…. The Moriscos of Aragon, Castile, Andalusia and Extremadura received expulsion orders during the course of the following year [282]."

By 1610C as many as 275,000 Moriscos had left Spain for North Africa. Of those who emigrated to France overland, were forced to emigrate to Italy, Sicily or Istanbul after the assassination of Henry of Navarre by Ravaillac. Others went as far as Latin America and Volga. In fact, many Andalusian ulama and scientists arrived in Volga Bulgaria, where they were eagerly welcomed. Up until the early 1900's, Kazan was a major center for Muslim scholarship and reform.

Pedro Aznar Cardona, whose treatise justifying the expulsion was published in 1612C, stated that between October 1609C and July 1611C over 50,000 died resisting expulsion, while over 60,000 died during their passage abroad either by land or sea or at the hands of their co-religionists after disembarking on the North African coast [282]. In total "…no less than three million of Moors were banished between the fall of Granada and the first decade of the seventeenth century [280]."

◇The word Mudejar is a Medieval Spanish corruption of the Arabic word Mudajjan, meaning "domesticated." It refers to individual Moors or Muslims of al-Andalus who remained in Christian territory after the Reconquista but were not converted to Christianity. It also denotes a style of Iberian architecture and decoration, particularly of Aragon and Castile, of the twelfth to sixteenth centuries, strongly influenced by Moorish taste and workmanship.

7.4.4 Colonisation

> European activities in the Islamic lands went through several phases. The first was commercial expansion and, as Muslims see it, exploitation of them and their countries, both as markets and as sources of raw materials. Then came armed invasion and conquest, by which European powers established effective domination over important areas of the Islamic world - the Russians in the Caucasus and Transcaucasian lands and later in Central Asia; the British in India; the British and the Dutch in Malaysia and Indonesia; and in final phrase, the British and French in the Middle East and North Africa [284].

Since the collapse of Roman Empire in the fifth century C, Europe remained relatively poor and isolated. In the beginning of sixteenth century Eurasia was dominated by three Muslim empires, namely: Ottoman, Persian, Mughal and one Chinese empire (Ming Dynasty) [^]. However, within a century they were all in the defensive. European merchants begun to dominate trades in Mediterranean, Atlantic and Indian oceans.

By early 1400s, Portugal's ocean-going sailing craft were attacking Morocco to capture Ceuta, and colonise Madeira and the Azores, far out in the Atlantic Ocean. Even privately the Duke of Viseu, Henrique was financing explorations of the African coast in search of gold and slaves. Success in these exploration only met by accelerated effort to colonise. Decades of military campaigns, alliances and expeditions won Portuguese a string of coveted possessions including Elmina (1482), island of Sao Tomz (1485C), Cape of Good Hope (1487C) and Sofala (1505C) in Africa, Ormus in the Persian Gulf (1515C), Goa (1510C), Ceylon (1518C), Melaka (1511C), Macau (1557C), and Nagasaki (1570C) in Asia [293, 289].

Spanish campaigns were just as impressive subduing Aztec Empire and Incan Empire of the Andes in early sixteenth century. In the Pacific it colonised Philippines in 1665C and halted the spread of Islaam there [▷]. The riches of Americas soon made Spain the pre-eminent European power. Before long a horde of explorers, merchants, bureaucrats, bandits and catholic priests followed. In Spain and Portugal, the long struggle against Muslim rule, made catholic priests the most devout in Europe. They established missionary schools to serve the bureaucracy, the army. The result - is the Americas with more Catholics than Europe.

Like Portugal, Spain and other European countries joined the race to colonise. Development of navigation tools and superior military technology helped the colonisers to defeat natives. The natives also found themselves powerless in the midst of European diseases. The efficiency with which they destroyed Australian aboriginal and Red Indians in America and their culture raises allegations of genocide [295, 296]. Here is a recent quote by Tyson Brown:

> The history of the United States is marred with multiple acts of widespread methodical and systematic forced incarceration, enslavement, regional expulsion and genocide against different races that is completely unjustifiable, horrendous and ultimately utterly evil. …the native people of America were slaughtered

[^] European monarchies were relatively small and weak, economically and militarily.
[▷] Philippines remained a Crown colony until United States wanted to join the colonial powers in 1898C [285].

> by the millions, forced from their land and rounded up onto government designated plots of land. When Europeans entered North America in the 1500's, there were 12 million Native Americans and by the twentieth century only 250,000 remained. …Between the 1600's and 1860's, almost ten million indigenous peoples of Africa were unexpectedly hunted down and captured and then forcefully enslaved and shipped to the Americas. By the time the U.S. Census of 1860c took place, only four million slaves remained. …During World War II, fearing reprisals and sabotage, 100,000 Japanese Americans were stripped of all of their possessions, money and freedom and forced to live in internment camps in the west until the end of the war [288].

The colonisers justified their aggression as "civilizing mission" or a "white man's burden" * to improve life for colonized people.

Yet they saw their subjects with contempt. 'Charles Kingsley wrote of his trip to Ireland in 1860c: "I am haunted by the human chimpanzees I saw along that hundred miles of horrible country…But to see white chimpanzees is dreadful; if they were black, one would not feel it so much, but their skins, except where tanned by exposure, are as white as ours [289]."

In South-East Asia, when Malacca grabbed the attention of Portuguese colonisers it was a spice trading hub with merchants of many religions and races including Arabs and Chinese. For its strategic location, the Portuguese adventurer Duarte Barbarosa wrote, "Whoever is Lord in Malacca has his hand on the throat of Venice."

The Portuguese first set foot in Malacca in 1509c, but the Sultan drove them out to appease the Indian traders. So they returned in vengeance in 1511c from Portuguese coastal base in Goa with some 1200 men and seventeen ships. They held reign of Malacca until 1824c when by a treaty it handed down to the British [286].

Unlike Muslims who handled international-trade in Asia, the Portuguese and other European merchants (and in due time respective governments) used force to dominate markets. The welcome attitude of the Muslims can be ascertained by the fact that "…when Vasco da Gama arrived in Calicut in 1498c, he was met by two Tunisian Muslims who spoke Castilian and Genoese and later by a Polish Jew who reputedly spoke Hebrew, Venetian, Arabic, German and a little Spanish [289]."

In fifteenth and sixteenth century c, Portugal was a poor country with high mortality rate. According to some sources confiscated goods of Muslims and Jews who refused baptism financed Vasco da Gama's voyage to India [290]. For this reason, "…two years after da Gama's voyage to India, a Portuguese fleet led by Pedro Alvarez Cabral arrived on the Malabar coast to demand of the Hindu ruler of Calicut that he expel all Muslims from his kingdom, as they were enemies of the 'Holy Faith'. When the king refused, the Portuguese fleet bombarded Calicut for two days – and da Gama returned two years later with the same demand [289]."

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*Kipling's famous poem (1898c):

Take up the White Man's burden
Send forth the best ye breed
Go, bind your sons to exile
To serve your captives' need;
To wait in heavy harness,
On fluttered folk and wild
Your new-caught, sullen peoples,
Half-devil and half-child … [291]

Another colonial power, Russia begun its colonisation of Muslim lands, during the reign of Tsar Ivan the Terrible, by capturing Khazan, the capital of Kazan Khanat and destroying it in 1522c. Hundreds of masjids were closed and Russian perpetrated forced conversion of Muslims into Christianity. The state usurped all waqf properties [466]. This was followed by annexing the Astrakhan Khanat of lower Volga in 1554c and Sibir in 1598c. Their advance for a while was limited by the presence of powerful Tatar state of Crimea. But Russia finally managed to occupy it in 1782c when it was plagued by internal conflicts.

In the second quarter of nineteenth century c, Russia took possession of the four tribal states in Kazakhstan when they were under attack by the Jungarians from the East and Kalmicks from the West. In the Caucasus, fierce resistance from Muslims, in particular under Imaam Shamil, held out Russian aggression until 1877c when North Caucasus was overran by Tsar's army. In nineteenth century Russia also took control of Azerbaijan from Persia. In all these newly conquered places, evangelization by Orthodox Christian missionaries became common [217].

Russia extended its reach in central Asia by capturing Kokond Khanat in 1855c, Tashkhent in 1865c, Amirat of Bukhara in 1867c (though it remained as a vassal state by agreement) and Samarkhand in 1868c. Finally Khiva became a vassal state in 1873c and Turkmen region followed suit.

In the seventeenth century c, Europe was was undergoing great scholarship and intellectual inquiry. Renaissance, a reviver of pagan cultures of Greece and Rome, spread from Italy to other countries of Northern Europe. Knowledge of mathematics, science and philosophy further diffused from Spain deeper in the continent. Industrialisation, which begun in England, also replicated in other countries. All these factors accelerated Europe's ascendency in material wealth, technology and power. Its population multiplied and consequently its appetite for finer goods and demand for raw materials increased. Thus a second wave of colonization begun. Europeans emigrated to Americas, Australia and Africa in large numbers and eventually dominated the natives.

The English East India Company, was instrumental in gaining Great Britain almost a total hegemony in South Asia and the Persian Gulf by the end of the nineteenth century. Usually after "…obtaining trading privileges from local Muslim rulers, they competed with each other to monopolize the region's economic and political affairs [285]."

In 1757c Mir Jafar, the commander in chief of the army of the Nawab of Bengal, along with Jagat Seth, Maharaja Krishna Nath, Umi Chand and some others, conspired with the British, to overthrow the Nawab in return for trade grants. At the Battle of Plassey, Mir Jafar's forces betrayed the Nawab and helped defeat him. Jafar was duly installed on the throne - but this kindled the imperial deams of the British. Their dominance in India accelerated after the defeat of the redoubtable Tipu Sultan in 1799c. On seeing his dead body Lord Harris gloated: "Now India is ours." Following the uprising of 1857c the British Crown established direct rule over India.

In the Arab world Anglo-French rule begun with French in Algeria (1830c), British in Aden (1839c) and Egypt (1882c), French in Tunisia (1881c) and Morocco (1911c). By 1900s Britain had many protectorates along the Persian Gulf Coast. Not to be outdone, Italy ventured in Libya and the Horn of Africa in the 1930s.

Some consider Napoleon's victory against Egypt in 1798c to be the beginning of colonization of Arab territories. After wresting Egypt from Ottoman Mamluks, Napoleon defeated Ottomans in al-Naserya and Tabarya. Jaffa put up a strong resistance and when it fell the French shot/beheaded 4000 prisoners. Finally they laid siege to Acre, which was aided well by Ottoman and English supplies. Napoleon tried seven times to break through gates of Acre without success and returned to Egypt after four months [274]. On the way he executed thousands of prisoners and plague-stricken men to speed up his retreat. After repeated rebellions the French capitulated to Anglo-Ottoman land offensive in August 1802c. Egypt returned under Ottoman control. While in Egypt, Napoleon spoke of his loyalty to Qur'an and Muslims. However, Bonaparte's secretary Bourienne wrote of his master thus:

> Bonaparte's principle was…to look upon religions as the work of men, but to respect them everywhere as a powerful engine of government…If Bonaparte spoke as a Mussulman (Muslim), it was merely in his character of a military and political chief in a Mussulman country. To do so was essential to his success, to the safety of his army, and…to his glory…In India he would have been for Ali, at Tibet for the Dalai-lama, and in China for Confucius [294].

This was significant in the sense that it exposed military and administrative weaknesses of the sultans and inaugurated years of direct intervention by the Europeans. Prior to this Europeans only enjoyed voluntary concessions granted by the Ottoman Emperors - later termed as the "Capitulations" to European powers.

In Egypt, Britain sought to guarantee access to the newly constructed Suez Canal, its lifeline to India [285]. By 1870s Egypt was heading for financial ruin. For years European bankers were lending money in irrigation, railways, cotton plantations and schools but could not pay enough back. Its ruler was forced to accept Anglo-French control of Egypt's treasury, customs, railways, post offices and ports. These stringent fiscal provisions led to nationalist uprising. The popular support for this alarmed both Britain and France, eventually Britain went alone to invade Egypt to secure its investment [297].

Colonialism peaked after the First World War with the division of the Ottoman Arab lands. Under the auspices of League of Nations, Britain and France drew a new map of middle-east and "groomed" them for independence, except for Libya and Algeria who had to fight bloody battles against France and Italy respectively to gain independence.

Socio-Economic Effects of Colonialism

The colonies were ruled either directly or indirectly. The Spanish and Portuguese favoured a direct rule in Americas and French in Africa. The British, Dutch, Belgians and Germans on the other hand favoured incorporating traditional indigenous structures such as rule by Rajas in India. The British East India Company went as far as encouraging marriage with natives by offering bonuses to employees who married Indian women until 1857c [289].

One of the direct consequence of colonialism was economic impoverishment of the colonies. Some colonies underwent rapid de-industrialisation. The natives were forced to produce cash crops instead of staple grains - a policy which frequently resulted in famines. This

was despite the fact that better transport infrastructure during the colonial era. The gap of standard of living in Europe and its colonies begun to rise from a ratio of 1 to around 1.9 by mid-nineteenth century and even 5 by mid-twentieth century. Further study also show that the gap is widening even after decolonisation [287].

Introduction of European manufactured products destroyed local economic systems. For example in the Bengal, local skilled worker were forced to stop garment production and instead grow cash crops. In the twentieth century, the spread of American culture through the globalization of the entertainment industry undermined regional literature and arts [297]. England came to be known as "workshop" of the world much the same way as China has become in the twenty-first century - China has succeeded in securing many mining and infrastructure projects around the world as well as selling parts and manufactured goods.

New administrative, judicial and military structures unleashed great upheaval in society. The colonialist instituted new educational system to parallel or to replace existing provision to serve their interest. The native elites thus created, worked as bridgeheads to reform local cultures and introduce western culture and ethos. Needless to say this put traditional values and relations of society under stress and in many cases replaced them.

There were many colonies in which the rights of Muslims to practice their religion was severely curtailed by the new rulers. Even in Northern Nigeria, where Shari'ah was allowed to be practised probably more freely than any other colonies, the British suspended such punishments for adultery and theft. Colonialist also meddled in the religious aspects of the Muslims [302].

In contrast, in Russia the Communist regime continued the system of Tsars of forbidding all religious activities *. Shaykh bin Baz ﷺ wrote about them [115]:

> In the East, Soviet Russia and those who follow its system are atheists. They do not respect an individual's private property and seize it from the people forcibly, without any compunction for the excesses committed by them, but on the contrary, enslave other nations, brought ruin upon others, refused to recognise any religion or the existence of Allaah, and proclaim that there is no Allaah, and that matter is everything. So they took forcibly the wealth of all persons without any justification. They did not feel any pricking of conscience in ruining people and destroying their wealth, they did not consider worthwhile the means of lawful earning that Allaah has sanctioned, and has allowed in the earnings by means of hand, profits, exploitation of natural resources or through the application of reason.
>
> Islaam's economic system is diametrically opposed to the communistic theory, stands for the protection of property, and teaches (us) to earn through lawful

*It is noteworthy that Lenin, who was born in a Muslim majority area of Volga and got education in Kazan University, declared on 24th November 1917c: "…Muslim people of Russia, Tatar brothers of Crimea and Volga, Kirghiz and Sarats of Siberia and Turkistan, Turks and Tatars of South Caucasus, Chechen and hilly people of North Caucasus, all of your masjids and religious places were being destroyed during the reign of Tsar; your belief and ideals were overruled; from today your beliefs and ideals will prevail and should remain free for ever, there should be no more intervention; you should also know that you have equal rights like all other nations of Russia; and that should be protected by revolution and its different institutions like labourers, peasants and soldiers Soviets [299]." However, these policies were never implemented.

means. According to Islaam usury is strictly forbidden; it also prohibits taking of one's assets forcibly. It respects and recognises the sanctity of personal property and also respects inviolability of the collective wealth. Islaam creates a liaison between individual and collective economic relations; and presents a simple, balanced and moderate economic system before those who believe in usurpation and employ excessive methods in taking the wealth of others. Islaam has declared possession of wealth lawful, and has invited to acquire it, but in a judicious way, which may not hamper a person from his obligations to Allaah and His Prophet ﷺ. Almighty Allaah has declared in the Qur'an:

وَلَا تَأْكُلُوٓا أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ

And eat up not one another's property unjustly. | 2:188 |

Rasulullah ﷺ said:

A Muslim's property, his blood, and his honour is forbidden to another Muslim [8].

Indeed your blood, your wealth and your honour are forbidden to each other, as the importance and the sacredness of this day in this month, and in this city [6, 8].

Surely, the person who brings a bundle of wood duly tied down on his back and sells it, and this besmears this hardship on his face, is better than to beg before others, quite possible they may give him or may not [6].

The age-old privileges were undermined by secular schools and spread of European legal systems. In former Ottoman provinces, "…the idea of ethnic nationalities, as developed in Europe and the Americas, never existed in so rigid a form in the Muslim world until colonization. Thereafter, tolerance and acceptance of diversity were replaced with totalitarianism, authoritarianism, and a desire for uniformity."

The colonialists did not just want to reap resources and introduce western culture but they also actively promoted conversion to Christianity. During the time of Tsar Ivan a group of Tartars were converted to Christianity and again the policy was revived during the reign of Tsar Peter. The state usurped Waqf properties and preaching of Islaam was made a crime punishable by death. The Soviet government banned Shari'ah courts in 1917c. In 1928c, they closed all Muslim religious schools [298].

In order to effectively rule their new subjects the colonial powers sought guidance from Orientalist - the people charged with the study of the Orient. The body of understanding they espoused and developed is referred to as Orientalism ◇. In their "…study of religion, both from confessional dogmatic and secular comparatist perspectives, Orientalism evokes the tendency to mystify, caricature, homogenize, and petrify Asian and North African cultural systems, whether via idealization or via demonisation, viewing them as contrasting

◇Orientalism, which flourished in the colonial era, "…involved the study of the languages, institutions, history, and religions of colonized subjects in order to understand them and govern them more effectively. In India, the British studied Muslim and Hindu laws in order to codify them and use them to help administer the country. The French collected extensive information about Sufi brotherhoods in North Africa in order to identify resistance leaders and enlist cooperation of religious authorities. Likewise, the Dutch monitored the flow of Indonesian pilgrims to and from Makkah, suspecting they were involved in anti-colonial movements [285]."

to and often opposing such "Western" concepts as privatized and rationalized belief or the separation of church and state [255]."

Regarding orientalism Edward Said writes [300]: "In the Christian West, Orientalism is considered to have commenced its formal existence with the decision of the Church Council of Vienna in 1312C to establish a series of chairs in 'Arabic, Greek, Hebrew, and Syriac at Paris, Oxford, Bologna, Avignon, and Salamanca." The relationship between the orientalist scholars and colonial powers has been intimate and complementary as their work primarily served the latter [255, 300, 301] [e] →640 .

De-Colonization

By 1880C excepting a few [ʞ] all Muslims countries had lost their political, economic and financial independence. Of the many movement which sought to establish Islaam politically are, the Sufi and Mahdi movements, Khilafat movement in India and universal caliphate espoused by Sultan Abd al-Hamid II. Some were successful…while other were put down ruthlessly…(eg. Khilifat movement).

In its worst condition during the colonial era, the Muslim ummah was on throes of extinction. The ummah faced cultural and intellectual aggressions by the colonial agents while subjugated politically. Of the few who gathered courage undertook many initiatives to reform and rectify Muslim society. These efforts may be broadly put in three categories:

Puritanic - Muslims were engrossed in open shirk and bid'ah and developed corrupt understanding of their deen due to whims and desires. Movement such as Wahabiyah saw purification as way to salvation.

Pietistic - Reform movement initiated by the likes of Sufis sought to guard people of their internal weaknesses and to make them more pious in individual and societal level. The Mahdis of Sudan even fought European intrusion.

Modernist - The modernist movement which was aided by Orientalism, represented such movement as the Aligarh movement in India and Young Ottomans [f] →642 .

Political - This group espoused jihaad in the battlefield as way to bring and end to colonialism and disgrace the ummah was under. Some even formed political parties.

The process of decolonisation, if that really happened, frequently involved violence and took decades to accomplish. While in India it was characterised by periods of uprisings and non-violence, in Latin America and French Indochina it took independence wars, in French West Africa it involved a combination of insurrections and negotiations and Japan was deprived of its colonies after the second World War when it was defeated. The great depression of 1930's and the emergence of indigenous bourgeois elites also had a role in this process. The Second World War also accelerated the process of decolonization of Muslim countries.

[ʞ] Namely, modern day Turkey, Saudi Arabia, Iran, Ethiopia and Afghanistan. Britain failed to colonize Afghanistan twice in 1842C and 1881C. The contest between Russia and Britain in Central Asia came to be called a 'great game' [292]. In its days of decline, "Ottoman Empire survived mainly because Britain and France wanted a bulwark against Russia [289]."

Ulama were at the forefront leading anti-colonial struggle, whether it was Algeria, Caucasus, Indonesia, Sudan, Somalia, India or Libya [285]. There was even Pan-Islamism call to unite all Muslim lands in the nineteenth century. Various movements formed by ulama wanted to restore and uphold essential Islamic teachings and government which led some to rebellion. The word "maulovi" became synonymous to "rebel" in the British eyes. Uprisings against British met unprecedented barbarity and betrayals of Sikh princes, the Rajasthani princes and Maratha rulers like Scindia. The uprising of 1957c and struggles after that costs lives of hundreds of thousands of freedom loving people. After the fall of Lucknow in 1858 Frederick Engels commented:

> The fact is, there is no army in Europe or America with so much brutality as the British. Plundering, violence, massacre - things that everywhere else are strictly and completely banished - are a time honoured privilege, a vested right of the British soldier…

According to one account, 51,200 maulovis were martyred. Edward Timus admitted that in Delhi alone 500 ulama were hanged to death. Although these movements largely failed in their objectives, they re-enforced Muslim identity. Of ulama and other intellectuals who had taken leading role in their independence struggle were [250]:

o	India's	Sayyid Ahmad Shahid (d 1831c)
		Muhammad Iqbal (d 1938c)
		Mawlana Husain Ahmad Madani (d 1957c)
		Mawlana Abul Kalam Azad (d 1958c)
o	Iran's	Jamal al-Din al-Afghani (d 1887c)
		Mirza Hasan Shirazi (d 1894c)
		Shaykh Fadlullah Nuri (d 1909c)
o	Central Asia's	Imaam Shamil (d 1871c)
o	Algeria's	Amir Abd al-Qadir (d 1883)
o	Somaliland's	Muhammad ibn Abdille Hasan (d 1920c)
o	Sudan's	Mahdi (d 1885c)
o	West Africa's	Uthman dan Fodio (d 1817c)
		al-Hajj Umar Tal (d 1864c)
o	Libya's	Umar Mukhtar (d 1931c)

The colonial masters created a secularized urban class to take control of the new state apparatus, whereas the rest of the society wanted some kind of reconstruction of a Muslim state. After the second world war the elites established centralised government with capitalist or socialist economies and promoted secular nationalism. Most of these post-colonial regimes were only too happy to embrace the concept of the sovereign nation-state, write constitutions, adopt Western legal codes, readily sign up to international and regional organizations and organize their armed forces along Western lines. It seems that the social organisation has become the most lasting impact of colonialism:

> The most enduring impact of nineteenth and twentieth century missionaries on global culture lies probably not in Christian conversion but in the schools they set up all over the world, which disseminated Western culture and learning, especially among the elites [289].

Despite independence, global military and economic power remained with the West or even strengthened by international institutes and treaties. The new nations continued to use colonial languages and their elites are still educated in the West. So much of colonial structures that remained embedded in the former colonies and the continued interference only substantiate the argument that ne-colonialism only begun with the end of formal colonial era. In fact, "…imperialism and colonialism are also used metaphorically to refer to foreign hegemony, that is, to foreign domination of any kind, as in 'mental colonisation' and 'cultural imperialism."

One of the legacies of colonial era is that the many of the post second world war regional conflicts have their origin in that time. The list is a long one but among them are: the Arab-Israeli conflict in Palestine, conflict in Kashmir, Iraq-Iran war of 1980s. As a consequence "…the economic life and security of many of the former colonized regions remain dependent upon Europe and the United States as well as multinational corporations. Some historians and political scientists have therefore coined the term neocolonialism to describe the new system of global and international relations that emerged during the cold war (post-1945) [285]."

7.4.5 The Zionist Project

Of all the calamities the ummah faced, the Zionist design for Palestine is one of the most humiliating, not just for the fact that masjid al-Aqsa is situated there but also for the reason that millions of Muslims were forced out of their homes, they are continually evicted and their homes are bulldozed unabated. From the territory occupied by the Israel in 1948, about 90% of the Palestinians were driven out and at the 60th anniversary of the Nakba [▷], the number of Palestinian refugees stand at 70%, five million in Middle East alone [312].

The Zionist project was supported by major Western nations including Britain, USA and Germany. Among the reasons cited for British support: two of Woodrow Wilson's closest advisers were avid Zionists, Britain desired Jewish financial resources, several of the prominent Russian revolutionaries, including Leon Trotsky, were Jews [309].

Searching for a Home & Propaganda

In 1896, Theodor Herzl [*], the founder of Zionism, advocated in a pamphlet called Der Judenstaat [↱], British-backed Jewish colonization in Argentina or Palestine - with the aim of eventually creating a Jewish state. He argued that the Jewish question will always arise whenever a significant number live in a place. Centuries of anti-semitism, hostilities and persecutions in Europe reduced them to live in Ghettos. Creation of a Jewish State offers much hope to them.

[▷] Nakba can be literally translated as catastrophe, represent destruction of historic Palestine and "ethnic cleansing" of the Palestinians.

[*] Theodor Herzl was an Austrian Jewish journalist.

[↱] "Der Judenstaat" (The State of the Jews) was published by M Breitenstein's Verlags-Buchhandlung in Leipzig and Vienna. This accompanied "Versuch einer modernen Lösung der Judenfrage", "Proposal of a modern solution for the Jewish question", addressing the Rothschild family banking dynasty [303].

Theodor and his comrades were a people of very weak beliefs, if any at all, who saw "Jewishness" as a race rather than community belief. His proposal of Uganda as a possible Jewish homeland was made public at the Sixth Zionist Congress (1903) - this became known as the "Uganda Plan". Religion played no part in his choice of homeland. The new World Zionist Organisation (WZO) begun a vast propaganda work in almost all countries with Jewish populations. Theodor later changed his choice to Palestine to sway religious-minded Jews to support them [93].

Many Jews criticise the atheistic ideology of Zionism. Rabbi Hirsch, one of the foremost Jewish scholars of the time, said, "Zionism wants to define the Jewish people as a national entity…which is a heresy [306]."

Another orthodox Jewish scholar, Jacob de Haan, who was killed by the Zionists because of his stinging denunciation of Zionism, said in an interview in the early nineteen-twenties:

> Do you think that history is but a series of accidents? I don't…The Zionists suffer from the same spiritual blindness that caused our downfall. The two thousand years of Jewish exile and unhappiness have taught them nothing. Instead of making an attempt to understand the innermost causes of our unhappiness, they are trying to circumvent it, as it were, by building a 'National Home' on foundations provided by Western power politics. And in the process of building that 'National Home' they are committing the crime of depriving another people of their home [449].

The Zionist based their claim to Palestine on Hebrew rule in Canaan [3] and the land west of the Jordan River between 1300BC and 70C. Jews, who were enslaved by the Pharaohs in Egypt, entered Palestine by the leave of Allaah with Musa ﷺ:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ
أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ﴿٢٠﴾ يَٰقَوْمِ
ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِكُمْ فَتَنقَلِبُوا۟
خَٰسِرِينَ ﴿٢١﴾

And (remember) when Musa said to his people: "O my people! Remember the favours of Allaah to you when He made prophets among you, made you kings and gave you what He had not given to any other among the worlds.

[3] According to the archaeological discoveries in Egypt and Iraq, the Semites, the most ancient inhabitants of Palestine, "…migrated from the Arabic Peninsula following a drought that stroke it. Thus they lived in their new native country "Canaan" for more than two thousands years before the appearance of Musa ﷺ and his followers [274]."
The children of Israel, remained in a state of stray for forty years, following the period of renegades who worshipped the calf during the time of Musa ﷺ. When Musa ﷺ reached Canaan lands with Israelis, he was informed that it "…is an affluent land, outpouring with milk and honey." The Israelis "…encountered a tough resistance from the inhabitants of the north region, thus they had to venture eastward, crossing east of Jordan first, where Musa ﷺ died. Thereby Prophet Yousha bin Noon (Joshua) took over the leadership, who insisted on fighting. The first city that the Israelis first trod on was 'Ariha' [Jericho, Described in the Hebrew Bible as the 'City of Palm Trees',], where they besieged it till it fell into their hands [274]." Thus Jews were blessed with Kingdom of David, a land of peace and security. Then their deviation from the commands of Allaah brought their humiliation and large-scale expulsion from Palestine in 70C.

> **O my people! Enter the holy land (Palestine) which Allaah has assigned to you and turn not back [from fighting in Allaah's cause]; for then you will be returned as losers."** |5:20-1|

The claim does not hold any water with Arabs, much less, the Muslim who point out that Palestine had been part of the Islamic world almost continually for twelve centuries from 636c. In fact, the Zionism was close to anti-Semites in their common goals. Even before political Zionism took a firm root amongst Jews, Johann Gottlieb Fichte, a forerunner of fascism, was advocating expulsion of Jews. He suggested removing all Jews to Palestine to solve the "Jewish question [92]." The leading Nazi ideologue, Alfred Rosenberg wrote:

> Zionism must be vigorously supported in order to encourage a significant number of German Jews to leave for Palestine or other destinations [305].

Chaim Weizmann [φ], who emigrated to England from Belarus to take up a position as senior chemistry lecturer in 1904, soon became an arch Zionist in Britain. At the time Uganda was on offer as a possible Jewish homeland but Weizmann persuaded then, Foreign Minister, Arthur Balfour to support a Jewish homeland in Palestine.

The Zionist propaganda was built on old biblical symbols and legends and myths. They worked relentlessly to propagate the slogan "a land without a people for a people without a land." That fits well with the statement of Weizmann to Arthur Ruppin, head of the colonisation department of the Jewish Agency:

> The British told us that there are some hundred thousand of Negroes [kushim in Hebrew] and for those there is no value [314].

War Effort

During Balkan Wars (1909-1912c), Ottomans lost most of their European territories. In order to regain some of that territory the Ottomans reluctantly allied itself with the Central Powers, led by Austria-Hungary and Germany, during World War I. Initially, the Ottomans had some successes: it won Battle of Gallipoli in 1915, and also in Iraq and Balkans. It also foiled British landing attempts. During Russian Revolution, it even regained regions of Caucasus it lost to Russians. But ultimately the Ottomans were defeated.

Britain was encouraging the Arabs to revolt against the Ottomans who joined the WWI and challenged its authority in Suez Canal. Henry McMahon, British High Commissioner in Egypt, begun negotiating with Arab leadership who were showing sign of nationalism. Letters were exchanged with Hussein bin Ali, Sharif of Makkah in 1915, in which he was offered Arab lands. Following, McMahon's promises, Hussein's son Faisal led revolt against Ottoman rule began in 1915 [217]. "Lawrence of Arabia", who was an enormous inspiration to the nationalists, described the Arab Revolt as:

> …beneficial to us, because it matches with our immediate aims, the break up of the Islamic 'bloc' and the defeat and disruption of the Ottoman Empire, and because the states [Sharif Hussein] would set up to succeed the Turks would be…harmless to ourselves…The Arabs are even less stable than the Turks. If

[φ] He became the first president of Israel.

> properly handled they would remain in a state of political mosaic, a tissue of small jealous principalities incapable of cohesion [467].

In Syria, the revolt was spearheaded by the Arab secret societies of al-Fatat and al-'Ahd who wanted to revolt according to the wishes of Britain to gain independence. At the same time Sykes–Picot Agreement concluded secretly to divide Ottoman territory in middle-east into British and French administered protectorates [315]. Accordingly, Lebanon and Syria were kept under the French control, while Jordan and Iraq remained under the British control, and Palestine trimmed.

Meanwhile, in 1916c, the Conservative Party in Britain came to power and begun open negotiations with the Zionists to secure Ottoman territories including Palestine following collapse of the Ottoman Empire. In 1917c, Arthur Balfour, then British Foreign Secretary, wrote to Lord Rothschild * which came to be known as Balfour Declaration - the fruit of years of persistent persuasion and networking:

> I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet:
>
> His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine,…

Having received the official British support, Zionist still had to work out how to get Jews to emigrate as most European Jews denied them. Chaim Weizmann wrote about this problem:

> The Balfour Declaration of 1917c was built on air…every day and every hour of these last ten years, when opening the newspapers, I thought: Whence will the next blow come? I trembled lest the British Government would call me and ask: "Tell us, what is this Zionist Organization? Where are they, your Zionists?"…The Jews, they knew, were against us; we stood alone on a little island, a tiny group of Jews with a foreign past [308].

British captured Jerusalem and Baghdad in 1917 [297]. The Armistice of Mudros (1918) and the Treaty of Se'vres ◇ (1920) established the partition of the Ottoman Empire, and creation of the Republic of Turkey in 1923. The terms of "Balfour Declaration" were also incorporated into the Sèvres peace treaty. However, the pledge of Anglo-French Declaration of November 1918c contradicted Balfour Declaration. Balfour wrote to then new Foreign Secretary Lord Curzon [310]:

> …For in Palestine we do not propose to even go through the form of consulting

*Walter Rothschild was the first Jew to enter British House of Lords. Prior to him Benjamin Disraeli, of Jewish birth, became Britain's prime minister twice.

◇The Treaty of Se'vres awarded the Ottoman region of Thrace to Greece and provided for French and Italian interests in railways and coal mining; it also reasserted British and French control over the region's finances (because the empire's late nineteenth-century debts were still on the books) [297]. However, nationalist forces led by Mustafa Kemal frustrated implementation of this treaty by defeating Greek troops that had invaded western Anatolia in 1921. The new border of Turkey was agreed in the treaty at Lausanne (Switzerland) in 1923 with Mustafa Kemal as its president [285].

> the wishes of the present inhabitants of the country though the American [King-Crane] Commission is going through the form of asking what they are.
>
> The Four Great Powers [Britain, France, Italy and the United States] are committed to Zionism. And Zionism, be it right or wrong, good or bad, is rooted in age-long traditions, in present needs, and future hopes, of far profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit that ancient land. In my opinion that is right.
>
> What I have never been able to understand is how it can be harmonized with the [Anglo-French] declaration, the Covenant, or the instruction to the [King-Crane] Commission of Enquiry.

Clearly, it is either Jews or the Muslims who are going to be betrayed! The Muslim-Christian Association protested at the anniversary of the Balfour Declaration and on the first anniversary of the occupation of Jaffa by the British [311].

The British mandate provided the time and cover needed by the Zionists to prepare the ground for the eventual take over. The Jews formed many armed organisations to realise Zionist objectives. Haganah [人] was one such organisation based in Palestine under WZO. Later Haganah formed the nucleus of the Israeli army. Some of their arms were supplied by Nazis [92, 305].

Weizmann even managed to enlist support from King Faisal of Iraq with the stipulation that the Muslim sacred places remain under protection of Islaam [287]. However, Weizmann failed to get Saudi support. The British informed Abdul Aziz of 20 million pound (of that time) offer to rehabilitate the evicted Palestinians but Abdul Aziz, despite drought condition, considered the offer a "bribe" and an insult. He rebuked the messenger thus:

> Tell your government that Palestine is the land of my Prophet's Ascension. I will not give you a handful of its dust even if you were to offer me the wealth of the whole world [304].

In 1941, they sent Hoskins, a senior American Foreign Ministry envoy, to convince King Abdul-Aziz to turn a blind eye to Palestinian issue in return for millions of gold Sterling pounds. The honourable King simply refused to discuss the issue [377].

Following British withdrawal the first Arab-Israeli war took place 1948. According to one estimate, Israel fielded 35 thousand troops against 20 to 25 thousand Arabs, who were deeply divided, disorganised and poorly armed [312]. Israelis were well organised - they had fresh supplies of military hardware from Eastern Europe and the support of the west behind them. Thousands of Palestinians fled for their lives. Now millions of Palestinians live as refugees and exiles. Although United Nations brokered truce, fighting became endemic and war broke out again in 1956, 1967 [▷], and 1973.

[人] Haganah members such as Moshe Dayan and Yitzhak Rabin became future leaders of Israel.

[▷] The disastrous defeat of combined Arab forces by Israel in the 1967 war is widely seen as a discredit to Arab nationalism. Israel seized territory from Egypt, Syria and Jordan including the third holiest city in Islaam, Jerusalem. It triggered soul-searching in the Arab world, and subsequently Muslims begun to switch from nationalism to Islamic revivalism.

Jewish Immigration & Occupation

The Jewish migration to Palestine begun in 1882, escaping massacres of Jews in Russia. They drew financial support from philanthropists in Western Europe. Chaim Weizmann visited Jerusalem in 1907c for the first time, and while there, he established Palestine Land Development Company as a practical means of pursuing the Zionist dream. This was made possible by Ottoman laws in 1869c, which were enacted under European pressure due to debt and weaknesses it had, allowing foreign individuals, institutions and companies to buy properties in inside or outside of the city. Given these opportunities, Weizmann and World Jewish Organisation launched campaign to encourage and even coerce Jews to emigrate to Palestine.

After WWI, Jews were emigrating to Palestine in their thousands, "…facilitated by the British mandate administration after 1918. In mid-thirties the methods for occupation of Palestine and ethnic cleansing of Palestinians took shape in amongst extreme Zionists. In a letter to his son, Amos, dated 5 October 1937, Ben-Gurion wrote:

> We must expel Arabs and take their places…and, if we have to use force - not to dispossess the Arabs of the Negev and Transjordan, but to guarantee our own right to settle in those places - then we have force at our disposal [468].

Immigration of Jews to Palestine increased with the rise of Adolf Hitler and following World War II. Any effort on the British to control this met with criticism from western countries, USA in particular. Militant Zionist units, such as Irgun and Stern Gang, started fighting against British presence. Irgun (Etzel), an underground Zionist group which had split from Haganah, in 1931, was determined to use force to get Britain out of Palestine. From 1944, under the leadership of Menachem Begin, Irgun perpetrated hundreds of attacks against British installations [320].

After 1945 the United Nations endorsed the settlers' demands for an independent Jewish state. In 1947 Britain decided to hand over its mandate to United Nation which passed resolution to split Palestine. Israel agreed but Arabs refused. It was an unfair proposal because according to this plan "Jews got 55 percent of the best land in Palestine, while owning less than 7 percent in all of Palestine, and less than 11 percent in the allotted area, while Palestinians were allotted 45 percent of their land [322]."

As Jewish population increased in 20s, 30s and 40s, so did sporadic strife between Jews and Muslims. The table below gives the official data on demography [316].

Year	Muslims	Jews	Christians	Others
1922	486,177	83,790	71,464	7,617
1931	493,147	174,606	88,907	10,101
1941	906,551	474,102	125,413	12,881
1946	1,076,783	608,225	145,063	15,488

In their fervour to force Jews to emigrate to Palestine, the radical Zionists prevented Jews escaping from Nazi holocaust except to Palestine. They opposed lifting of quota to emigrate to USA and Britain's attempt to rescue Jews in Germany in 1943 [317, 92].

In March 1948, Haganah produced "Plan Dalet", a blueprint to make exodus of Palestinians possible. Through a series of massacres, large number of atrocities, and the resulting terror,

the 1948 war created mass evacuation [318]. The massacre of Deir Yasin, at the outskirts of Jerusalem which took place in April 1948, was the most notorious. They broke into the village with heavy arms, slaughtered and mutilated around 250 of its inhabitants, mostly women and children [274].

Writings of Yosef Weitz, says a lot about the psyche of Israeli leadership. Weitz, a Polish Jew who emigrated to Palestine in 1908, became director of the settlement department of the Jewish National Fund and head of the Israeli government's official Transfer Committee of 1948. He was at the centre of Jewish land-purchasing mission for decades and knew full well its limitation. In that time they only managed to purchase about 3.5% of Palestinian land [312]. He wrote in his diary on December 20, 1940:

> It must be clear that there is no room in the country for both peoples…If the Arabs leave it, the country will become wide and spacious for us…The only solution [after World War II ends] is a Land of Israel, at least a western Land of Israel [i.e., Palestine], without Arabs. There is no room here for compromises…There is no way but to transfer the Arabs from here to the neighbouring countries, to transfer all of them, save perhaps for [the mainly Christian Arabs of] Bethlehem, Nazareth and old Jerusalem. Not one village must be left, not one [Bedouin] tribe. The transfer must be directed at Iraq, Syria and even Transjordan. For this goal funds will be found…And only after this transfer will the country be able to absorb millions of our brothers and the Jewish problem [in Europe] will cease to exist. There is no other solution [319].

Israel had since become the only nuclear power in the region with US backing. In 1969, the Israeli Prime Minister Golda Meir, who emigrated from Ukraine in 1921, declared, "The Palestinian people does not exist [313]." Commenting on the latest episode of terror and oppression the British Prime minister, David Cameron, described the Gaza Strip, which has been blockaded since 2007, as a "prison camp" [321].

Chapter Notes

[a] Ahl al-Bayt

Originally the term "ahl ul-Bayt" was applied to all the wives of rasulullah ﷺ, and later came to be extended to their children, relatives and friends. In the Qur'an the term "ahl" is used to denote the wives of the prophets, Ibrahim and Musa ﷺ. Ibn Kathir, Ibn Abi Haatins, Ibn Asaakir and Ibn Morwiya Sa'eed, all report from Ibn 'Abbas ﷺ that the ayat,

إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Allaah intends only to remove impurity from you, O members of the family (of rasulullah ﷺ), and to purify you with a thorough purification. |33:33|

off-quoted by Shi'a, was addressed to the wives of the Prophet. Ash-Shakaanee reports that Ibn Abbas ﷺ and his students 'Ataa ibn Abi Rabaah, 'Ikrimah, Sa'eed ibn Jubayr, Muqaatil and Kalibee all report that that 'ahl al-Bayt' refers to the wives of the Prophet and his place of residence in this context. Shi'a scholars such as al-Qummee, Kashaanee in his *Minhajus-Saadiqeen* also express similar views that 'ahlu' refers to wives. Yet, the Rawafidh Shi'a in their understandings of the term 'ahl al-Bayt' restrict it to apply only to 'Ali, Fatima, Hasan and Husayn ﷺ and have neglected many of the prominent sahaabiyaat such as the noble mother of the believers Aa'isha ﷺ. How can it be so when rasulullah ﷺ married his daughter Ruqqayah ﷺ to 'Uthman ﷺ and when Ruqqayah ﷺ died, he ﷺ married his second daughter Umm Kulthum ﷺ to Uthman ﷺ?

But did the ahl al-Bayt hate the sahaaba ﷺ and insult them or abuse them? Or did they love the sahaaba ﷺ, help them and consult them? The fact is that books written even by Shi'a scholars show that the ahl al-Bayt loved the sahaaba ﷺ [218].

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b Abdullah ibn Saba

Abdullah ibn Saba, a Yemeni Jew, was the first in calling to the worship of 'Ali ﷺ. He became a Muslim during the khilaafa of 'Uthman ﷺ and surrounded himself with the followers of 'Ali ﷺ. He played a significant role in the uprising which started in Kufa amongst 'Ali ﷺ's supporters and flared up in Egypt and led to the murder of 'Uthman ﷺ. He is discussed by Shi'a scholars, Imaam Kaashee in his book *ar-Rijaal*, Abu Muhammad al-Hasan ibn Yahyaa an-Nawbakti in his book *Firaaq ush-Shee'ah*. He is also mentioned by Ibn Jareer in *Taareekh ut-Tabaree*, Ibn ul-Atheer, Ibn Katheer and Ibn Khaldun [218]. The following account outlines some of his intrigues in Muslim blood letting [237]:

> No one amongst Ali, Aa'isha, Talha and Zubayr ﷺ wanted to fight with each other. 'Ali ﷺ sent Qaqa bin Amir ﷺ to them to inquire. He had long conversation with them. Aa'isha ﷺ said that her only aim is to bring reforms and take qisas for Uthman's blood. Qaqa ﷺ emphasized that taking qisas when the khilaafa is not established and there is no peace is not achievable. The top priority is to establish khilaafa, and the greatest reform at the time is to make peace. Aa'isha, Talha and Zubayr ﷺ were moved with the speech and said with one voice that if Ali ﷺ nourishes such a thought and he has in his mind his duty of taking qisas, then there is no point in any dispute. And they thought that he has some soft corner for the murderers of Uthman ﷺ and as a result they joined Ali ﷺ's army. Qisas confirmed that what he said is the reflection of Ali ﷺ's thoughts. They then said, they have nothing to do against him. Qisas immediately returned to Ali ﷺ to give him detailed account.
>
> When 'Ali ﷺ heard the news, he expressed great joy. People of Basra and Kufa were joyed and satisfaction over peace deal. 'Ali ﷺ then ordered his army to march to Basra to bring peace.
>
> When the two armies met, 'Ali ﷺ reminded Zubayr ﷺ that rasulullah ﷺ had once told him that he will fight with someone and he will then be wrongdoer? Listening to this Zubayr ﷺ immediately gave up the idea of fighting Ali ﷺ. He also told his son that he saw Ammar ﷺ in army of 'Ali ﷺ and that the Prophet had once said: *A rebel will kill Ammar*. In short, the thought of fighting with 'Ali ﷺ was gone from his mind. Aa'isha ﷺ too was nourishing same idea for the prophecy of rasulullah ﷺ.
>
> Seeing such situation, Abdullah bin 'Abbas ﷺ went to Zubair and Talha ﷺ from 'Ali ﷺ's side, and Mohammad bin Talha ﷺ came to 'Ali ﷺ to finalize peace terms. A document was to be written and finalized next morning. However, Abdullah bin Saba and his group grew vehemently anxious and attacked Talha and Zubayr ﷺ's army at night. They thought that the 'Ali ﷺ's army had attacked them. They responded to the fight and as a result full-fledged battle started.

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[c] Mu'adh ibn Jabal to the Byzantines

Following skirmishes between the Muslims and the Byzantines, an envoy of the Byzantines requested a Muslim to be sent to them so that they find out what Muslims want and what they are calling to and also communicate what Byzantines want. Abu 'Ubaydah ﷺ sent Mu'adh ibn Jabal ﷺ to them as an envoy. In order to welcome him the Byzantine brought out the exquisite adornments and dazzling carpets and cushions to distract and inspire awe in him.

But Mu'adh ﷺ surprised them with his disdain for their material well being, refusing all temptations and by his humility and asceticism. He held on to the reign of his horse refusing to hand it to their slave. He refused to sit in the designated place by them, saying: I will not sit on these cushions that you enjoy at the expense of your weak ones.

He sat on the floor, saying: I am one of the slaves of Allaah and I sit on the ground of Allaah. I will not enjoy anything of the wealth of Allaah to the exclusion of my brothers *.

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[d] Salah-ad-Deen Yusuf ibn Ayyub

Salah ad-Deen Yusuf ibn Ayyub ﷺ was born in a Kurdish family, in 532H/1138C, in Tikrit in Iraq. In early childhood, in Baalbek, he grew up seeing Crusaders attacks on Muslim lands. There he "...studied Islamic knowledge, and the arts of war, in addition to his interest in the game of jokan, a sport of eastern origin that was played on horseback, which he had inherited from his father, in addition to his interest in religious knowledge." He also acquired the knowledge of his era, fiqh, hadeeth; he memorized the Qur'an. He studied under many the leading ulama of Syria and Mesopotamia, including Shaykh Qutub ad-Deen an-Neesaboori.

Salah ad-Deen was greatly influenced by the sultan Noor ad-Deen Mahmood, in whom he saw a brilliant example of sincere devotion, and a serious sense of religious responsibility; self-sacrifice, and devotional worship, taking from that the spiritual strength to engage in jihad.

He served as a military leader during the era of Imad al-Deen Zangi. Then he moved on with his uncle Assad al-Deen Shirkuh to Egypt in the year 1164C, where his uncle was appointed in the ministry in Cairo. Salah al-Deen ran affairs of the state directly with utmost care and wisdom. He succeeded his uncle and in 1171C, abrogated the Fatimid rule and declared his allegiance to the Abbasid khalifa.

It is reported that once he decided to randomly inspect his men, walking tent to tent, camp to camp. When he saw in most tents people were fast asleep and in one tent they were awake playing or amusing themselves, he said to himself, "These shall be the reason why we shall lose tomorrow." Then he saw a tent inside which some were up praying tahajud, reciting Qur'an, making du'a, preparing their weaponry etc. or practising battle manoeuvres; so he said to himself, "And these shall be why we shall be victorious tomorrow insha-Allaah."

Later on, Salah al-Deen undertook to unite Egypt and Syria under his leadership, in order to fulfil his dream of exterminating the Crusader presence. He put the Crusaders on the defensive following the famous battle of Hittin in 1187C. Following the Battle of Hattin, Salah al-Deen overtook Tiberias, then he proceeded to take many towns and cities one by one - Acre, Galilee, Nablus, Yafa, Gaza, Ashqelon, Beirut, and Sayda, al-Naserya, Qysaryah, Safad, Safoureya, al-Shaqif, and Jabal al-Tour.

Finally Salah al-Deen laid seize to al-Quds al-Shari (Jerusalem), and compelled the Crusaders to depart from it by a covenant, and on 27 Rajab (1187C) he held Jumuah salaat in al-Aqsa Masjid [274].

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*_Al-Iktifa_ by al-Kalai[235].

Regarding the Story of al-Gharaaneeq

Lets look at just one event in seerah, the story of *gharaaneeq* to illustrate how Orientalists fabricate stories and draw unwarranted conclusion without any regard to the understanding of true ulama of Islaam. Gharaaneeq, literally meaning "high flying" or "Cranes", is a term usually used to show exalted status. The shaitaan really inflamed the imagination of kuffar in the account of gharaaneeq to the extent that many Orientalists and their fellow missionaries formed their own explanations to what William Muir called "Satanic verses". Many of them claimed that rasulullah ﷺ was "still formulating the concept of tawheed amongst the people"!! Montgomery Watt claimed in his book, "Muhammad at Mecca" that monotheism was still vague at the time of the Prophet and this other inferior divine beings were not strictly shunned. According to his false assessment the ayats regarding the gharaaneeq were "views which Muhammad has always held"!! He went further by saying the Prophet wanted to 'attract' and 'reach-out' to the mushriks by mentioning some of their gods and thus thought that this concession would do the trick; the Prophet wanted to increase his own socio-political standing amongst the Quraysh by mentioning some of their gods!!

As far as the Muslims are concerned the "…story of the gharaaneeq does not contradict or oppose the Divine Legislation, any text from the Qur'an or any text from the sunnah of rasulullah ﷺ [396]."

Although there isn't any authentic hadeeth narrating this account occurring in the lifetime of rasulullah ﷺ, there are numerous weak hadeeths in mursal form which strengthen each other. There is an ayat in the Qur'an which can also support this story. According to some mufassirs this ayat was revealed to console the Prophet. Allaah ﷻ said:

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٖ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلۡقَى ٱلشَّيۡطَٰنُ فِيٓ أُمۡنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلۡقِي ٱلشَّيۡطَٰنُ ثُمَّ يُحۡكِمُ ٱللَّهُ ءَايَٰتِهِۦۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ

Never did We send a messenger or a prophet before you but when he did recite the Revelation or narrated or spoke, shaitaan threw (some falsehood) in it. But Allaah abolishes that which shaitaan throws in. Then Allaah establishes His Revelations. And Allaah is All-Knower, All-Wise. | 22:52 |

Al-Tabari ﷺ goes on to state that the ayats that follow make explicit the fact that the reason for this incident was to test the belief of those who harboured a disease in their hearts and increase the belief of those who were rightly-guided - and this test continues until our time [398]:

لِّيَجۡعَلَ مَا يُلۡقِي ٱلشَّيۡطَٰنُ فِتۡنَةٗ لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٞ وَٱلۡقَاسِيَةِ قُلُوبُهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِي شِقَاقِۭ بَعِيدٖ وَلِيَعۡلَمَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّكَ فَيُؤۡمِنُواْ بِهِۦ فَتُخۡبِتَ لَهُۥ قُلُوبُهُمۡۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓاْ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُواْ فِي مِرۡيَةٖ مِّنۡهُ حَتَّىٰ تَأۡتِيَهُمُ ٱلسَّاعَةُ بَغۡتَةً أَوۡ يَأۡتِيَهُمۡ عَذَابُ يَوۡمٍ عَقِيمٍ ٱلۡمُلۡكُ يَوۡمَئِذٖ لِّلَّهِ يَحۡكُمُ بَيۡنَهُمۡۚ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي جَنَّٰتِ ٱلنَّعِيمِ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا فَأُوْلَٰٓئِكَ لَهُمۡ عَذَابٞ مُّهِينٞ

That He (Allaah) may make what is thrown in by shaitaan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the zaalims are in an opposition far-off (from the truth against Allaah's Messenger ﷺ and the believers).

> **And that those who have been given knowledge may know that it (Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allaah is the Guide of those who believe, to a Straight Path. And those who disbelieved, will not cease to be in doubt about it (Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night. The sovereignty on that Day will be that of Allaah. He will judge between them. So, those who believed and did righteous good deeds will be in Gardens of delight. And those who disbelieved and denied Our ayats, for them will be a humiliating torment.** | 22:53–7 |

Imam al-Baghawi ﷺ (d 150H) related in his tafseer, *Lubab al-Ta'wil fi Ma'alim al-Tanzil*, on the authority of Ibn 'Abbas, Muhammad ibn Ka'b al-Qurazi and others that one day rasulullah ﷺ was in a gathering of Quraysh when Allaah revealed soorah al-Najm in which the disputed ayats were purported to belong [398]. He ﷺ began to recite it, until he reached His saying:

> **Have ye thought upon al-Lat and al-Uzza?** | 53:19 |
> **And Manat, the third, the other?** | 53:20 |

then the shaitaan interjected two phrases upon his tongue:

> Those are the elevated cranes:
> truly their intercession is dearly hoped!

Upon finishing the soorah, rasulullah ﷺ prostrated and all those in attended also prostrated. At this the Quraysh were elated and started saying, "We definitely know that Allaah gives life and gives death as well as creates and sustains, but these our gods intercede for us before Him, so if you give them their share, we are with you." This statement of theirs bore heavily on him ﷺ. Jibrael ﷺ came in the evening to rehearse the soorah with him. He said: "Did I bring you those two phrases (al-kalimatayn)?" Rasulullah ﷺ said: "*Have I said on Allaah's part something He never said?*" Whereupon Allaah revealed to him the ayats ◇:

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا
لَّٱتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

> **Verily, they were about to tempt you away from that which We have revealed (the Qur'an) to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend!** | 17:73 |

Drawing on lessons from this story Shaykh Ibn Baz ﷺ said [397]:

> …what is obligatory upon every Muslim is that he beware of what shaitaan throws of doubts upon the tongues of the people of the truth and others besides them, and that he adheres to the truth that is clear with its evidences, and that he interprets the unclear with that which is clear so that no doubt remains upon him. This is just as Allaah, glory be unto Him, said in the beginning of soorah al-'Imran:

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ
فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا
يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۘ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا
يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾

> **It is He Who has sent down to you (Muhammad ﷺ) the Book. In it are ayats that are entirely clear, they are the foundations of the Book; and others not entirely clear.**

◇ Ibn Sa'd (d 230H) in his *al-Tabaqat al-Kubra* [398].

So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking fitnah, and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it are from our Lord." And none receive admonition except men of understanding." |3:7|

And it has been authenticated from rasulullah ﷺ in a hadeeth related by Aa'isha ؓ that he said:

When you see those who follow that which is not entirely clear of it (the Qur'an), then these are those whom Allaah has named so beware of them [6, 8].

The authenticity of this narration is agreed upon. And Allaah is the Giver of success.

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Tanzimat Reformation

Ottoman westernisation may be traced back to the so-called Tulip Period - Lale Devri (1717-30c), when some officials began to dress like Europeans, and the palace began to imitate European court life and pleasures. This period was signified by relative peace and rich and poor alike developed immense fondness for tulip. The first sure sign of Ottoman weakness of belief at the core became evident with the Tanzimat reformation (1839-1876c) rolled out by the European educated bureaucrats. Reforms thus introduced was heavily influenced by the Napoleonic Code and French law, favouring secular education and ways of life.

First paper banknotes and French style finance system was introduced in 1840c - establishing Ottoman Central Bank in 1856c. The first foreign loan was taken out in 1854c, for 3 million pounds. Twenty years later, the Ottomans were paying more than half of its budget servicing foreign loans, around 242 million British pounds - it declared bankruptcy in 1875c.

Jizya was abolished in 1856c. Land reforms of 1858c allowed Russian Jews to buy Palestinian land, enabling immigration of Jews there.

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8

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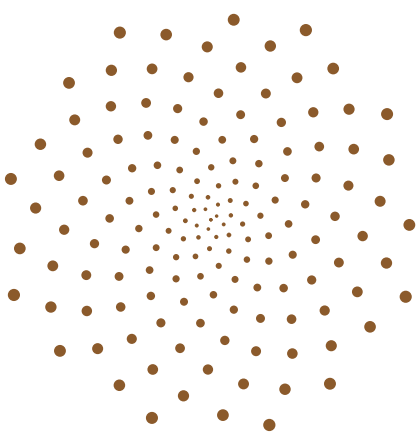
End Times



The world is undergoing tremendous changes at the moment. In fact the pace is only getting faster and faster with the development of new technology, media and integration of global economy etc. More often than not, the Muslim ummah is at the receiving end of these developments - it must resist and rein in whatever is harmful to it, at the same time harness new systems and means in accord with the shari'ah.

With the knowledge of the past, a sense of the present condition of the ummah can be understood - which is crucial in securing the future. By the grace of Allaah ﷻ, there is a lot in the Qur'an and in the hadeeth/athar which can shed light in this unknown.

8.1 Globalisation

The phenomenon of Globalisation (Globalization) needs some qualification as it's employed by several disciplines and authors vary in their conceptualisation. Here it will mean that which has global intent and reach - where products, services and ideas permeate through various social boundaries to affect the whole world in a reasonably "short" time. Such global phenomenons as climatic changes and contagious diseases are as old as humans but the speed of proliferation has changed thanks to technological innovation: faster transport, satellite navigation, call-centres, internet etc. The net affect being the world has become "smaller", increasing interdependence and people are now concious of citizenship to a "global village".

The absence of a clear-cut definition of the socio-economic term "Globalisation" though makes it difficult to unite upon its origin, it does not diminish its effects or importance. It may be defined as the global interaction and interdependence between different people, economies, beliefs and cultures. An understanding of the history and processes of globalisation will enable one to deal with it effectively to benefit from it and ward off its evils.

The earliest form of globalisation can be traced back to the trade links Sumerians (who lived around 3000BC in south-eastern Iraq) had with Egypt, Anatolia and the Indus Valley Civilization [329], who in turn had trades with Chinese Yellow river civilisation. Much later, from the Hellenistic civilization which "…represents the zenith of Greek influence in the ancient world from 323 BC to about 146BC" emerged "…the idea of cosmopolitan culture (from Greek 'Cosmopolis', meaning 'world city')". There are others who "…perceived an early form of globalisation in the trade links between the Roman Empire, the Parthian Empire, and the Han Dynasty." Later, famous trade routes became known as Silk Road or Spice routes. The Chinese Han Dynasty established trade relations with Asian and European countries. About the same time Christianity begun to spread in Europe and begun to compromise its beliefs and precepts.

As Islaam spread it subsumed many cultures and influenced their way of life. They invented maps with remarkable accuracy. The Muslim traders vastly increased trade routes connecting Mediterranean region with the Indian sub-continent. They were dominant traders in Indian Ocean by seventh and eighth centuries C [328]. The Mongols integrated the trade routes in Eurasia. Then Portuguese and Spanish sea-born empires connected Europe with Americas and Africa and Asia.

The industrial revolution was a major catalyst in rapid globalisation in the nineteenth century. It facilitated colonisation which in turn sustained and furthered industrialisation in Europe. Subjects around the world became consumers of the goods from Europe - Britain pushed this to an extreme by waging the infamous Opium War with China. At this time slave trade connected Africa, Europe and Americas. The effects of depression of 1930s in USA showed how major parts of the world became integrated albeit financially.

Globalisation, now, is an unsettling and important development for Muslims. The deeds of the Muslims have a global effect: human, animals and environment alike. Islaam cannot remain unknown, its followers are under the microscope and the knowledge of Islaam is

easier to find * than ever. On the upside, it suits a religion that is universal, which has a message of unity, fraternity, universal prophet, one book and one qibla serving only one supreme being. However, strategic location and resources in Muslim lands drew outsiders already and their political situation is precarious with much fitna, false propaganda and oppression. Then there are the enemies of Muslims bent on removing their noble way of life from the face of the world. Little that they realise the promises of Allaah:

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ
نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾

They want to extinguish Allaah's Light with their mouths, but Allaah will not allow except that His Light should be perfected even though the kaafirs hate (it). | 9:32 |

8.1.1 Driving factors

After the second world war, a number of factors accelerated globalisation, bringing in immense changes in the world, after-effects of which changed the nature of globalisation itself:

Promotion of Free Trade: Prices truly reflect supply and demand if trade take place without any intervention by the state or federation in the market including taxes and tariffs, subsidies, quotas, currency manipulation, regulatory legislation and sanctions. Many countries usually pursue policies to protect local producers from competition until they reach maturity and to guarantee employment. However, these interventions upsets the market for better or worse.

Many supranational entities actively promote free trade throughout the globe, and sometime undermine local authorities. There are times when a country wants bailout or loans for development projects, IMF or World Banks use Structural Adjustment Facility to relax any protectionist subsidies or tariffs ◇. For many countries these shock therapies proved a fast-route to poverty [327].

Globalisation, though enriched some societies, in others it resulted in occasional unrest thus renewing the call for protectionism. When economies collapse and countries default on debts, its the poor who suffer the most from the austerity policies which follow. Moreover, "…not only do SAPs violate Muslim prohibitions against paying interest on debt as well as the obligation for Muslim states to distribute alms or subsidies to the poor (zakaat), the transparently foreign management of the SAPs rapidly evaporated any residual fig leaf of legitimacy possessed by secular political elites [343]".

To this end the Articles of Agreement of World Trade Organisation (WTO) which was inaugurated in 1995, threatens dis-empowerment of national societies in favour

*Globalisation has eroded the importance of territorial boundaries - e.g. anyone found bringing Qur'an in former USSR would have been persecuted but such regulations would be meaningless today.

◇In the case of Bangladesh, SAP "cover virtually every aspect of the economy, viz. public expenditures, interest rates, exchange rate, credit ceilings, tax and tariff regimes, market structures, pricing policies in agriculture, industry, trade, public enterprises enhancing the role of the private sector, etc [324]."

of global banks and multinational corporations [327]. Globalisation was forwarded by many developed nations in search of expanding their market share and influence ⅄.

Reduced Labour and Capital Control: The current globalisation is characterised by deregulation of commodity, capital and labour markets. Multinational companies are major drivers of globalisation and there are thousands of them worldwide [331]. Multinational companies ▷ increasingly outsource from developing countries.

Privatisation allows foreign companies to develop resources and also share a piece of national wealth. Globalised trade, outsourcing, supply-chaining changed the world for good and worse *. Remittance sent by migrant workers play a significant role in developing countries.

Although initially freedom of labour and capital was envisioned to cushion regional instabilities, it can now upset globally as bankers develop more and more dubious products, even "toxic", which can be traded instantly around the globe. The ease with which capital flow across the world that, many govenments fear capital flight and speculators who can manipulate the market or trigger knee jerk reaction. Many financial products which were developed in the western countries without any moral reference, are now promoted around the world as are the evils associated with it [a] →682 .

It is generally argued that "…if the benefits of globalisation can be described as a cake, then, the more cooperation among nations, the bigger the cake will be. Even if different nations get different shares, the absolute size of the cake will still be enlarged [333]." This is flawed as it "…emphatically is not a flat world in terms of overall income distribution, simply because the returns on capital have soared relative to the returns on unskilled and semi-skilled labour …If a foreign trading partner decided to default on its debts, there was little that an investor situated on the other side of the world could do. In the first era of globalisation, the solution to this problem was brutally simple but effective: to impose European rule [336]."

Nowadays "economic hit men" are trained to build up the American empire. John Perkins writes: "This empire, unlike any other in the history of the world, has been built primarily through economic manipulation, through cheating, through fraud, through seducing people into our way of life, through the economic hit men …My real job …was giving loans to other countries, huge loans, much bigger than they could possibly repay …So we make this big loan, most of it comes back to the United States, the country is left with debt plus lots of interest, and they basically become

⅄ Samuel R Berger, the President's National Security Advisor put it this way, "We have to continue to open markets" for one very obvious reason: "…because that's where the customers are …We have a mature market — we have to expand, we have to grow [334]".

▷ The profiteering of some of these multinational companies are truly mind-boggling - the "…net profit of Exxon for the year 2005 was reported to be almost $8 billion …Adding insult to injury, of the 100 largest budgets in the world, 52 belong to private corporations [330]."

* It is not difficult to see how economic "…liberalization is exacerbating the gap between rich and poor within virtually all developing regions. At the same time, other elements of globalisation are increasing the inequalities of political power and influence, as well as highlighting new dimensions of inequality. For one group of countries globalisation is eroding the cohesion and viability of the state. However, other countries and actors are empowered by processes of globalisation, since they are better placed to adapt and exploit its new opportunities [325]."

our servants, our slaves. It's an empire. There's no two ways about it. It's a huge empire [340]." For the fact that a seemingly independent and sovereign nation has its policies directed from outside was first termed as neo-colonialism by Nkrumah in the nineteen sixties [344].

Invention of Containers and Cheaper/Faster Transport: Tourism has evolved into a global industry, a vehicle for spreading popular culture. In 2009, it is estimated that there were around 880 million international tourist arrivals for business, leisure and other purposes [332]. Bird-flu or swine-flu can easily spread round the globe in days unless proper precaution is put in place.

Products can be manufactured in various parts of the world to take advantage of cheap labour and resources. Also production can be brought closer to market. For example Japanese cars are now manufactured and sold around the world.

Invention of Better Communication Technologies: There has been an explosion in use of computers, satellite communication and internet. Internet brings down cultural barriers. E-mails, blogging and social networking websites play an important role in communication with fellow beings as well as customers who might view them on the other side of the planet at a different time of the day. New technologies bringing the world closer together - thus fostering global citizenship.

Geography has become increasingly irrelevant in this information age. The world is more inter-connected than ever before. People identify themselves with those with whom they share their history and values more than geography they share. Indeed new technologies enabled growth of a new transnational public space.

Proliferation of Non-Governmental Organizations (NGO): These organisations, irrespective of whether funded by government or otherwise, work independently. NGOs are not overtly political but can have political and social agendas including, health, research, development, poverty alleviation, education, micro-credit finance [47], human rights and natural disasters. There are thousands of NGO operating in many countries. In 2005, internationally operating NGOs are estimated to be over twenty seven thousand [342].

Since the 1990s many NGOs have been particularly vocal in global political, economic, and environmental debates. They became effective opinion builders in environmental politics worldwide as well as in economic development and other sectors. Philanthropic foundations are supported by private interest groups as well.

Entertainment, Fashion & Food: Movies, videos and DVDs are made accessible anywhere in the world through satellite channels and internet. Many countries offer satellite news-wires and entertainment TV channels to put across their points of view and promote their cultures worldwide. Hollywood and Bollywood are churning out films all the time to fill empty lives of millions. Rooftops increasingly adorn satellite dishes

[47] Essentially, where big banks don't show any interest, small amount of money is loaned often without any security to women in developing countries. This completes the capitalist design to include the poorest and most vulnerable in society with identical impact as its counterpart (Needless to say its haraam as well).

capable of beaming amoral, immoral and even pornographic materials - Muslims must find a way to meet this challenge. Many countries nowadays employ various filters and snooping measures to limit corruption and protect the youths.

Languages provide a vehicle to promote cultures. Although Mandarin is the most popular language in the world followed by Spanish, English is the "lingua franca" of globalisation. English is the dominant language of the internet. Many popular sports around the world were actually invented in England - Football, Rugby, Cricket, Tennis, Snooker, to name a few. World Cup and Olympic Games, popularised to the point of idol worship with origin in Greek mythology, are occasions of frivolous pursuits, diversions and sinful activities.

In Muslim countries globalisation brings consumer culture [ɔ], an obsession with the world. Fast food brands/outlets, such as Coca-cola, Starbucks and McDonalds, which are seen in many countries, are a symbol of globalisation. Globalisation of food chain means people are depended on food ever greater distance from its source. People around the world are more aware of the tastes and eating habits of people in different continents and religion and culture. Industrial farming and processing is causing food related illnesses such as Salmonella poisoning and allergies, mad-cow disease (BSE) and swine flue. The long-term effects of Genetically Modified (GM) foods and use of unnatural feeds, hormones, pesticides etc in farms is still unknown. Muslims should stamp out inhumane practices found in modern industrial farming such as battery cages, trimming beaks, killing male chicks and calves, tail docking, gas poisoning etc. Chemical abuse in fruits & veggies has become a growing problem in some poor countries as well.

On the positive side, halal food are becoming more common and supermarkets begun to label them likewise to cater for greater individualism [*]. However, halal monitoring of meat, especially those imported from non-Muslim countries, is an area of concern. Muslims should also be alert to the fact that many food regulators do not require manufacturers to list all ingredients unless they are more than a certain proportion.

Social & Cultural Dislocation: Beginning in the twentieth century, large segments of the world population have been experiencing break up of traditional cultural ties of respect, dignity and family values. The resulting void kindles a sort of soul-searching among youths. This leads to further questioning of their background, search for authenticity and experimenting the "other."

Individuals are freer to choose for themselves, how and where they live. While for some it may bring reassurance, for other it unveils a new chapter in their life. As employment opportunities arise in industrial countries, skilled workers emigrate from

[ɔ] The act of consuming products and services is imbued with meaning, values, images and brand loyalty. These commercial products in turn construct their relationship with others.

[*] Even a slight suspicion about the honesty of the butchers will stop Muslims from buying their product. But who knows - forbidden ingredients are also used in candies such as licorice and peppermint! Licorice contains gelatine made from horns and hoofs of possibly unclean animals. The thickener in peppermint is made from ground bones, possibly also from pigs. Cheese, ice cream, and cakes made with animal fats are also forbidden for Muslims; as are of course alcohol and other addictive substances [341].

developing nations exacerbating the so-called "brain-drain".

It may be hoped that, the tide of globalisation will drown elements of subculture which has its foundation in mythology or superstition in global public space. However, in the absence of necessary precaution and steadfastness, even truth can be overwhelmed as it happened with the message of 'Eesa ﷺ. Christianity was shaped more by Paul than 'Eesa ﷺ - further, as Christianity spread it absorbed many local pagan and roman practices by christianising them, a process called Interpretatio Christiana. In contrast, Islaam allows its adherents to practice their cultures unless those contradict precepts of Islaam. This principle and the fact that all manner of worship must have precedents in the first three generations of Muslims enabled Islaam to reach the world with least resistance and at the same time protected its pristine strand to endure!

It is very important to broaden and understand our neighbours, be they Muslim or non-Muslim. When we know each others background then its easy to be tolerant and show empathy. In many European countries immigrants were welcomed to boost their economies after WWII. However, the host societies are yet to respond well to challenges of meeting their social and religious needs ◇. The immigrants bring enormous economic benefits. Although, they initially work in manufacturing industry, the second and third generation immigrants are integrated in all sector of the economy. Juxtaposition this with the fact that by the turn of twenty first century foreign-born population stand at 12 percent [339].

Globalisation, when seen as foreign, engenders negative reaction as it puts local cultures in defence. Fear of niqab (France), headscarf (Turkey), beard (Tunisia), minarets (Sweden) etc are some examples of this. Of course the situation on the ground is more complex but globalisation is definitely a factor in these reactions. Among other factors is growing individualisation of religion in the face of myriad of groups/movements/sects etc. Youths increasingly questioning their believes against cultural baggage as well as scriptures and choosing a personalised way of life to suit themselves.

Ecological: The environmental challenges must be met amicably and resources must be used fairly if we are to avoid global warming, environmental conflicts, deforestation, acid rain, lack of drinking water etc. Genetically modified (GM) seeds, radiation fall-out, "…contaminated food or unsafe chemicals or pharmaceuticals may spread quickly, and may be difficult to trace. Where food is moved in living form, as plants or animals, it may spread pests and infectious diseases fast, in particular in the dense population concentrations typical of the bio-industry [341]."

Ecological impacts more than anything else underlines our interdependence. Global warming (still a theory), caused by greenhouse gas emissions affects the whole world, resulting in freak weather conditions (involving floods, snow, drought etc.), rising sea level and depletion of ozone layer above Antarctica.

◇The Danish cartoon controversy underscores the need for mutual understanding, respect and tolerance. Most European countries asserted the right of newspapers to publish caricatures of Prophet Muhammad ﷺ. However, a few of the western countries refrained from it as it outraged the Muslims for whom, rasulullah ﷺ was their beloved. Globalisation provides an opportunity for much greater and deeper interaction between Muslims and non-Muslims to take place so that such incitement to violence can be averted in future.

8.1.2 Dangers & Opportunities

Globalisation offers both dangers and opportunities at the same time. Maryam Jameela summarises some of the negative effects of globalisation in Muslim countries in following words:

> Under the slogan of economic development, the imperialisms of the Great Powers are most anxious to induce us to accept their foreign aid, which, with its high rates of interests, impoverishes the borrowing country until it is reduced to the status of a beggar. It is no exaggeration to assert that Western big business enterprise is their chief medium of cultural invasion. Economic development of underdeveloped (and now developing) Muslim countries consequently brings in its wake the construction of hideous palatial buildings of ultra-modern architecture that give our cities an uglier face every day; luxury hotels with night clubs and cabarets; the most depraved Hollywood films on crime and illicit sex combined with our home-made imitations for our cinema; a flood of pornographic literature and pictures and indecent fashions of dress growing so popular as to be regarded as the height of social refinement.
>
> Food-adulterations, deadly sin in the eyes of our shari'ah, flourishes openly and those in the racket get rich quick at the cost of the health of all our people; consumption of alcoholic beverages and narcotics soars while meantime our radio keeps the masses drugged all their waking hours with filthy, vulgar songs.
>
> Foreign-dominated business and industry insist that women leave the home and compete with men for jobs in offices and factories; thus our women are transformed from chaste wives, mothers, sisters and daughters into ticket collectors on buses and trains, bank-clerks, telephone-operators, sales-ladies, air-hostesses, waitresses in restaurants, room attendants in hotels, fashion-models and singers and dancers over radio, television, the, films and state-organized cultural shows. Consequently Purdah, the home and the family are destroyed with illicit [人] sex and children mature into vicious teddies and juvenile delinquents. All of this is no coincidence but a very deliberate policy on the part of those who want to control and dominate over us. Our enemies are trying to degrade us morally and spiritually and enfeeble us in body and mind. It is in their interests that we become as degenerate as they are and our country thoroughly corrupt from top to bottom [225].

With globalisation, the age-old battle of good and evil got a new lease of life to dominate human life. However, this is not taking place on a level playing field. Just as in trade where the real price of a product never realise, in the social context the various actors are not quite equal partners. The uneven distribution of resources accompanied by corruption

[人] Allaah ﷻ has warned against those leading such nefarious activity:

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ

Verily, those who like that immorality should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. | 24:19 |

and propaganda makes it all easy to present truth as falsehood and vice versa. The key actors being educational institutions, foundations, endowments, professional associations, research and media organisations and other pressure groups and socio-economic actors with their own agendas.

As for Muslims, they need to evaluate any solution and slogans in light of Qur'an and Sunnah. Any man-made solution is likely to be as good or as corrupt as the individual and organisation it's coming from. If it is from a people whose belief in revelation sent by Allaah ﷻ in this regard:

لَا يَأْلُونَكُمْ خَبَالًا

…they will not fail to do their best to corrupt you. | 3:118 |

While most ordinary people choose to get on with their lives these actors employ all the tricks human have ever managed to master. Interestingly, globalisation means these interactions need not remain local and can have far-reaching consequences, especially when those at the receiving end are unaware of the context in which it originated. Events occurring in one part of the globe can have significant effects in other part of the world even if it was not intended. Local events and conflicts can easily be globalised so that consequences may even be felt far beyond the points of origin.

In this globalised world one can frequently encounter people from other faiths and way of life. This is an opportunity for people to challenge their stereotypical views. Those new to this encounter will be in shock, while bringing distant groups closer together, globalisation has the potential of sharpening the differences as well. We need to be aware of various ideologies which are promoted by educational establishments, foundations and various professional associations. Knowledge of this type is necessary to keep our beliefs from corruption, reach out to all people and cooperate in common concerns. Only knowledge and understanding can stop us from raising artificial barriers. Otherwise we are in danger of being misunderstood further, scapegoating and losing our resolve ▷.

Islaam, which has been a globalisation force since the beginning, can now harness the new technologies to promote the message of Allaah. Islaam has so much to offer to humanity which is in dire need of guidance in this world and a light of salvation for aakhira. In our da'wah and indifference to worldly life is hidden the peaceful & dignified existence of people, safeguarding of families, weak and vulnerable; and cutting off of modern-day slavery, oppression, fornication, rape, broken hearts and meaningless lives. This is a challenge to which Muslims must rise up - Muslims should not spare anything for this noble act, even if that means learning new languages, travelling and studying widely to know and interact with people and seeking dialogue.

▷West's flirtation with multi-culturism based on the model of Spanish Convivencia and Ottoman Millat system, is all but over! It appears that multiculturalism (which fosters and celebrates diversity) is giving way to two opposing forces: globalisation (which makes way for the fittest) and individualism (which stresses the independence and desires of the individual). France has been forcing Muslim women to relinquish wearing hijab and Men from keeping beards as these are signs of insufficient assimilation, which according to the Institut National d'Etudes Dmographiques (INED) means "the disappearance of culturally specific features, the convergence of behaviours onto a general French model [363]."

In dialogues with non-Muslims it is very important to choose one's language and words appropriately. For effective communications, describe the action and beliefs rather than use such words as jihaad, extremism, terrorism, fundamentalism, shari'ah, fate, equality, freedom etc., if others use these terms then ask them to define it first. The main reasons for this are:

- Different people have different understanding/images for these words.
- Media almost always focus on anomaly and sensation.
- Media often have a poor understanding of Islaam and tends to refer to Orientalist interpretations.
- Muslims themselves vary in their understanding of the deen - many follow their whims and desires which contradict the teachings of the Qur'an and Sunnah.

Globalisation reinforces the universal brotherhood - the annual hajj and umrah is one of the manifestations of this. In the olden days ideas used to spread due to the great number of ulama from around the world and students who used to meet and exchange views during hajj time in Makkah and Madeenah. Later on books replaced need for some of these activities. Now a days such exchange of views can spread around the world instantly with the availability of electronic communication.

The best and perhaps the only way to protect the Islaam of Muslims is to globalise pure Islaam free from all superstitions and innovation which were added over the centuries. When someone genuinely seeks truth, they would only be interested in the authentic messages of Islaam. Why should the people devote their lives to man-made facade when they want to realise the truth and live by the commands of Allaah, their creator.

Today, about a quarter of Muslims live as minorities: primarily in India (161m), China (142m) Ethiopia (28m), Russia (22m), Tanzania (16m), Ivory Coast (8m) and USA (8m) *. Yet they are not as dislocated as they used to be due to growing interconnectedness. Not only they are more aware of the state of the ummah but they are more active than any time in recent history to shape its future. Hajj attendance has increased many fold due to improved transportation and facilities. The network of scholars and students and the flow of Islamic discourses and ideas is comparable to what was common prior to colonisation when much of this was brought to a halt by raising artificial barriers between Muslims.

The Muslims who are living in diaspora, should tolerate Muslims from other backgrounds. The elders as well as youth should mitigate generational gap by prioritising adherence to Qur'an and Sunnah before accommodating cultural etiquettes. The youngsters should busy themselves with fundamentals of deen before delving into issues of ikhtilaaf. For example they should not use the hadeeth of 73 sects to make disparaging remarks about a follower of another madhab - differences between them is not tantamount to *iftiraq* and thus sanctioned by shari'ah. In the history of Islaam there were many sects which disappeared over the years - however, too much preoccupation gives the impression that these sects are numerically significant. Ulama spoke against them because of their potential detrimental effects - not because of the number of their followers. Alhamdulillah, Ahl al-Sunnah wal-Jama'ah still represents the majority of the Muslims.

*Based on a 2009 demographic study conducted by the Pew Research [337] and Kettani [338].

In this new age of globalisation, our youths must develop firm roots in deen from very early age - they must do it through any means necessary, particularly because their voice is dominated out of the formal educational system and the media. This will inevitably lead to the process of learning and development adapted by the sahaaba ﷺ. Also, correct understanding of the deen is absolutely necessary to avoid youths being recruited by the extreme splinter groups, heretics and terrorists. In the bygone generations it would have been sufficient to immunise only those residing in non-Muslim countries against the misconception of Islaam and other corrupt notions abound there. Now, with globalisation those notions are ubiquitous - our youths thus must be prepared to turn those notions on its head. The following list outlines some of these notions with some notes:

Materialism - The essential premises of materialism are: Success, peace & happiness is achieved through wealth, power and other means of this world; Cause and effects are restricted to the temporary life of this world. It doesn't have any means to know about what happens when we die. Materialism is further discussed in Appendix B.

Throughout the ages Allaah ﷻ sent thousands of prophets to inform us about the true reality of this world, that is to introduce us to the Creator in Whose hand is our life/death, success, peace & happiness; to explain divine guidance for us; and inform us about jannat and jahannam. The unbelievers have invested all their efforts to get all their returns here. Allaah ﷻ informs us about them, how they consider riba as trade but He allows trade and declares war upon riba.

Muslims should be alert to creeping materialism in their private and public lives. There is a tendency, amongst certain circles, to give precedence to form over substance. We see it in how these people turn deeni work into worldly - how investment is made in structures, parties and institutions, yet basic development of eeman and a'maal amongst the participants is neglected [11].

Freedom - Liberty and freedom conjures up a society in which people can do whatever they like, especially amongst the youth - however, it may be argued that the humans are more enslaved today than they have ever been! In reality, no society can operate if people are given complete licence to do whatever they fancy no matter who is affected by their actions. Thus, people submit to the traffic rules on the road for the safety of everybody else. When people's relation with their Creator, Who is sufficient in fulfilling their every kind of need, is broken then they become slaves to the little gods of this world in their everyday lives.

[11] Allaah ﷻ cautioned us not to follow-up the earlier peoples in usurping the wealth of the people:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allaah. |9:34|

The thousand year rise and fall of monasteries in England is just one of many examples of what happens when people (monks are no exception) mix worldly desires in the work of God. Rising from extreme isolation, monasteries became institutions of learning, influence, power to shape every aspect of medieval Britain. Over time it became involved with trade (wool trade described as "the jewel in the realm"), debauchery, corruption; it found itself competing with newly established universities and professions for best recruits. They were accused of giving priority to man-made monastic rules, obsession with self-preservation over spirituality of the ordinary people and profiting from veneration. When Oliver Cromwell came to the scene, the time was right to appropriate its riches!

Only by submitting to the Will of Allaah ﷻ do we truly free ourselves and our minds from the shackles of modern day slavery! By entering Islaam the person forfeits the right to exercise an opinion when Allaah and His messenger has said something about it. Muslims gain freedom by putting their trust in Allaah - if the entire creation were to gather together to benefit somebody, they would never benefit except with that which Allaah had written, and if they were to gather to harm somebody, they would never be able to harm except with that which Allaah had written [9].

Darwinism - Evolution is a common phenomenon in nature but it fails to explain creation, fine-tuning of the universe and millions of complex systems within it, and origin of species. A fuller discussion is given in section B.3.

Loving God - Some religions find it very difficult to explain how an all-Loving God permit evils and suffering on earth - they compound this emotional issue by falsely defining God as love, Who loves everyone and everything! In Islaam, Allaah ﷻ is al-Wadud, meaning most-loving, not all-Loving, Who does not like corruption, transgressors, the oppressors, the arrogant, the ungrateful etc. His love is conditional, e.g. He does not like every sinning disbeliever. Allaah ﷻ is forgiving - which implies sinning believers!

Allaah ﷻ does what He likes. He made some of His creations food for others - e.g. Crocodile is not evil for eating the wildebeest! He tests one people with another, with gain/loss, fear/hope, opportunity/ability, family, health/sickness to obey or disobey etc in order to record their response. Without this people will openly question Allaah on the Day of Judgement. However, this applies only in cases where people have free will and divine guidance has reached them beforehand. In this world, as a matter of rule, Allaah ﷻ relents, He looks after them even if they rebel against Him or deny Him. Collective punishment may come only when open sinning becomes prevalent but good and bad people will be separated in aakhira.

Believers, if they are patient, will be rewarded for every conceivable trouble, pain, suffering and inconvenience. Pain is sometimes necessary - e.g. when body feels pain then it can seek remedy. Without pain no-one would appreciate joy - just reflect on the labour pain and the birth. It's the Will of Allaah ﷻ that sometimes we experience the evil of what we do in this world - we should seek refuge in Him from the evil within ourselves. Also trials and tribulations make manifest the hidden traits and act as purification so that people and nations rectify their deeds and come to straight path.

Feminism - This is by and large a western phenomenon began in the eighteenth century as a reaction to centuries of oppression of women legally, morally and socially. In general, women were oppressed and excluded from education. Under English Common Law a woman's legal identity disappeared ('feme covert') upon marriage - she could no longer contract, sue or be sued, the husband is granted use of her property, dowry or portion, and anything else she inherited during the marriage. He could legally beat her mercilessly and she would be powerless to prevent it or gain any redress. In the seventeenth century England, a husband could publicly auction his wife to the highest bidder after parading her with a halter around her neck, arm, or waist. French Catholics were still debating whether or not women possessed souls in 1586C! According to one estimate, between 1484C and 1750C "…some 200,000 witches were

tortured, burnt or hanged in Western Europe."

The inhuman treatment of women in Europe, understandably, fostered a lopsided view amongst the feminists that Muslim women, so covered up, must be oppressed too! In fact, in Islaam, women could educate themselves (basic knowledge is compulsory on both men and women), own property, run their own business, choose husband of their choice and divorce them, participate in battles, etc for more than fourteen centuries. Women were at the forefront in Islamic scholarship on par with men. Rasulullah ﷺ sought allegiance from women just like men.

Unlike earlier waves of feminism, the neo-feminist movements demand absolute equality and this kind of emancipation of women has cost the western societies in catastrophic terms. In their march towards equality, education at home has been outsourced to nurseries, TV, schools etc, household chores has been devalued to slavery (chained to the sink) and status of motherhood has been denigrated to the level of baby making machine. It is responsible for much of the collapse of family life, rampant adultery and fornication in the workplace, neglect of children's welfare (many grow without love, care or manners) and objectification of women. Islaam, on the contrary recognises the differences between man and women as is known through science, reason, experience and wahi. Men and women are enjoined to function in society with justice and equity so as to complement their roles and excel in what they are naturally good at - in order to enrich their lives and fulfil the higher objects of life.

Aa'isha رضي الله عنها - The marriage of Aa'isha رضي الله عنها has of late become a target of abuse by some sections of the feminist movement and others. They take the issue out of context while being hypocritical at the same time. In medieval Europe, Gratian, the influential founder of Canon law in the twelfth century, accepted "meaningful" consent of children older than seven. The seventeenth-century lawyer Henry Swinburne wrote that those under seven who had said their vows had to "ratify it afterwards by giving kisses and embraces, by lying together, by exchanging gifts or tokens, or by calling each other husband or wife." In Semitic tradition betrothal could take place as early as 7-9 years, but the marriage was not to be consummated until after menstruation.

Early marriage of women is a common heritage of the whole humanity, and there has been no adverse effects proven by science to warrant the vehemence with which its critics approach this historical fact. They would do much better by concentrating on eliminating rape and fornication amongst the young people. The fact is that in some countries schools are dispensing contraceptives, morning-after pills or facilitating abortion sometimes even without the knowledge of the guardians!

Polygyny - Discussed in page 315.

Jihaad - It means struggle and may take the role of mortal combat upon meeting specific criteria. Its rationale is discussed in section 10.4.6, while noting that no one expounds on the needs of any country to have a defence force! Jihaad is a blessing for the world, without which Islaam would not have been perfect, a reason why Islaam was able to withstand the wishes of its enemies. Jihaad does not mean forced conversion of non-Muslim, as sincerity which must emanate from the heart, is essential. Suicide, killing innocent women, children and elderly is travesty of this beautiful deen.

8.2 Signs Before the Hour

The knowledge of end of the time or *Qiyamah* *, is only known to Allaah:

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ

Verily Allaah, with Him (alone) is the knowledge of the Hour. | 31:34 |

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

They ask you about the Hour: "When will be its appointed time" Say: "The knowledge thereof is only with my Lord. None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is only with Allaah, but most of mankind know not." | 7:187 |

The Hour is not far and Allaah ﷻ warned us about it:

وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٧٧﴾

And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allaah is Able to do all things. | 16:77 |

However, Allaah has revealed many signs of the Hour already and many more will take place in future as signposts.

فَقَدْ جَآءَ أَشْرَاطُهَا ۚ

But some of its portents have already come. | 47:18 |

Compared to the length of time the world has been in existence the Hour is very near. This was made clear by rasulullah ﷺ many times. Related by Abu Sa'eed ﷺ:

> One day, rasulullah ﷺ led us in the 'asr prayer, then he stood to address us until the sun set. He spoke of everything that was to occur until the Day of Resurrection; some memorized his words while others forgot them. Among the things he said was:
>
> *O people, indeed this world is green and sweet, and indeed Allaah has made you to dwell herein for succeeding generations, and He is seeing how you act. So take your precaution from this world and take your precaution from women.*
>
> He later on said, "*The time is indeed near when the sun will set. What remains of this world when compared to what is past is like what remains of this day of yours compared to the part of it that is gone* ◇."

*Qiyamah - Lit means rising. Specifically, this refers to the day when we shall all be raised - be resurrected.
◇Ahmad and others.

Because of the importance of the Hour, all prophets have explained some signs to their people. Similarly, rasulullah ﷺ explained many such signs for us. These sign can strengthen us in times of tribulation. May Allaah enable us to recognise them and pay heed. The object is to gather courage upon sure knowledge and signpost rather than feeling despondent as rasulullah ﷺ said:

> *If the Last Hour befalls while any of you has a (palm) seedling in his hand, and he can plant it before it is yet established, let him plant it* [ʌ].Ⓢ

Some signs are events which people will recognise and each one will closely follow another. There are other signs which will increase in their intensity.

Rasulullah ﷺ said:

> *Signs following one another like the pieces of a necklace falling one after the other when its string is cut* [9].

What follows now are a collection of minor signs, which are not ordered in any way, chronological or otherwise. The events are by their very nature abnormal and was certainly strange happenings in the days of sahaaba ﷺ.

- Appearance of Prophet Muhammad ﷺ. Narrated by Sahl bin Sa'ad ﷺ:

  > I saw rasulullah ﷺ make a sign with the two fingers that follow the thumb: the index and middle fingers, and he was saying,
  >
  > *I was sent like this with the Last Hour!* [6, 8, 12, 9, 11]

- Splitting of the moon. Allaah says in the Qur'an:

  اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

  The Hour has drawn near, and the moon has been cleft asunder. | 54:1 |

  Narrated Anas ﷺ [6]:

  > The people of Makkah asked rasulullah ﷺ to show them a sign. So he showed them of the cleaving of the moon.

- Rasulullah ﷺ said:

  > *The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Basra* [▷] [6].

- Rasulullah ﷺ said:

  > *The Hour will not arrive until time converges, and so one year will be like a month, a week will be like a day, and a day will be like an hour. And the Hour will be like the burning of palm leaves* [12].

[ʌ] Reported by Ahmad; Imaam Bukhari in al-Adab al-Mufrad; at-Tayalisay and al-Bazzar.
[▷] This occurred in 654ʜ near Madeenah and it lasted for a month [20].

- Rasulullah ﷺ said:

  Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning [10].

- The Hour will not come until the people show off about the masjid *.

- Narrated by Hudhayfa ibn al-Yamaan رضي الله عنه, rasulullah ﷺ said:

  Islaam will perish ᵑ like the embroideries of a garment perish, until when fasting, prayer, worship, and charity will not be known;
  when in one night forgetfulness will pass over the Book (the Qur'an) and not a single ayat from it will remain on the earth.
  A group of people will remain — the aged man and woman — who will say, "We were around when our father was upon this word: Laailaha illallaah, but they will not know what is prayer, fasting, worship, or charity."

  Silah asked Hudhayfa رضي الله عنه, "What will 'Laailaha illallaah' benefit them when they do not know what is prayer, worship, and charity?" Hudhayfa رضي الله عنه turned away from him, but he repeated the question three times, and all the while he turned away from him. When Silah asked for the third time, Hudhayfa رضي الله عنه approached him and said, "0 Silah, it will save them from the Hellfire." And he repeated that statement three times [11].

- Narrated Anas رضي الله عنه:

  I will narrate to you a hadeeth and none other than I will tell you about after it. I heard rasulullah ﷺ saying [6]:

  From among the portents of the Hour are:
  1. *Religious knowledge will decrease (by the death of religious learned men)* *.
  2. *Religious ignorance will prevail.*
  3. *There will be prevalence of open illegal sexual intercourse* ◇.
  4. *Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man* ⅄.

- In the hadeeth of Jibrael, he عليه السلام asked about the Hour:

  Jibrael عليه السلام: Inform me about the Hour.
  He ﷺ said: *The one being questioned is not more knowledgeable about it than the one asking the question.*

  So he عليه السلام said: Inform me of its signs!
  He ﷺ stated: *The slave girl will give birth to her mistress* ▷*, and that you will see the barefoot naked shepherds competing with each other in the construction of tall buildings* [6, 8].

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*Authenticated by Shaykh Albani.
ᵑThe knowledge of Islaam will perish and its traces will be effaced.
*Also related by others. In fact, Qur'an will be raised to Allaah and that is also a sign of the Hour.
◇Also related by Ibn Hibban and Bazzar.
⅄Also related by Muslim and Ahmad.
▷It has been suggested that the women from poor countries acting as surrogate mother is an example of this.

- Rasulullah ﷺ said [6, 8, 12, 10]:

  The Hour will not be established
  1. *till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine,*
  2. *till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allaah's Apostle,*
  3. *till the religious knowledge is taken away (by the death of ulama)*
  4. *earthquakes will increase in number*
  5. *time will pass quickly* *,
  6. *afflictions will appear,*
  7. *al-Harj, (i.e., killing) will increase,*
  8. *till wealth will be in abundance …so abundant that a wealthy person will worry lest nobody should accept his zakaat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,*
  9. *till the people compete with one another in constructing high buildings,*
  10. *till a man when passing by a grave will say, 'Would that I were in his place'* ⁽ᵃ⁾
  11. *and till the sun rises from the West* ⁽ᵇ⁾.

  So when the sun will rise and the people will see it they will all believe (embrace Islaam) but that will be the time when:

  لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا

  No good will it do to a soul to believe then, if it believed not before, nor earned good through its eeman. | 6:158 |

  12. *And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up;*
  13. *and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it;*
  14. *and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it;*
  15. *and the Hour will be established when a person has raised a morsel to his mouth but will not be able to eat it.*

- Narrated by Abu Hurayra * ﷺ:

  Rasulullah ﷺ said, "*By the One Who has sent me with the Truth, this world will not come to an end until they are afflicted with al-Khasf (the swallowing of the earth with those who are on it), al-Qadhf (strong winds that cause rocks to fly), and al-Maskh (transformation of humans into apes and pigs).*"

  The sahaaba asked, "And when is that, 0 Rasulullah?"
  He ﷺ said, "*When you see women riding private parts, when there will be many female singers, when there will be much false testimony* ◇*, when men will suffice themselves with men, and when women will suffice themselves with women* ⁽ᶜ⁾.

*Also by Muslim and Ahmad.
⁽ᵃ⁾Also related by Muslim.
⁽ᵇ⁾This is a major sign.
*Al-Haafiz Abu Bakr al-Bazzaar.
◇Also related by Haytami and Ahmad.
⁽ᶜ⁾This last point was also related by Haythami.

- Rasulullah ﷺ said regarding Turks [6]:

  The Hour will not arrive until you fight Khoor and Kirmaan, (two) foreign peoples, whose faces are red, whose noses are wide and flat, whose faces are like shields, and whose shoes are (braided) hair.

- Abu Hurayra ﷺ reports [6]:

  While rasulullah ﷺ was saying something in a gathering, a Bedouin came and asked him, "When would the Hour take place?"
  Rasulullah ﷺ continued his talk, so some people said that rasulullah ﷺ had heard the question, but did not like what that Bedouin had asked. Some of them said that rasulullah ﷺ had not heard it. When rasulullah ﷺ finished his speech, he said, "*Where is the questioner, who inquired about the Hour?*"
  The Bedouin said, "I am here, O Rasulullah.'
  Then rasulullah ﷺ said, "*When honesty is lost, then wait for the Hour.*"

  The Bedouin said, "How will that be lost?"
  Rasulullah ﷺ said, "*When the power or authority comes in the hands of unfit persons, then wait for the Hour.*"

- Rasulullah ﷺ said:

  In the End Times of the community of the faithful, people, those who adorn the masjids but leave their own hearts in ruins, who fail to look after their religion as much as they do their clothes, who forsake their religious obligations for the sake of their activities in this world, will increase in number [6, 8].

- Taariq ibn Shihaab ﷺ said [12],

  While we were seated with 'Abdullah ibn Mas'ud, a man came and said, 'The prayer is about to commence.' He stood, and we stood with him. When we entered the masjid, we saw people bowing in the front of the masjid. He made Takbeer, and he bowed down; then we made Takbeer, and we bowed down. He prostrated and we prostrated. Then he made taslim and we made (taslim). We did as he did. A man passed by quickly and said, 'Peace upon you, 0 Abu 'Abdur-Rahmaan (i.e. 'Abdullah ibn Mas'ud):
  He ﷺ said, 'Allaah has said the truth, and His Messenger has conveyed.'
  After we finished praying, we returned. He entered upon his family, and we sat down. Some among us said to the others, 'Did you not hear how he responded to the man, saying: Allaah has said the truth, and His Messenger has conveyed? Who among you will ask him?'
  I (Taariq) said, 'I will ask him.' I (Taariq) did ask him when he came out, and in response, he mentioned that rasulullah ﷺ said:

  Indeed before the Hour salaam will be given to al-Khaasah (those who have status or those whom one knows),
  trade will become so widespread, that a women will help her husband in (his) business;
  ties of relation will be broken off;
  people will make false testimony;
  truthful testimony will be kept hidden;
  and ignorance will become widespread.

- Rasulullah ﷺ said:

  Indeed, some forms of speech are magic. And (only) the worst of people will be alive when the Hour overtakes them and those who take their graves as masjids [12].

- Rasulullah ﷺ said:

  Time will pass rapidly,
  good deeds will decrease,
  miserliness will be thrown (in the hearts of the people)
  afflictions will appear and
  there will be much 'al-Harj."
  They said, "O Rasulullah! What is "al-Harj?"
  He said, "*Killing! Killing* [6, 8, 11, 12]!"

- Rasulullah ﷺ said [12],

  Before the Hour are treacherous years; in them, the truthful person will be disbelieved, and the liar will be believed; the trustworthy one will be distrusted, and the treacherous one will be trusted. And the base, ignoble one will speak in that time.

- Rasulullah ﷺ said:

  The Last Hour will not come until (the time) when wealth is abundant and overflowing and until when a man takes out zakaat on his property but does not find one (poor, needy or deserving) who would accept it from him, and the Arabian land (most of which is barren today) turns green and flourishing with rivers [8].

- Narrated by Hudhayfa رضي الله عنه [6]:

  Rasulullah ﷺ related to us, two prophetic narrations one of which I have seen fulfilled and I am waiting for the fulfilment of the other. The Prophet told us that the virtue of honesty descended in the roots of men's hearts (from Allaah) and then they learned it from the Qur'an and then they learned it from the Sunnah. The Prophet further told us how that honesty will be taken away: He said:

  Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person ▷. *It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' though he will not have faith equal even to a mustard seed in his heart.*

  No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islaam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such person.

▷Also related by Muslim.

- Rasulullah ﷺ said [9]:

  When the booty is distributed (preferentially),
  property given in trust is treated as booty *,
  zakaat is looked on as a fine ٢,
  'ilm is sought for other than the sake of deen,
  a man obeys his wife and disobeys his mother, brings close his friend while keeping his father at a distance,
  voices are raised in the masjids,
  tribes are led by their wicked,
  the leader of a people is the most base individual among them ٣,
  the most honoured man is the one whose evil the people are afraid of,
  singing-girls and musical instruments spread,
  alcohols are drunk,
  and the last of this ummah curses the first of it,
  — at that point, anticipate a red (violent) wind,
  earthquake ٤,
  being swallowed up by the earth,
  metamorphosis (humans into apes and pigs),
  for Qadhr ٥,
  and signs following one another like gems of a necklace falling one after the other when its string is cut.Ⓓ

- Rasulullah ﷺ said:

  A time will come when one will not care how one gains one's money, legally or illegally [6].

- Rasulullah ﷺ said:

  Islaam is like a rope with knots, and the knots of Islaam will be untied one by another, whenever a knot is unlaced, people hang on to another, judging by Islaam rules represents the first knot, and the last knot is salaat *.

- Rasulullah ﷺ said [8]:

  Iraq will be prevented from its dirham and its measurement;
  Sham will be prevented from its dinar and its measurement; and
  Egypt will be prevented from its dinar and its measurement'.
  You will have returned from whence you began; you will return from whence you began;
  you will return from whence you began.

  Abu Hurayra ﷺ then said, "The flesh and blood of Abu Hurayra bore witness to that." Imaam an-Nawawee ﷺ said that this is referring to when the Romans will conquer these countries at the end of times and prevent Muslims from their wealth [20].

*Also reported by Haythami.
٢Also reported by Haythami.
٣Also related by Bukhari.
٤Also related by Bukhari and Muslim.
٥Flying of stones with severe winds or the earth expelling the corpse of the deceased after its burial [20].
*Authenticated by Shaykh Albani.

- Rasulullah ﷺ said:

  By He in Whose hand is my soul! The world shall not pass before there comes upon people a day in which the murderer will not know why he has murdered, nor will the murdered one know why he has been killed [8].

- Rasulullah ﷺ said:

  Yet the time is coming where a man reclining on his couch will say, "Keep to this Qur'an: what you find in it to be permissible treat as permissible; and what you find prohibited treat as prohibited."
  But what Allah's Messenger has prohibited is like what Allah has prohibited ◇.

- Rasulullah ﷺ said:

  By the One Who has my soul in His Hand, the Hour will not arrive until predatory animals speak to human beings and until the side of a man's whip ⅄*, and his shoestring speak to him; and his thigh will inform him of what his family did after him* [12].

- Return of Jews in Jerusalem. While Israel refuses return of Arabs to their homes, it extends an open invitation to the Jews from around the world to settle there. The first time the Jews were expelled from Jerusalem, they remained as a homogeneous community in Babylon. However, after their rejection of 'Esa ﷺ they were dispersed all over the world:

  وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا

  And We dispersed them in the earth as separate communities. | 7:168 |

  The Jews were banned from returning to reclaim Jerusalem ▷. This was their condition for some 2000 years, living in Syria, Persia, Arabia, North Africa, Turkey and later in Europe and Americas. This was because of their evil deeds:

  ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا۟ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو
  بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ
  بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ﴿١١٢﴾

  Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allaah, and from men; they have drawn on themselves the Wrath of Allaah, and destruction is put over them. This is because they disbelieved in the ayat of Allaah and killed the prophets without right. This is because they disobeyed (Allaah) and used to transgress beyond bounds. | 3:112 |

◇Authenticated by Shaykh Albani.
⅄Also related by Tirmidhi.
▷See page 677.

Allaah ﷻ has ordained their return at the end of time:

وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا
بِكُمْ لَفِيفًا ﴿١٠٤﴾

And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd (out of various nations). | 17:104 |

Rasulullah ﷺ also said [8]:

The Last Hour will not come before the Muslims fight the Jews…

The return of the Jews to the Holy land has been a fulfilment of Divine Decree. Yet the Jews are deceived in thinking that their return is a sign of their claim to truth! In fact, they stand on the verge of the greatest danger that they have ever been in their existence while they are least aware of it!

Allaah ﷻ informs us about the arrogant people in the Qur'an:

سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟
كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟
عَنْهَا غَٰفِلِينَ ﴿١٤٦﴾

I shall turn away from My ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the Way, but if they see the way of error, they will adopt that way, that is because they have rejected Our ayat and were heedless from them. | 7:146 |

For their arrogance and disobedience of worst kinds *, Allaah will send punishment to them even before Day of Judgement:

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ
إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution and certainly He is Oft--Forgiving, Most Merciful. | 7:167 |

*e.g. Killing prophets, fabricating many evil stories against them, knowingly changing the message of Allaah, continual denial of His Books, perpetuating oppression and corruption as well as outright flouting of many injunctions of Allaah such as taking riba.

- Regarding conquest of Constantinople by the Muslims, Abu Hurayra ﷺ narrated [4]:

  > Rasulullah ﷺ said, "*You have heard of a city, one side of which is on land and one side of which is on the sea?*"
  > The sahaba said, "Yes, 0 Rasulullah."
  >
  > He ﷺ said, "*The Hour will not come until* 70,000 *from the children of Ishaaq attack it. When they come to it, they will descend, but they will not fight with weapons and they will not launch arrows. All they will say is, "Laailaha illAllaah wallaahuakbar", and one of its two sides will fall.*
  >
  > *…Then they will say a second time, "Laailaha illallaah wallaahuakbar." And its second side will fall. Then they will say for a third time, "Laailaha IllAllaah WAllaahuakbar," and a way will be made for them; then they will enter it and take its spoils of war. As they are distributing the spoils, a caller will come to them and say, "Indeed the Dajjal (anti-Christ) has come out"; they will leave everything and return.*

- Abdullah ibn 'Amr ﷺ said,

  > I went to rasulullah ﷺ one day whilst he was performing wudu' slowly and carefully. He raised his head, looked at me and said, '*Six things will happen to this Ummah: the death of your Prophet*'
  > and when I heard that I was aghast,
  >
  > [Rasulullah ﷺ continued,] '*this is the first. The second is that your wealth will increase so much that if a man were given ten thousand, he would still not be content with it. The third is that tribulation will enter the house of every one of you. The fourth is that sudden death will be widespread. The fifth is a peace-treaty between you and the Romans: they will gather troops against you for nine months - like a woman's period of childbearing - then they will be the first to break the treaty. The sixth is the conquest of a city.*'
  >
  > I asked, 'O Rasulullah, which city?'
  > He said, '*Constantinople* [12].'

- 'Ali ibn Abi Talib ﷺ said:

  > Rasulullah ﷺ led us in fajr salaat. When he had finished, a man called to him: 'When will the Hour be?'
  > Rasulullah ﷺ reprimanded him and said '*Be quiet!*'
  >
  > After a while he raised his eyes to the sky and said, '*Glorified be the One Who raised it and is taking care of it.*' Then he lowered his gaze to the earth and said, '*Glory be to the One Who has outspread it and has created it.*'
  >
  > Then rasulullah ﷺ said, '*Where is the one who asked me about the Hour?*'
  > The man knelt down and said, 'I asked you.'
  >
  > Rasulullah ﷺ said, '*The Hour will come when leaders are oppressors, when people believe in the stars and reject al-Qadar, when a trust becomes a way of making a profit, when people give sadaqa reluctantly, when adultery becomes widespread - when this happens, then your people will perish* [3].'

[4] Related by Ahmad. But the conquest is mentioned by others including Ahmad.
[3] Reported by al-Bazzar [20].

- Rasulullah ﷺ said:

  There are two types of people who will enter the jahannam, whom I have not (as yet) seen: People having whips similar to ox-tails with which they will beat people, and (secondly) women who will be dressed yet appear to be naked. They will seduce men and be inclined towards them. Their heads will be like the swaying humps of bactrian camels. They will neither enter paradise, nor smell its fragrance, even though its fragrance can be smelt from such and such distance [8].

- A major fighting in Madeenah (understood to refer to the battle of al-Harrah during the khilaafa of Yazid, 63H).

- Narrated by 'Abdullah ibn 'Amr ibn al-Aas رضي الله عنه:

  Rasulullah ﷺ said: *How would you be, O people. when Persia and Rome would be conquered for you?*
  'Abd ar-Rahman ibn Auf said: We would say as Allaah has commanded us and we would express our gratitude to Allaah.

  Thereupon rasulullah ﷺ said: *Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous. Then your relations would be estranged and then you will bear enmity against one another, or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others* [8].

- The conquest of India by the Muslims, just prior to the return of 'Eesa عليه السلام. Rasulullah ﷺ said:

  Two groups of my ummah Allaah has protected from the jahannam: a group that will conquer India and a group that will be with 'Eesa, son of Maryam عليه السلام [12, 13, 16, 14].

- The buttocks of the women of the tribe of Daws will again sway in tawaf around the idol Dhul-Khulsah [6].

- Rasulullah ﷺ said:

  The hour shall not occur until the Euphrates will disclose a mountain of gold over which people will fight. Ninety-nine out of which hundred shall be killed and every one of them will say 'Perchance I shall be the one to succeed [8].'

- Rasulullah ﷺ said:

  Soon the river "Euphrates" will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it [6, 8].

- Rasulullah ﷺ said:

  The Hour shall not materialise until the land of the Arabs shall return to being (full of) vegetation and rivers [8].

- An Abyssinian with thin shins will destroy Ka'bah, plucking its stones, one after another and loot its adornments. Rasulullah ﷺ said:

  The Ka'bah will be destroyed by Dhus-Sawiqatayn from Abyssinia [6, 8].

8.3 Major Signs

These are extraordinary events which will occur prior to the Hour. Narrated by Hudhayfa ibn Usayd ﷺ [8, 12]:

> Rasulullah ﷺ said [8]: *The last hour will not arrive till you have seen ten signs.*
> He ﷺ then mentioned:
>
> - Smoke
> - Dajjal
> - Beast
> - Rising of the Sun from the place of it's setting
> - Descent of 'Eesa عليه السلام ؏
> - Ya'juj Ma'juj
> - Three Landslides - one in the East, one in the West and one in the Arabian Peninsula and then
> - A Fire that would spread from Yemen and drive the people to their place of gathering.

When any of these occurs, the remaining will follow on quickly from it. However, the door of repentance will close when any of three major signs appear. Rasulullah ﷺ said [8]:

> *Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith:*
> *rising of the sun from the west,*
> *emergence of Dajjal,*
> *and appearance of Daabat ul-ard (beast of earth)* °.

8.3.1 Ya'juj Ma'juj

Ya'juj and Ma'juj are from the children of Adam عليه السلام who lived in the time of Dhul Qarnain, who built a great barrier *, constructed out of iron and copper, to hold them back [345]. They were agents of corruption from whom people sought help of Dhul-Qarnain to protect themselves. Allaah ﷻ says about them in the Qur'an:

حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِى زُبَرَ ٱلْحَدِيدِ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ حَتَّىٰٓ
إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾

؏ Also in Bukhari.

° Imaam Ahmad also recorded this hadeeth, and in his narration, the Prophet mentioned the Smoke.

* Perhaps the most popular opinion is that this barrier is in the Caucasus mountains in Darben in Dagestan. Historian Masudi, Istakhri, Hamawi and others support this view. Also it is reported that 'Abbasid khalifa, Wathiq Billah had a dream that the wall has opened up. He at once sent an expedition to confirm the state of Dhul-Qarnains barrier, who came to describe its distinct features [5]. It is known as Daryal Gorge (Dār-e Alān in Persian), Iberian Gates and Caucasian Gates. The gorge appear as two sides of an open shell (sadafain | 18:96 |) [352]. Anyhow since this barrier is in ruins it is of secondary importance.

> **Until, when he reached [a pass] between two mountains, he found beside them a people who scarcely understood a word. They said: "O Dhul-Qarnain! Verily! Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute that you might erect a barrier between us and them?" He said: "That (wealth, authority and power) in which my Lord had established me is better, but assist me with strength; I will erect between you and them a barrier. Give me pieces of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it [like] fire, he said: "Bring me molten copper to pour over it."** | 18:93-6 |

The emergence of the mighty tribes of Ya'juj and Ma'juj is a major sign of Qiyamah. Allaah says in the Qur'an:

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾ حَتَّىٰٓ إِذَا فُتِحَتْ
يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾

> **And a ban is laid on every town ◇ which We have destroyed that they shall not return. Until, when Ya'juj and Ma'juj are let loose, and they swiftly swarm from every mound.** | 21:95-6 |

Ya'juj and Ma'juj will cross the barrier, which Dhul-Qarnain built, by the permission of Allaah:

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ﴿٩٨﴾

> **(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."** | 18:98 |

From mutawatir hadeeth we know that opening of the barrier begun at the time of rasulullah ﷺ. Zainab bint Zahsh ﵂ related:

> Once rasulullah ﷺ awoke from such a sleep that his face was red and these words were on his tongue:
> *There is none worthy of worship but Allaah. Destruction is upon the Arabs on account of that evil which has come close to them. Today a hole as big as this has opened in the wall of Yajuj and Ma'juj.*
> Rasulullah ﷺ indicated the size of the hole with his finger and thumb [6, 8].

The above hadeeth also indicates that the Arabs will be at the brunt of the attack. When Ya'juj and Ma'juj emerge they will use up all the waters of lake at-Tabariyyah ؎.

◇Shaykh Imran comments on the possible identity of this town [346], "In order to determine the identity of the 'town' referred to above we examined all the material that exists in the Qur'an and hadeeths that pertain to Gog and Magog. We found only one town that is linked to Gog and Magog, and it is Jerusalem."

؎See hadeeth on page 683. Lake at-Tabariyyah is also known as the Sea of Galilee, Dead Sea or Lake Kinneret. "This super-salty lake on the border between Israel and Jordan is the lowest spot on Earth's surface, and it is getting lower each year. Over the past 50 years, the water level has dropped by almost 30 metres; recently the loss has accelerated to an average of 1.2 metres per year. The Dead Sea's surface area has shrunk by almost one-third over the past 100 years. In this desert region, more water evaporates from the sea than enters it. The Jordan river once fed the sea with 1.3 billion cubic metres of fresh water per year, but that has shrivelled to less than 100 million cubic metres, most of which consists of agricultural run-off and sewage [349]."

Regarding the waters of lake at-Tabariyyah, rasulullah ﷺ told us [8]:

> *…The first of them would pass the lake of Tibering and drink out of it. And when the last of them would pass, he would say: There was once water there…* [▷]

In the same hadeeth it is mentioned that Allaah will reveal to 'Eesa عليه السلام to take believers to mount Tur, which is in Jerusalem. Rasulullah ﷺ further informed us [*]:

> *…Ya'juj and Ma'juj would walk until they would reach the mountain of al-Khamar and it is a mountain of Bait-ul-Maqdis….*

Now, the fact that both the mountain of al-Khamar and the lake of at-Tabariyyah are also in Jerusalem adds weight to the argument of Shaykh Imran Hosein that "the town or city mentioned in the above verses of soorah al-Anbiyah can only be Jerusalem [346]." The massive Jewish immigration, great fasad and rampant godlessness [ᵑ] which has been taking place in and around the Holy Land of Jerusalem then begs the question - are we not already living in the age of Ya'juj and Ma'juj? Allaah kept their true identity somewhat eluding and will be made clear when the associated events unfold.

In fact, some ulama have already spoken about the release of Ya'juj and Ma'juj. The ayat of Qur'an which supports this possibility states:

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

And We shall leave them that day surging over each other… | 18:99 |

Muslims will not be able to withstand them. They are uniquely powerful on earth with supreme fire-power [ᵌ]. In the narration of Ibn Hujr, Allaah said in hadeeth Qudsi:

> *I have sent such persons (Ya'juj and Ma'juj) that none would dare fight against them* [8].

In these times, Muslim communities who are deeply engrossed in sin will be destroyed. In the hadeeth of Zainab bint Zahsh رضي الله عنها, she asked "0 Rasulullah, will we be destroyed while there are the righteous ones among us?" He ﷺ said, "*Yes, if al-Khabath (evil)* [ᵖ] *increased* [6]."

However, true believers will endure this trial by the permission of Allaah ﷻ, Who will help them and protect them to inherit the earth and to live in such blessing that the earth had never brought before. Rasulullah ﷺ said:

> *The people will continue performing the hajj and umrah to the Ka'bah even after the appearance of Ya'juj and Ma'juj* [6].

[▷] Indicates possibly a very long time between first drinking and drying up.

[*] The hadeeth is same as an-Nawwas ibn Sam'an on page 683 but with some addition.

[ᵑ] The following quotes should suffice to give an idea:

> For too many Israelis, Jewishness has become an archaic, primitive, and irrelevant system that competes for power and funding, and even a source of embarrassment for an intellectually-oriented modern society [350].
>
> Women are being sold as chattels from one pimp to another. Approximately 25,000 sexual transactions for money take place every day in Israel [351].

[ᵌ] In fact both Ya'juj and Ma'juj come from root Arabic word *ijj* meaning fire.

[ᵖ] The word al-Khabath is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed (Fath al-Bari).

Ya'juj and Ma'juj are so powerful that no one on earth will be able to destroy them, including 'Eesa ﷺ. They will eventually claim to subdue everyone in the heavens as well as on earth. Their arrogance will further increase when the arrow they shoot up will return with blood on them. Then 'Eesa ﷺ will make du'a to Allaah with the believers to rid them of this trial. Allaah will accept their supplication and destroy all Ya'juj and Ma'juj. Allaah will use only tiny worms to fight them. Rasulullah ﷺ said:

> *Every day, Ya'juj and Ma'juj are trying to dig a way out through the barrier. When they begin to see sunlight through it, the one who is in charge of them says, 'Go back; you can carry on digging tomorrow,' and when they come back, the barrier is stronger than it was before. This will continue until their time comes and Allaah wishes to send them forth. They will dig until they begin to see sunlight, then the one who is in charge of them will say, 'Go back; you can carry on digging tomorrow, insha-Allaah.' In this case he will make an exception by saying insha-Allaah, thus relating the matter to the Will of Allaah. They will return on the following day, and find the hole as they left it. They will carry on digging and come out against the people. They will drink all the water, and find the hole as they left it, and the people will entrench themselves in their fortresses.*
>
> *Ya'juj and Ma'juj will fire their arrows into the sky, and they will fall back to earth with something like blood on them. Ya'juj and Ma'juj will say, 'We have defeated the people of earth, and overcome the people of heaven.' Then Allaah will send a kind of worm in the napes of their necks, and they will be killed by it …* [9, 12, 11].

Narrated Abu Sa'eed al-Khudri ﷺ [6]:

> Rasulullah ﷺ said, "*On the day of Resurrection Allaah will say, '**O Adam!**' Adam will reply, 'Labbaik our Lord, and Sa'daik ' Then there will be a loud call (saying), 'Allaah orders you to take from among your offspring a mission for the Fire.'*
> *Adam will say, 'O Lord! Who are the mission for the Fire?'*
> *Allaah will say, '**Out of each thousand, take out** 999.'*

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ
حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ
شَدِيدٌ ﴿٢﴾

At that time every pregnant female shall drop her load and a child will have grey hair. And you shall see mankind as in a drunken state, yet not drunk, but severe will be the torment of Allaah. | 22:2 |

> The people were so distressed (and afraid) that their faces got changed (in color) whereupon rasulullah ﷺ said, "*From Ya'juj and Ma'juj nine-hundred ninety-nine will be taken out and one from you. You Muslims will be like a black hair on the side of a white ox, or a white hair on the side of a black ox, and I hope that you will be one-fourth of the people of jannah.*"
> On that, we said, "Allaahu-Akbar!"
> Then he said, "*I hope that you will be) one-third of the people of jannah.*"
> We again said, "Allaahu-Akbar!"
> Then he said, "*(I hope that you will be) one-half of the people of jannah.*"
> So we said, "Allaahu-Akbar."

8.3.2 Imaam Mahdi

Abdullah ibn Mas'ud ﷺ has reported that rasulullah ﷺ said:

> *The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine* [10, 12, 9].

The person referred to in this hadeeth is known as Imaam Mahdi °. However, numerous people in the past falsely claimed that they were the promised al-Mahdi. In general, precursor to his arrival will include widespread confusion, intense disputes and mindless killings. Rasulullah ﷺ gave us further information about his identity:

> *He will be sent at a time of intense disputes and differences among people and earthquakes* [12].
>
> *If there remains in the world but a day, the mighty Allaah will greatly prolong that day till he will send there in a man from me or from the members of my house. His name will be similar to my name and his father's name to my father's name* [10].
>
> *The Mahdi will appear from me, shining of forehead, long of nose* [10].
>
> *Three men will be killed at the place where your treasure is. Each of them will be the son of a khalifa but none of them will get hold of the treasure. Then the black banners will come out of the east, and they will slaughter you in a way that has never been seen before. If you see him give him your allegiance, even if you have to crawl over ice, because he is the khalifa of Allaah, the Mahdi* [11].
>
> *He (the Mahdi) shall be a khalifa from the khalifas during the last days. Wealth shall be in abundance with him and he shall not (need) to count it* *.

'Alqamah ﷺ related that 'Abdullah ﷺ said:

> As we were with rasulullah ﷺ, his eyes became full of tears and his color changed. I said, 'We still see something on your face that we dislike.'
>
> Rasulullah ﷺ said, '*Allaah has chosen for us, the people of this household, the aakhira over this world. And indeed, after me (the people of) my house will face affliction, expulsion, and exile, until a people from the direction of the East will come with black flags. They will ask for bread but they will not be given it. They will fight and they will be made victorious. Then they will be given what they asked, but they will not accept it until they pass it (the matter of ruling) on to a man from the people of my household. He will fill it (i.e. the earth) with justice, just as it had been filled with oppression. Whoever from you reaches that, then go to them, even if you have to crawl on ice* [11].

Imaam Mahdi will flee from Madeenah to Makkah. However, makkans will bring him out of his house and will be given bayat against his will between the Rukn ◇ and the place of Ibrahim. The news of this great allegiance will spread rapidly and an army from Syria will prepare to crush them. However, Allaah will protect them as the earth will swallow up the enemy in a flat land between Makkah and Madeenah called Baidah [14, 10].

° He is not the Mahdi the Raafidah are waiting for, who is supposed to be in a vault in Saamera [20].

* Reported by Muslim [8]. This hadeeth proves that "…the Mahdi is a khalifa from amongst the rightly guided khalifas who shall govern with the Qur'an and Sunnah upon the methodology (*manhaj*) of Prophethood during the last days [376].

◇ Corner of the Ka'bah containing the black stone.

Imaam Mahdi's reign will uproot all forms of darkness, oppression and tyranny as deen will have the upper hand. Justice, peace and blessings will prevail throughout the realm. Even birds and wild animals will rejoice.

8.3.3 The Great War

The Great war will occur after the conquest of Constantinople when the city of Jerusalem gains prominence in world affairs. Narrated Mu'adh ibn Jabal ﷺ:

> Rasulullah ﷺ said: *The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal comes forth.*
>
> He (the Prophet) struck his thigh or his shoulder with his hand and said: *This is as true as you are here or as you are sitting* [10].

He ﷺ also said:

> *You will make a truce of peace with Rome; you and they will conquer an enemy from behind them. You will be safe and you will achieve spoils. Then you will descend in a fertile soil that has many mounds in it. A man from the Romans will stand, raise the cross, and say, 'victory is for the cross.' A man from the Muslims will rise and kill him. At that point, the Romans will betray their agreement and there will be massacres. They will gather for you, advancing toward you with 80 banners, and with each banner there will be 10,000* [12, 10, 11].
>
> *They will come to you under eighty banners, and under each banner there will be 12,000* [6].
>
> *Black banners shall emerge from Khorasan and no force will be able to stop them until they are inserted in Aelia (Jerusalem)* [9].
>
> *The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria* [10].

The Great War with the Romans will take place before the emergence of Dajjal. Aseer ibn Jaabir said,

> A red wind was blowing in Kufah, and a man came, repeating the same words over and over: '0 'Abdullah ibn Mas'ud, the Hour has come.' At the time, 'Abdullah was leaning; he then sat down and said, 'The Hour will not come until the inheritance is not distributed and until there is no joy over spoils of war.'
>
> 'Abdullah ﷺ then pointed with his hand toward ash-Sham. He continued, 'An enemy gathering (their forces) for the people of Islaam, and the people of Islaam gathering (their forces) for them.'
> I asked, 'Are you referring to Rome?'
>
> He ﷺ said, 'Yes. And at that point there will be fighting and a great retreat. The Muslims will send forth a portion of their army to die - they should not return except as victors. The battle will continue until the night acts as a barrier

between them; each party will remain non-victorious, and the advance party perishes.

Then the Muslims will send forth (another) portion of their army to die - they should not return except as victors. The fighting will go on, with both armies remaining non-victorious, and with the advance group perishing.

Then the Muslims will send forth (yet another) portion of their army to die - they should not return except as victors. The fighting will go on until the night acts as a barrier between them. Both armies will return non-victorious, and this (last) advance group perishes.

On the fourth day, the rest of Islaam's adherents will go to face them, and Allaah will make them become stricken by misfortunes. The killing will be such as, he either said, 'we know not the likes of,' or he said, 'nothing similar to it will have been seen, to the extent that a bird will pass by their sides and will not pass by them until it falls down dead. The children of a father (i.e. relatives or kinsman) who were 100 will find that only a single man from them remains. Over which spoils of war should one rejoice? And which estate should be divided?

As they are in that situation, they will hear of something that is even greater than that. A frightened caller will come to them, announcing that the Dajjal stayed behind among their women and children. They (the army) will refuse what is in their hands and they will go forth. They will send 10 riders in advance.

Rasulullah ﷺ said: *I indeed know their names, the names of their fathers, and the colors of their horses; at that time, they will be the best riders on the face of the earth* [12, 20].

Rasulullah ﷺ said [8]:

The Last Hour will not come until the Romans land at al-A'maq or in Dabiq. An army consisting of the best of the people on earth at that time will come from Madeenah (to oppose them). When they arrange themselves in ranks, the Romans will say: Do not stand between us and those (Muslims) who took prisoners from among us. Let us fight them. The Muslims will say: Nay, by Allaah, we shall never turn aside from you and from our brethren so that you may fight them.

They will then fight and a third (part) of the army, whom Allaah will never forgive, will run away. A third, which will be constituted of excellent martyrs in Allaah's eyes, would be killed. The third who will never be put on trial will win and they will be the conquerors of Constantinople.

As they are busy in distributing the spoils of war after hanging their swords by the olive trees, shaitaan will cry: The Dajjal has taken your place among your families. They will then come out, but it will be of no avail.

When they reach Syria, he will come out while they are still preparing themselves for battle, drawing up the ranks. Certainly, the time of prayer will come and then 'Eesa ﷺ, son of Mary, descend and will lead them in prayer. When the enemy of Allaah see him, it will (disappear) just as salt dissolves in water and if he ('Eesa) were not to confront them at all, even then it would dissolve completely. Allaah would kill them by his hand and he would show them their blood on his lance.

8.3.4 Dajjal

The emergence of Dajjal is a major sign and will occur after the Muslims have conquered Constantinople and reached Syria. Imaam Mahdi will fight the Dajjal [ك], the one-eyed deceiver, the imposter, also known as anti-Christ. His trial is so severe that every prophet has warned his followers about him [6, 8]. Rasulullah ﷺ said [8]:

> *Between the creation of Prophet Adam عليه السلام and the coming of the last hour, their will arise no matter more serious than the Dajjal.*

He ﷺ used to seek refuge in Allaah from the trials of Dajjal and advise sahaaba رضي الله عنهم to do the same [8]. The Dajjal will be turned away from Madeenah by the angels, then he will go to Syria and will perish there. Among this ummah Banu Tamim will put up the most fierce resistance against the Dajjal [8].

Some of the characteristics of Dajjal are:

- He would be a young man with twisted curly hair and with a blind eye [8].
- Dajjal would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire [6].
- *The Dajjal has an eye that is effaced, and written between his eyes is Kaafir,*" and rasulullah ﷺ then spelled it — Kaa, Faa, Raa, and "*every Muslim will read it* [8]."
- *Shall I not inform you of a hadeeth about the Dajjal that no other Prophet related to his people. Indeed he is one-eyed. And verily, with him will come that which is similar to jannah and jahannam. The one that he says is jannah is in fact the Fire. I warn you about him as Noah warned his people* [6, 8].

The ultimate Dajjal is different from the thirty or so minor dajjals mentioned in various hadeeths. Rasulullah ﷺ suspected a Jewish person called Ibn Sayyad to be Dajjal during his time in Madeenah. Muhammad ibn Munkadir reported [8]:

> I saw Jabir bin 'Abdullah taking an oath in the name of Allaah that it was Ibn Sayyad who was the Dajjal.
> I said: Do you take an oath in the name of Allaah?
> Thereupon he said: I heard 'Umar taking an oath in the presence of rasulullah ﷺ to this effect but he ﷺ did not disapprove of it [▷].

Ibn Sayyad claimed prophethood and other special abilities just like Musailama al-Kazzab and later day Bahaullah, Elijah Muhammad, Mizra Ghulam Ahmad and Mahmood Muhammad Taha. Later it was reported that Ibn Sayyad repented and became Muslim. Ibn Kathir رحمه الله explains: "…the Dajjal is not Ibn Sayyad and that Ibn Sayyad was merely a dajjal from the dajjals (the lesser ones). He repented later on and manifested Islaam, yet Allaah knows best about the state of his inside.

[ك] The literal meaning of the words from the root word dajala is quite insightful. Ad-dajl means deception or falsehood because of great number of his lies…

[▷] Similar wording is used in Bukhari.

As for the greater Dajjal, he is mentioned in the Hadeeth of Faatimah bint Qais ﷺ *, which she related from rasulullah ﷺ from Tameem Ad-Daaree [b→683]…He will first appear in the shape of a tyrannical king; then he will claim prophethood, and then he will claim divinity [20].

Travelling as fast as those clouds [r] which are driven by the winds he will travel to east and west entering every country, carrying out murders, pillage, devastation and performing unusual feats wherever he goes. Only Makkah and Madeenah will be safe from the trials of Dajjal. Rasulullah ﷺ said:

> *The Dajjal will come out in the land of the East; it is called Khurasaan. A group of people, who have faces like shields, will follow him* [12, 11, 9].
>
> *The Dajjal will come out from the Jews of Asbahaan; with him are* 70,000 *Jews, and upon them are crowns* [12].
>
> *The terror of al-Maseeh ad-Dajjal will not enter Madeenah. At that time, it will have seven gates, and over each gate are two angels* [6].
>
> *None plots against the people of Madeenah but that he will be dissolved (destroyed) like the salt is dissolved in water* [6].
>
> *Every time he tries to enter these holy places, angels guarding these holy cities with swords in their hand will encounter him and chase him away, leaving Dajjal stationed behind Uhud* [6].

Narrated al-Mughira bin Shu'ba ﷺ [6]:

> Nobody asked rasulullah ﷺ as many questions as I asked regarding Dajjal.
> Rasulullah ﷺ said to me, "*What worries you about him?*"
> I said, "Because the people say that he will have a mountain of bread and a river of water with him."
> Rasulullah ﷺ said, "*Nay, he is too mean to be allowed such a thing by Allaah.*"

There are lots of opinions about the nature of Dajjal. In any case, there is the final episode of Dajjal when he is given the abilities to become the ultimate imposter - from hadeeths we can garner vivid descriptions of the trials he will unleash.

Rasulullah ﷺ said:

> *I know more about what the Dajjal has with him than he himself knows. With him are two flowing rivers; in the vision of the eye, the first one is white water; in the vision of the eye, the second one is burning fire. If he reaches one of you, then let him go to the one he sees as being fire and let him close his eyes. Then let him bend his head and drink, for it is indeed cold water.*
>
> *And the Dajjal has an eye that is obliterated; over it is coarse skin (that covers the eye). Written between his eyes is 'Kaafir,' which every believer will read, regardless of whether he is literate or illiterate* [6, 8].

* See page 683.
[r] Read hadeeth of al-Nuwas ibn Saman on page 683.

Narrated by 'Aa'isha ﷺ [12]:

> Rasulullah ﷺ entered upon me as I was crying. He said, "*And what makes you cry?*" "0 Rasulullah, I remembered the Dajjal, and I cried."
>
> Rasulullah ﷺ said, "*If the Dajjal comes out while I am alive, then I will be enough for you (against) him. And if he comes out after me, then indeed, your Lord is not one-eyed. The Dajjal will issue forth from the Jews of Asbahaan until he arrives at al-Madeenah. He will descend beside it, and at that time it will have seven gates, and at each of its mountain-passes there will be two angels (blocking the entry of the Dajjal). Its evil inhabitants will come out to him (while the righteous inhabitants remain in Madeenah). Then he will go to ash-Sham, to the city Palestine, to the door Lud* [3]. *'Eesa ibn Maryam will descend and kill him. 'Eesa will remain on the earth for 40 years — a just imaam and a fair ruler.*"

The power and the ability of Dajjal are given by Allaah which he will use to deceive people. However, Allaah has complete power over him. Narrated Abu Sa'eed ﷺ [6]:

> One day rasulullah ﷺ narrated to us a long narration about Dajjal and among the things he narrated to us, was:
>
> *Dajjal will come, and he will be forbidden to enter the mountain passes of Madeenah. He will encamp in one of the salt areas neighbouring Madeenah and there will appear to him a man who will be the best or one of the best of the people. He will say 'I testify that you are Dajjal whose story Allaah's Apostle has told us.'*
> *Dajjal will say, 'Look, if I kill this man and then give him life, will you have any doubt about my claim?'*
> *They will reply, 'No,'*
> *Then Dajjal will kill that man and then will make him alive. The man will say, 'By Allaah, now I recognize you more than ever!'*
> *Dajjal will then try to kill him (again) but he will not be given the power to do so.*

Rasulullah ﷺ used to seek refuge from the trials of Dajjal even in prayer. He ﷺ also informed us other means of protection:

> *Whoever memorizes ten verses from soorah Kahf is protected from the fitna of the Dajjal* [10] [4].
>
> *If anyone memorizes the first ten verses of soorah al-Kahf, he would be protected from Dajjal* [8].

Ibn 'Abbas ﷺ reported that rasulullah ﷺ used to teach them this supplication (in the same spirit) with which he used to teach them a soorah of the Qur'an. He would thus instruct us:

> *Say, O Allaah, I we seek refuge with Thee from the torment of jahannam, and I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of Masih al-Dajjal. and I seek refuge with Thee from the trial of life and death* [8, 10, 13, 11].

[3] 'Eesa ibn Maryam ﷺ will kill Dajjal there [9].

[4] Abu Dawud said, "Hisham ibn Distawai said the same from Qataadah except that he said, 'Whoever memorizes the end ayats of…'" Sho'bah also related from Qataadah that it is the end of al-Kahf. Muslim related the same from Qataadah with different wordings.

To summarise - Jabir ibn 'Abdullah ﷺ related that rasulullah ﷺ said [12]:

The Dajjal will come out at a time when the deen will be weak and when 'ilm will be turned away from.

He will have forty days to journey through the earth; one day from that will be like a year; one day will be like a month; one day will be like a Jumu'ah (meaning a week); and the rest of his days will be like these days of yours.

He will have a donkey to ride; its breadth between its two ears is forty arm-spans. He will say to the people, 'I am your Lord.' He is one-eyed and your Lord is not one-eyed. Between his eyes is written Kafara, with letters, which every believer will read, regardless of whether he is literate or illiterate. He will go to every (place of) water and every spring except for Madeenah and Makkah, both of which Allaah made forbidden upon him. And the angels are standing at the gates of both.

He will have with him a mountain of bread, and people will be in difficulty (in terms of food) except for those who follow him. He will have with him two rivers, and I am more knowledgeable regarding them than he is. One of those rivers he will say is jannah, and the other he will say is Fire. As for whoever is made to enter the one he calls jannah, it is in fact Fire. And as for whoever is made to enter the one he calls Fire, it is in fact jannah.

Sent with him are devils that talk to the people, and with him is a great fitna. He orders the sky to give rain, and it rains, according to what the people see. He kills a soul and then brings it back to life, according to what the people see. He will say to the people, 'Does anyone other than the Lord do this?'

The Muslims will betake themselves to the Mountain of Dulckhaan in Shaam. He will go to them and besiege them. He will be severe in his besiegement and will make matters very difficult for them. Then 'Eesa ibn Maryam will descend in the last part of the night just before fajr. He will say, '0 people, what has prevented you from going out to the wicked liar?'
They will say, 'This man is from the jinn.'
They will go and find 'Eesa ibn Maryam before them. The prayer will be gathered, and it will be said to him, '0 Roohullah, step forth.'
He will say, 'Let your imaam go forth and lead you in prayer.'

After they pray the morning prayer, they will go out to him, and when the Liar will see him, he will melt and dissolve just as salt dissolves in water. He ('Eesa ibn Maryam) will walk to him and kill him. Even the tree and rock will call out, '0 Roohullah,' this is a Jew. And he will kill all those who followed the Dajjal, leaving no one from them to remain.

8.3.5 Descent of 'Eesa

'Eesa ibn Maryam ﷺ is in the heavens and he will not die until he fulfils the duty assigned to him by Allaah. Regarding descent of 'Eesa ﷺ, Allaah ﷻ says:

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾

He is a Sign of the Hour. Have no doubt about it. But follow me. This is a straight path. | 43:61 |

And rasulullah ﷺ said:

> *By the One in Whose hand is my self, definitely the son of Maryam will soon descend among you as a just judge, and he will break the cross, kill the pig and abolish the jizyah, and wealth will be so abundant that no one will accept it, until a single prostration will be better than the world and everything in it* [6].

Jabir ibn 'Abdullah رضي الله عنه said,

> I heard rasulullah ﷺ saying, '*A party of my ummah will never stop fighting for the truth victoriously until the Day of Rising.*'
> He said, '*Then 'Eesa ibn Maryam عليه السلام, will descend and their ameer will say, "Come and lead us in prayer," but he will say, "No! some of you are ameers over others," as Allah's showing honour to this ummah* [8].'"

Rasulullah ﷺ described to us his arrival and how to recognise him:

> *There is no prophet between me and him, that is, 'Eesa عليه السلام. He will descent. When you see him, recognise him: a man of medium height, reddish hair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet.*
>
> *He will fight the people for the cause of Islaam. He will break the cross, kill swine, and abolish jizya. Allaah will perish all religions except Islaam.*
>
> *He will destroy the Antichrist and will live on the earth for forty years * and then he will die. The Muslims will pray over him* [10].

'Eesa will rule by the law of Islaam, for he would be a follower of the Prophet Muhammad ﷺ and peace will prevail. Ya'juj and Ma'juj will emerge in the time of 'Eesa عليه السلام but they will be destroyed when he supplicates to Allaah against them.

8.3.6 Sun Rising From the West

The rising of the sun from the west is a major sign of Qiyamah proven by the Qur'an and Sunnah. Allaah ﷻ says in the Qur'an,

يَوْمَ يَأْتِي بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَٰنِهَا خَيْرًا

> **The day that some of the Signs of your Lord do come, no good will it do to a soul to believe then, if it believed not before, nor earned good through its eeman.** | 6:158 |

According to at-Tabari رحمه الله and Ibn Kathir رحمه الله, this ayat is referring to the rising of the sun from the west, as is the opinion of the majority of the commentators. Rasulullah ﷺ urged us to hasten to good deeds before the sun rises from West:

> *The hour will not come until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before* [6].

*The most famous opinion is that he was 33 years old at the time. So those 33 years plus the 7 after his descend equals 40 [20].

Verily Allaah extends his hand at night so that the sinners of the day may repent and verily extends his hand during the day so that the sinners of the night may repent. (He will keep on doing this) as long as the sun does not rise from the west [8].

Hasten to do good deeds before six things happen -

1. *the rising of the sun from the west,*
2. *the smoke,*
3. *the Dajjal,*
4. *the beast and*
5. *(the death) of one of you or*
6. *the general turmoil* [8].

8.3.7 The Talking Beast

The Beast is also a major sign of Qiyamah. Allaah ﷻ says in the Qur'an:

وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

And when the word is fulfilled concerning them. We shall bring forth a Beast of the Earth to speak unto them because mankind had no faith in our revelation. | 27:82 |

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allaah and changed the true deen [3]. Ibn 'Abbas, al-Hasan and Qataadah ﷺ said that "It will speak to them" (tukallimuhum) means that it will address them [23].

Rasulullah ﷺ said:

The Beast will emerge, and it will mark all the people on their noses, and this mark will last, so that if a man buys a camel, and is asked who he bought it from, he will say, 'From the man with the mark on his nose' [12].Ⓢ

Abdullah ibn Umar ﷺ reported:

I memorised a hadeeth from rasulullah ﷺ which I have not forgotten. I heard rasulullah ﷺ saying,

The first of the signs that will come is the rising of the sun from the place of its setting and the emergence of the Beast upon the people. Whichever of these two occurs before the other then the other is right behind it [8].

8.3.8 The Fire in Aden

Before the Hour there will be a great fire that will drive people from Aden ◇ to their place of gathering. Rasulullah ﷺ enumerated ten signs,

…at the end of which fire will burst forth from the direction of Aden (Yemen) and drive people to the place of their final assembly [8].

◇It noteworthy that Aden is located on the mouth of a volcano. The satellite pictures show the site concave shaped as it happens in typical volcanic eruptions.

When 'Abdullah ibn Salaam ﷺ embraced Islaam, he asked rasulullah ﷺ about a number of issues, including the first sign of the Hour. Rasulullah ﷺ said:

> *The first sign of the Hour will be a fire which will drive the people from East to West* [6].

Rasulullah ﷺ also informed us that:

> *Fire will emerge from Hadramawt or from the sea of Hadramawt before the Day of Judgement, and it will drive the people (ahead of it)* [12].Ⓢ

> *The people will be gathered in three ways, willingly or by force, two on one camel, or three or four or even ten on one camel. The rest of them will be gathered together by means of a fire, which will stay with them whenever they stop to rest or to sleep, no matter what the time of day or night* [6, 8].

8.4 Qiyamah

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ
تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ
حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ
ٱللَّهِ شَدِيدٌ ﴿٢﴾

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allaah. | 22:1-2 |

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him! | 39:67 |

It has already been mentioned that the Hour will come upon the worst people on earth. There will be no-one to say "La ilah illAllaah."

Rasulullah ﷺ said:

> *Indeed Allaah will send a wind from the side of Yemen, softer than silk, so it will not leave anyone with an atom's weight of eeman except that it takes his soul* [8].

> *Indeed, some forms of speech are magic. And (only) the worst of people will be alive when the Hour overtakes them and those who take their graves as masjids* [12].Ⓢ

These people will not enjoin good or evil, there will no morality, Qur'an will lifted and people will copulate like donkeys in public.

Rasulullah ﷺ said:

> *The Hour will not arrive until Allaah takes His shari'ah from the people of the earth, and the 'ujaajah (the mob and the common masses) will be left on it — they will neither promote good nor forbid evil* [12].

On the Day of Judgement angel Israfil ﷺ will sound the trumpet twice. The result of the first sound will be that everything - the earth, the skies and every living thing in between will perish and when the second sound is given, every dead thing will come back to life [5]. In this regard Allaah says:

وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah will. Then it will blown a second time and behold, they will be standing, looking on. | 39:68 |

In addition there will be one more blowing of the trumpet which will precede the above two [353]. Allaah mentions in the Qur'an:

وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ فَفَزِعَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ

And (remember) the Day on which the Trumpet will be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allaah will (exempt). | 27:87 |

On that day the heaven will be stripped off and stars will be scattered:

وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾

And when the sky is stripped away. | 81:11 |

وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ﴿٢﴾

And when the stars have fallen and scattered. | 82:2 |

By the command of Allaah, the earth will shake off all its burden and will spread out without any crookedness, mountains will pass away, wild beasts will be gathered and seas will be emptied:

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾

When the earth is shaken with its (final) earthquake. | 99:1 |

وَإِذَا ٱلْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾

And when the earth is stretched forth, And has cast out all that was in it and became empty. | 84:3-4 |

كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

Nay! When the earth is ground to powder, And your Lord comes with the angels in rows. | 89:21-2 |

وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ﴿٣﴾

And when the mountains shall made to pass away. | 81:3 |

وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾

And when the wild beasts shall be gathered together; And when the seas shall become as blazing Fire or shall overflow. | 81:5-6 |

Chapter Notes

a Fallout of Asian Financial Crisis

"…between 1993 and early 1997, international investors poured $100 billion into real estate and stock speculation in the booming Asian countries of Korea, Thailand, Indonesia, and Malaysia. Then, in the summer of 1997, foreign investors suddenly panicked and pulled their money out of financial markets in eastern Asia. While Korea took an IMF loan package and wages in the country fell 15% in one year, Malaysian Prime Minister Mahathir Mohamad defied the IMF and placed strict controls on money flowing in and out of his country. He even stated that Western speculators were irresponsibly harming healthy Asian economies. His willingness to defy the trend toward openness infuriated western economists and policy makers, who predicted that hyperinflation and economic collapse would soon follow.

…However, Mahathir …had the last word" …The controls imposed on September 14, 1998 required that all investment funds placed in Malaysian stocks had to remain in the country for a year. Then, rather than raising interest rates and cutting government spending, as the IMF requires, the government cut rates and spent more money to prevent a recession. Ethan Kaplan and Dani Rodrik at the Kennedy School of Government have done a time-lapsed economic study which shows that, contrary to the dire warnings from Friedman and mainstream economists, the Malaysian economy actually suffered fewer losses and recovered much faster than Korea, Thailand, or Indonesia, nations in similar situations who had followed the IMF's traditional advice and suffered huge declines in living standards.

Malaysia's successful defiance of the IMF and international speculators paved the way for Argentina to default on IMF and private loans during its prolonged economic crisis in 2002 and 2003. The statement of the Argentine government's spokesperson captured the emerging view of less developed countries about globalization and the US strategy of openness: We are not saying the blame for what is wrong should be pinned on the fund, we assume the responsibility as a country …but what we are saying is the bureaucracy at the Fund has promoted the policies that put us in this situation.

By borrowing money at low interest rates from oil-rich Venezuela, Argentina was able to pay off its IMF debt and re-schedule its foreign debt at lower interest rates without following the dreaded IMF strategy of high interest rates, budget cuts, and concessions to international corporations. The result — the Argentine economy has grown 45% over the last five years [335].

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[b] ## Aftermath of Dajjal's Trials

Fatima-bint-Qays ﷺ said [8, 10, 11, 13, 12, 9]:

> …I heard the caller of rasulullah ﷺ call out, 'The prayer is gathered.' I went to the masjid and prayed with rasulullah ﷺ. I was in the row of women that came after the backs of the people. When rasulullah ﷺ finished his prayer, he stood on the pulpit, and he was laughing. He ﷺ said, '*Let each person remain in his place of prayer.*' He ﷺ then said, '*Do you know why I gathered you?*'
> They said, 'Allaah and His Messenger know best.'
>
> He ﷺ, said:
>
> *Indeed, by Allaah, I have not gathered you for ar-Raghbah * or for ar-Rahbah ◇; instead, because Tameem ad-Daaree was a Christian man, but then he came, pledged allegiance, and accepted Islaam; and he related to me a hadeeth that is in harmony with what I related to you in regard to al-Maseeh ad-Dajjal.*
>
> *He said that he rode in the sea on a sea vessel with thirty men from Lakhm and Judhaam. The waves played with them for a month, and they anchored at an island in the sea - where the sun sets. They sat at the lowest part of the vessel, which was situated by the shore, and they entered the island. They were met by something that was very hirsute - with thick and plentiful hair, with so much hair that they did not know its front from its back.*
>
> *They said, 'Woe unto you; what are you?'*
> *It said, 'I am al-Jassaasah (a beast that spies out news for the Dajjal).'*
>
> *They said, 'And what is al-Jassaasah?'*
> *It said, '0 people, go this man in the castle, for he is most eager to learn of your news.'*
>
> *Tameem said, 'When she named to us a man, we became afraid from her, fearing that she was a female devil. We hurried until we entered the castle, and inside of it we saw the largest man — in terms of physique — that we had ever seen. He was tied in chains with his hands gathered at his neck; between his knees and his heels (he was tied) in chains. We said: Woe to you! What are you?*
> *He said: You have been able (to know) of my news, so inform me — what you are?*
> *We said: We are a people from the Arabs. We rode on a sea vessel and we were at sea when it became tempestuous. The waves played with us for a month, and then we took shelter on this island of yours. We sat on the lower part of our vessel, which was on the side of the shore, and we entered the island. We met a beast with thick hair, and it was very much hirsute; so much hair did it have that we did not know its front from its back. We said to it: Woe unto you! What are you? It said: I am al-Jassaasah. Then it said: Betake yourselves to this man in the castle, for he is most eager to learn of your news. We came to you in a hurry. And we became free of her, for we did not feel safe as to her not being a female devil.*
>
> *The man asked: Inform me about the date-trees in Baisaan (a village in Sham, near to Jordan).'*
> *We said: what is it concerning it that you are asking about?*
> *He said: I am asking you about its date-trees — are they giving fruit?*
> *We said: Yes.*
> *He said: The time draws near when they will not give fruit.*
>
> *He said: Inform me about Buhairah at-Tabariyyah.*
> *We said: what concerning it are you asking about?*
> *He said: Is there water in it?*
> *They answered: It has much water.*
> *He said: Its water will soon go away.*
>
> *Then he said: Inform me about the spring of Zughar (an area in Sham).*
> *They said: what concerning it are you asking about?*

*i.e., Encouraging you to do good
◇i.e., Warning you about evil and its consequences

He said: Is there water in the spring? And are its people farming, using the water of the spring?
We said: Yes, it contains much water, and its people are farming, using its water.

He said: Inform me about the Prophet of the illiterate ones — what has he done?
They said: He has left Makkah and has inhabited Yathrib.
He said: Have the Arabs fought him?
We said: Yes.
He said: And what did he do with them?
We then informed him that he was victorious over those Arabs that were near him and that they obeyed him.
He asked: That indeed happened?
We said: Yes.
He said: It is indeed better for them to obey him; and I will inform you about myself: I am al-Maseeh (ad-Dajjal). And the time is near when permission will be given to me to come out. I will come out and I will travel in the earth. Then, in a period of forty nights, I will not leave a village without descending in it — except for Makkah and Taibah, for they are both forbidden upon me. Whenever I want to enter one of them, I am met by an angel, in whose hand is a sword unsheathed, and he will block me from entering it. And verily, upon every mountain pass from it are angels that guard it (i.e. Makkah and Madeenah).'

As he struck his rod on the pulpit, rasulullah ﷺ said, '*Teebah means al-Madeenah. Indeed, did I used to relate the same to you?*'
The people said, 'Yes.'
He ﷺ said, '*The hadeeth of Tameem indeed amazed me, in that (what) he (said) was in keeping with what I related to you about him (the Dajjal) and about Madeenah and Makkah. Lo! He is indeed in ash-Sham or in the right sea; rather, no, he is in the direction of the East.*' And he ﷺ pointed with his hand toward the East.

She said, "I memorized this from rasulullah ﷺ."

An-Nawaas ibn Sam'aan ﷺ related that [8]:

One morning, rasulullah ﷺ mentioned the Dajjal; he ﷺ lowered the Dajjal in significance yet gave importance [人]. From this, we thought that he was in the group that was among the date-trees. When we went to him, he knew that about us and said, '*What is your affair?*' We said, '0 Rasulullah, one morning you mentioned the Dajjal, and you lowered him in significance and you gave importance. So we thought that he was in a group that (lives) among the date-trees.'

He ﷺ said:

Other than the Dajjal do I fear more upon you. If he comes out while I am among you, I am his opponent on your behalf. If he comes out and I am not among you, then each person is his own defender. And Allaah is my khaleefah over each person who is a Muslim [▷]. Indeed he (i.e. the Dajjal) is a young man with extremely curly hair; his eye floats, and I say he resembles 'Abdul-'Uzza ibn Qatun. Whoever from you reaches him, then read upon him the beginning of soorah Kahf. He will emerge on a borderland between Sham and Iraq. He will spread corruption quickly on the right, and he will spread corruption quickly on the left. 0 slaves of Allaah, be firm.'
We said, '0 Rasulullah, and how long will he remain on earth.'
He ﷺ said, '*Forty days; one day (from those days) will be like a year; one day will be like a month; and one day will be like a Jumu'ah (i.e. a week). And the rest of his days will be like your days.*

We said, '0 Rasulullah, regarding that day that is like a year — is it enough to perform the prayers of a single day?'
He ﷺ said, '*No, estimate for them.*'

We said, '0 Rasulullah, how fast is he in (travelling through) the earth?'
He ﷺ said: *Like rain behind which is wind. He will go to a people, invite them, and they will believe in him and answer him. Then he will order the sky and it will give rain, and the (crops of the) earth will grow. Their livestock will return at the end of the day with higher humps than they ever had,*

[人] In terms of the tribulations associated with him.
[▷] i.e. Allaah ﷻ is their Guardian and Protector.

producing more milk than they ever previously gave, and having more meat on them than they ever had before.

Then he will go to a people and invite them; they will reject his speech, and he will leave them. They will enter into a drought, having nothing of their wealth in their hands. The Dajjal will pass by a barren land and say, 'Bring out your treasures,' and its treasures will follow him like groups of bees.

Then he will call a man who is in his full youth, and he will strike him with a sword, and cut him into two pieces…Then he will call him (back) and he will come with a radiant face, laughing.

While he will be in that state, Allaah will send al-Maseeh ibn Maryam, and he will descend at the white minaret, in Eastern Damascus. He will be in two garments (that are dyed in saffron or something similar), and his hands will be on the wings of two angels. When he lowers his head, drops will fall from it. And when he raises it, pearls will flow down from it (i.e. sweat that is in appearance like pearls). No kaafir finds the smell of his breath without dying, and his breath ends where his gaze ends. He will seek the Dajjal out until the door of Lud (a city near Jerusalem) and kill him. Then 'Eesa ibn Maryam will go to a people who were protected from the Dajjal, and he will wipe over their faces, telling them their stations in jannah.

While he is upon that state, Allaah ﷻ will inspire to 'Eesa that, ***'I indeed released slaves of mine, slaves that none has the ability to fight. So gather my slaves and take them to the Mountain.'*** *Allaah (then) sends Ya'juj and Ma'juj and they are coming from all directions. The first of them will pass by lake at-Tabariyyah, drinking from it; the last of them will pass by, saying, 'once this had water in it.'*

Allaah's Prophet, 'Eesa, and his companions are besieged until the head of an ox for one of them is better than 100 *dinars is for one of you today. Allaah's Prophet, 'Eesa, and his companions will supplicate to Allaah, and He will send to them (i.e. to Ya'juj and Ma'juj) an-Naghaf (worms that are in the noses of camels and sheep) in their necks, and then they fall down dead like the death of a single soul.*

Then Allaah's Prophet, 'Eesa, and his companions descend to the earth; there they will not find a place the size of a hand span except that it is filled with their awful smell and decay. Allaah's Prophet, 'Eesa, and his companions will supplicate to Allaah, and He will send birds, who have necks like bukht (camels with long necks). They will throw them wherever Allaah wills. Then Allaah will send rain that neither house nor wabar (literally, hair) will prevent. Allaah will wash the earth, leaving it like a zalafah (mirror, meadow). Then it will be said to the earth, 'grow your fruits and bring back your blessings.' At that time, a group will eat from a single pomegranate and find shade in its shell. And milk will be blessed, whereby a milk-giving camel will be enough for a large group of people; a milk-giving cow will be enough for a tribe of people; and a milk-giving sheep will be enough for a group of relatives.

While they are upon that state, Allaah will send a good wind, which will take them from underneath their armpits; it will take the soul of every believer and every Muslim. The most evil of people will remain, and they will engage in sexual intercourse out in the open as donkeys do: upon them the Hour will come to pass.

675←

Part 3 – RENEWAL

9

CHAPTER

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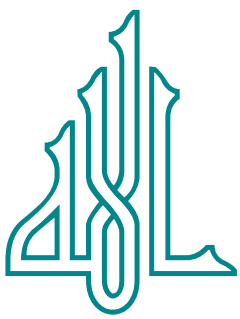
Devote to Allaah



Islaam is deen for all times - it renews itself in the lives of the people from time to time. This reinvigoration manifests itself in increased dhikr or devotion to Allaah ﷻ, Who has enjoined it upon us and further informs about the intensity of the love that those who are truly devout feel towards Him:

وَٱذۡكُرِ ٱسۡمَ رَبِّكَ وَتَبَتَّلۡ إِلَيۡهِ تَبۡتِيلًا ۝

And remember the Name of your Lord and devote yourself to Him with a complete devotion. | 73:8 |

وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِۗ

But those who believe, are stauncher in their love for Allaah. | 2:165 |

For these devotees, love for Allaah is far greater than what people feel for wealth, power, businesses, spouses, friends, family or anything else!

Muslims need to make an all-out effort to devote themselves to Allaah ﷻ as in the above command which was given to prophet Muhammad ﷺ. The number of qualities of devotees praised by Allaah and His messenger will make a very long list. Unlike previous ummahs, who had to devote a long life in devotion and often in solitude, Muslims in this ummah have relatively short life-span and yet their devotion far outweigh the deeds of earlier Muslims. This is one of the distinction of the last ummah.

What follows now are some of the ayat of Qur'an and hadeeths which bring together different devotional acts, in particular discussions on acts which are very important in forging a strong relationship with Allaah.

Narrated by Mu'adh ibn Jabal ﷺ [9, 11, 12]:

> I asked rasulullah ﷺ: Rasulullah, tell me of something which should cause me to be admitted to jannah and will keep me away from jahannam.
> He answered: *You have asked about a matter of great importance/difficulty but it is easy for one for whom Allaah makes it easy.*
> *Worship Allaah and associate nothing with Him.*
> *Observe salaat,*
> *Pay the zakaat,*
> *Observe the fast of Ramadan and*
> *Perform hajj if you can afford the journey.*
> Then he added: *Shall I not direct you to the gates of goodness? The fast is a shield. Charity puts out sins as water puts out fire and also the salaat in the middle of the night.*
> Then he recited:

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟
يَعْمَلُونَ ﴿١٧﴾

> **They withdraw themselves from their beds in the latter part of the night for salaat and they call on their Lord in fear and hope and spend out of that which We have bestowed on them. No one knows what bliss is kept hidden from them, as a reward for what they used to do.** | 32:16-17 |
>
> Then he added: *Shall I tell you of the root of the matter and of its contours and of its top?*
> I said: Certainly, Rasulullah.
> He said: *The root of the matter is Islaam, its contours are salaat and its top is striving in the cause of Allaah (jihaad).*
> Then he asked: *Shall I tell you of that which anchors at the bottom of all this?*
> I said: Certainly, Rasulullah.
> Then he took hold of his tongue and said: *Exercise restraint on it.*
> I said: Shall we be called to account in respect of that which we say?
> He answered: *Mu'adh, may your mother lose you. Will people not be thrown face down into jahannam only on account of the harvest of their tongue?*

There are many hadeeths which explain to us the sort of devotion expected of us. Rasulullah ﷺ said [6]:

> *Allaah will give shade to seven (types of persons), on the Day when there would be no shade but His.*
> *1. A just ruler,*
> *2. A youth who has been brought up in the worship of Allaah,*
> *3. A person whose heart is attached to the masjid,*
> *4. Two persons who love each other only for Allaah's sake and they meet and part for Allaah's Cause only,*
> *5. A man who refuses the call of a charming woman of a noble birth for illegal sexual intercourse with her and says: I am afraid of Allaah.,*
> *6. A person who gives charitable gifts so secretly that his left hand does not know what his right hand has given, and*
> *7. A person who remembers Allaah in seclusion and his eyes become flooded with tears.*
>
> *Allaah likes most two drops: One of tears due to fear of Allaah and a drop of blood shed for the sake of Allaah; and two marks: One received (i.e. wounded) in the cause of Allaah, and a mark received in the course of discharging an obligation commanded by Allaah* [9].
>
> *Allaah said:* ***O the son of Adam. Be devoted to my worship and I shall satisfy you with enough wealth and meet your needs and if you do not do son I shall make you busy and shall not save you from poverty*** [9].
>
> *When a servant of Allaah is accustomed to worship Him in a good manner, then becomes ill, the angel who is entrusted with him is told to record for him actions equivalent to those which he did when he was well, till Allaah sets him free from his illness or takes him in death* [9].
>
> *The Mujaahid is the one who strives to control his nafs in obedience to Allaah* [12, 72].
>
> *The best jihaad is that you strive to control your ego and your desires for the sake of Allaah* *.

The subject matter of the last two hadeeths is related to the purification of the heart. A clean heart is free from the love of anything that is worldly such that it will be free from greed, jealousy, love of the world etc. Allaah tells about it in Qur'an:

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

Indeed whosoever purifies himself shall achieve success. | 87:14 |

It is often said that as Muslims begun to pay attention to their material welfare from the time of Ummayads, many ulama focused on the development of inner qualities of Islaam to revive the ummah. It appeared to them that although the Muslims were fulfilling all the outer obligations of Islaam such as salaat, hajj and zakaat they were neglecting disciplines of the heart in subduing their nafs. This matter was very important because just as we are required to emulate the words and actions of rasulullah ﷺ and refrain from evil deeds such as lying, stealing etc, we are also required to raise our states of heart such as taqwa, ikhlas,

Al-Hilyah of Abu Na'im.

tawakkul, ihsan etc as much as possible. At the same time we need to cleanse our hearts of shirk, jealousy, greed etc. Allaah mentions the central duties of prophet's mission thus:

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ

Indeed, Allaah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting to them His verses, and purifying them, and instructing them (in) the Book (the Qur'an) and al-Hikmah. | 3:164 |

Over time, this understanding of spiritual developments to revive the deen came to be called *tasawwuf* ◇ and their followers became known as Sufi ٨. The original sufi subject matter consisted of such matters as zuhd, tazkiyatun-nafs, wara, and perfecting the worship of Allaah, inwardly and outwardly.

Of course, Islaam is not something that can be split up as inner and outer. The ulama explain it as the inner and outer side of the same garment. One cannot exist without the other. In reality, although the sufis focused on the inner qualities they at the same time strictly observed the shari'ah, earned their own livelihood, had families and participated in jihaad ▷. Tasawwuf did not hinder them from serving Allaah in every possible way.

Through spiritual trainings of tasawwuf, many people became luminaries and da'ees of Islaam. They were among the most outstanding of Muslim personalities. The history of Islaam is a witness to that. However, slowly and over many centuries, this system begun to degenerate as a result of bid'ah and various forms of extremities. Understanding of the sufi ulama was seen by many of their followers as something which superceded the boundaries of the shari'ah and as a source of knowledge. As a consequence, sufism which was to revive the ummah by purifying the hearts, itself lacked purity. Before long various innovated beliefs and rituals, which were perceived to be associated with tasawwuf, became the target of stern condemnation of various mujaddids α →769.

Many ulama from the salaf though often spoken highly in praise of tasawwuf, they have also at times criticised it and condemned it. Shaykh-ul-Islaam Ibn Taymiyyah ﷺ and his pupil Ibn al-Qayyim ﷺ fall in this category. Today Sufism is in existence only by name - a far cry from the days when it used to be in the mainstream. Only time will tell if it can re-invent

◇Tasawwuf - Sufism is the English equivalent of the word tasawwuf. It includes a combination of zuhd, tazkiyatun-nafs, wara', perfecting ibada, dhikr etc.

٨The term Qurra' precedes the use of as-Sufiyya for the knowledgeable and ascetics. The term *fuqara* was also used alongside *as-Sufiyya* [142].

▷Sufis raised formidable resistance against colonialism. Naqshbandi shaykh Shamil al-Daghestani, who fought a prolonged war against the Russians in the Caucasus in the nineteenth century; Sayyid Muhammad 'Abdullah al-Somali, a shaykh of the Salihiyya order who led Muslims against the British and Italians in Somalia from 1899 to 1920; the Qadiri shaykh 'Uthman ibn Fodi, who led jihaad in Northern Nigeria from 1804 to 1808 to establish Islamic rule; the Qadiri shaykh 'Abd al-Qadir al-Jaza'iri, who led the Algerians against the French from 1832 to 1847; the Darqawi faqir al-Hajj Muhammad al-Ahrash, who fought the French in Egypt in 1799; the Tijani shaykh al-Hajj 'Umar Tal, who led Islamic Jihaad in Guinea, Senegal, and Mali from 1852 to 1864; and the Qadiri shaykh Ma' al-'Aynayn al-Qalqami, who helped marshal Muslim resistance to the French in northern Mauritania and southern Morocco from 1905 to 1909.

itself, stripped off all local and foreign accretions and firmly grounded upon Qur'an and Sunnah *.

Irrespective of how one sees tasawwuf, when someone exerts him/her in Islaam in its entirety upon authentic sources of deen then they need not worry. Allaah will guide them as that is the promise in the Qur'an:

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths. And verily, Allaah is with the muhsins. | 29:69 |

That is to say "Those who act upon what they know, Allaah will guide them to that which they do not know [3]."

The journey from the disobedience of Allaah to His obedience is a magnificent journey. Having a guide along the way will be a great help and source of firmness. In fact this is an advice from Allaah:

وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ

And follow the path of him who turns to Me. | 31:15 |

Allaah mentioned in the Qur'an three obligations upon rasulullah ﷺ, namely,

1. Recite verses of the Qur'an
2. Teach the Qur'an and wisdom
3. Purify the heart.

No doubt, he ﷺ fulfilled these obligations par excellence. Blessed were the people whose hearts were purified and were reformed by him.

However, in the absence of such a guide, start with the obligatory and slowly incorporate the supererogatory acts of deen. Study the lives of sahaaba ﷺ as they lived Islaam to its fullest: exoteric along with esoteric. If possible associate with people who are truthful and pious (outwardly [r]), spend time with them in order to benefit from their companionship. The remainder of this section outlines a number of targets and deeds one can begin to work towards, the details of which should be known to lay Muslims by necessity.

*The purpose of this mudhakira here is not to condemn Sufism - what is intended is that the reader will evaluate various tariqas in light of Qur'an and Sunnah in order to save themselves from its evils. To be honest every group can be criticised to a certain degree - just as no one can be free from imperfections no group can be free from criticism.
The sahaaba ﷺ were a people from different races, tribes, professions, excellences and mannerisms. From all the sahaaba, Abu Bakr ﷺ came close to master all the qualities of Islaam. Yet rest of the sahaaba ﷺ are still considered guiding stars because they had the fundamental qualities of Islaam in them. To appreciate this one must read the biography of individual sahaaba from hadeeths, seerah books such as *Hayatus Sahaaba* [44].
It is unlikely to have a group which can work towards every aspect of Islaam, all at the same time. This is why we need to be vigilant, no matter which group/s we work with, so that we reject that which has no basis in Qur'an and Sunnah - without denying legitimate efforts and understanding of different revivalist groups in whatever field/s it may focus on. Of course to do this properly we need clean hearts and guidance from trustworthy ulama.

[r]We have neither the right nor the ability to judge people's internal condition.

9.1 Be a Wali of Allaah

A necessary consequence of devotion to Allaah is that one will attain nearness to Allaah. So how can one become a wali? In section 2.5 a detailed discussion on levels of closeness and means has already taken place. We all should aim to become walis of Allaah. What follows then are some more particulars and virtues of walis.

One consequence of being a wali, is the love of Allaah, the Almighty. Rasulullah ﷺ said,

> *If Allaah loves a slave, he says to Jibrael, 'I love so-and-so, so love him,' so Jibrael loves him and then calls out to the people of heaven, 'Allaah loves so-and-so, so love him,' and the people of heaven love him, and then acceptance is placed in the Earth for him." When Allaah is angry with a slave, Malik said, "I consider that he says the like of that about His anger* [17]."

Dawud عليه السلام used to say in his du'a:

> O Allaah, I ask You for Your love and love of those who love You and love of the action which will make me attain Your love. O Allaah make Your love more beloved to me than my self, my family and cold water [9].

The special benefits of wali spans the both worlds. Allaah takes care of His bondsmen wherever they may be. He is the ally of the mumins:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

> **Allaah is the ally of those who believe. He brings them out from darkness into the light.** | 2:257 |

At the end of the story of Yusuf عليه السلام, he proclaims,

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

> **O Creator (literally: Renderer) of the heavens and the earth! You are my wali in this world and in the aakhira. Cause me to die as a Muslim, and join me with the righteous.** | 12:101 |

True "…awliya of Allaah are those who believe in Allaah and give Him their full loyalty. Thus, they love all that Allaah loves, hate what Allaah hates, are pleased with what Allaah is pleased with, despise what Allaah despises, they enjoin what Allaah enjoins, forbid that what He forbids, give to those whom Allaah loves for them to be given, and withhold from those whom Allaah loves not to receive, since rasulullah ﷺ explained the best handhold of faith to be love and hate for the sake of Allaah [142]:

> *The most dependable handhold on faith is: love for the sake of Allaah and hatred for the sake of Allaah* [9]."

9.2 Establish Salaat

After eeman, salaat is the most important command of Allaah. It was was the first act of worship ordained by Allaah. Salaat is the connection between Allaah and His slaves. Believers are in need of this relationship every day, therefore guarding it jealously is a necessity:

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ﴿١٤﴾

Verily, I am Allaah! There is no deity except Me, so worship Me, and perform salaat for My remembrance. | 20:14 |

حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلۡوُسۡطَىٰ

Guard strictly (five obligatory) salaat especially the middle salaat. | 2:238 |

إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا ﴿١٠٣﴾

Surely salaat is a timed ordinance for the believers. | 4:103 |

Salaat is really a great treasure and that is why rasulullah ﷺ called it the comfort of his eyes and had been enjoining its observance right up to his last breath. Umm Salamah ؓ narrates that the last words of rasulullah ﷺ, which he could hardly utter, were about guarding the salaat and kindness towards the slaves. We really need to be vigilant about salaat - plan ahead, especially during a journey, perform it in the beginning times. One needs to ensure that ghusl and wudu are done properly. It also means one should save themselves and their garments from impurities which defiles.

There are many hadeeth which highlight importance of salaat. Rasulullah ﷺ is reported to have said:

The head of the matter is Islaam, its pillar is the salaat, and the top of its hump is jihaad in the way of Allaah [8].

Between a person and disbelief is discarding salaat [8, 12, 10, 9, 11].

The key to jannah is salaat, and the key to salaat is wudu' [12, 9].Ⓗ

Allaah has obligated five salaat. Whoever excellently performs their wudu', prays them in their proper times, completes their bows, prostrations and khushu' [3] *has a promise from Allaah that He will forgive him. And whoever does not do that has no promise from Allaah. He may either forgive him or punish him* [10, 13, 75].Ⓢ

Whoever guards and observes his salaat, they will be a light and a proof and a saviour for him on the Day of Resurrection. Whoever does not guard and observe them, they will not be a light or a proof or a saviour for him. On the Day of Resurrection, he will be with Qarun, Firaun, Haman and Ubayy ibn Khalaf [12, 16, 15].

Abdullah ibn Mas'ud ؓ narrated [6]:

I asked rasulullah ﷺ which deed is the dearest to Allaah?
He ﷺ replied, *To offer salaat at their early fixed times.*
I asked, What is the next (in goodness)?

[3] Khushu' - Humility and devotion in salaat.

He replied, *To be good and dutiful to your parents.*
I again asked, What is the next?
He replied, *To participate in jihaad (religious fighting) in Allaah's Cause.*

Allaah ﷻ made brotherhood in deen dependent upon establishing the salaat and giving zakaat [158]. He ﷻ said in the Qur'an:

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ

But if they repent, perform salaat and give zakaat, then they are your brethren in deen. | 9:11 |

'Umar ibn al-Khattab ﷺ once wrote to all his governors:

> The most important of your affairs in my view is the salaat. Whoever protects it and observes it carefully protects his deen while whoever it negligent about it will be even more negligent about other things [17].

Salaat can be enough of an act upon which one's success or failure in the aakhira is decided. Rasulullah ﷺ said:

> *The first of man's deeds for which he will be called to account on the Day of Resurrection will be his salaat. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be ill-fated and a loser* [9, 10, 13, 12, 11, 16, 75].Ⓢ

Correct performance of salaat expiates sins and raises the ranks of the believers. Abu Uthman ﷺ says [12, 13, 16]:

> I was once sitting under a tree with Salman ﷺ. He caught hold of a dry branch of the tree and shook it till all its leaves fell off. He then said to me, "0, Abu Uthman ﷺ! Will you not ask me why I am doing this?"
> "Do tell me," I entreated.
>
> He said, "Rasulullah ﷺ had done exactly like this, while I was with him under a tree. He caught a dry branch of it and shook it, till all its leaves fell off".
> At this he said: '*0, Salman ﷺ! will you not ask me why I am doing this?*'
> I replied: 'Do tell me why you are doing this?'
>
> He remarked: "*Verily when a Muslim takes wudu' properly and then observes his salaat five times a day, his sins fall off just as these leaves have fallen off.*
> He then recited the following verse of the Holy Qur'an:

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ
ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

And perform salaat at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful. | 11:114 |

Abu Hurayra ﷺ narrates:

> Once rasulullah ﷺ asked his sahaaba, '*Do you believe that dirt can remain on a person bathing five times a day in a brook running in front of his door?*'
> 'No', replied the sahaaba, 'No dirt can remain on his body.'

> Rasulullah ﷺ remarked: '*So, exactly similar is the effect of salaat offered five times a day. With the Grace of Allaah, it washes away all the sins*' [6, 8, 9, 13, 11].

Rasulullah ﷺ further said:

> *Perform salaat very frequently, for every prostration that you perform before Allaah will raise your rank by one degree and will remit one of your sins* [8].
>
> *The five (daily) salaat, and one Jumu'ah salaat to the (next) Jumu'ah salaat, and one Ramadan to the next, are expiations for the (sins) committed in between (them); provided that major sins are not committed* [8].
>
> *When the time for a prescribed salaat is due and a Muslim performs its wudu' and its acts of bowing and prostration correctly, this salaat will be an expiation for his past sins, as long as he has not committed major sins, and this applies forever* [8].

Humraan the freed slave of 'Uthman bin 'Affaan ﷺ said:

> I saw 'Uthman ﷺ perform wudu'. He poured water on his hands thrice, then he rinsed his mouth and nose, washed his face thrice, washed his right hand up to his elbow thrice, washed his right hand up to his elbow thrice, wiped over his head once, washed his right foot thrice, and then his left foot thrice. He then said, 'I saw rasulullah ﷺ perform wudu' like this, and he said:
>
> *Whoever performs wudu' like my wudu', and then prays two raka'a not thinking about anything else, Allaah will forgive him all his previous sins* [6].

9.2.1 Salaat With Jama'ah

For able men * salaat with jama'ah is obligatory. When the adhaan is called out the market places in Madeenah used to becomes empty. Once Abdullah ibn 'Umar ﷺ visited the market. He noticed that at the time of salaat, everybody closed their shops to go to masjid. He then remarked: These are the people about whom Allaah said:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ
يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾

> **Men whom neither trade nor sale diverts from the dhikr of Allaah nor from performing salaat nor from giving the zakaat. They fear a Day when hearts and eyes will be overturned.** | 24:37 |

*According to consensus of the ulama, it is not necessary for women to join salaat with jama'ah. However, in general, it is permissible for women to attend salaat in masjid. Aa'isha ﷺ says,

> Rasulullah ﷺ used to pray fajr and the believing women used to attend, covered with their veiling sheets. After the salaat they would return and not one of them be recognised [6].

Shaykh Saalih as-Sadlaan after looking at various opinions around the matter commented that "…if the women goes out, not having perfumed herself, adorned herself, or worn decorative clothes, and she will not fall into fitna or cause others to fall into fitna and she wishes to go out to the masjids, then one must not prevent her. However, her house is better for her [158]".

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ
وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ
ٱلْمُهْتَدِينَ ﴿١٨﴾

The masjids of Allaah shall be maintained only by those who believe in Allaah and the Last Day; perform salaat, and give zakaat and fear none but Allaah. It is they who are expected to be on true guidance. | 9:18 |

Aa'isha ﵂ says,

> Rasulullah ﷺ would be among us (family members) talking and listening, but on approach of salaat hour, he would all of a sudden behave as if he had never known us and would be completely absorbed in the remembrance of Allaah [63].

When rasulullah ﷺ was on his deathbed, and he would frequently faint, he succeeded in making wudu' after several attempts and, though he could hardly stand, went to the masjid with the help of 'Abbas ﵁ and another companion. Abu Bakr ﵁ led the salaat at his instance, and he himself joined the jama'ah. Abu Darda ﵁ narrates that rasulullah ﷺ once said to him,

> *Worship your Lord as if you see Him before you, count yourself among the dead, beware of the curse of the wronged ones and, even if you could crawl to the masjid, do not miss 'esha and fajr with jama'ah* [72, 63].

On the importance of salaat with jama'ah, Abdullah ibn Mas'ud ﵁ says:

> If one wishes to meet Allaah on the Day of Judgement as a Muslim, he must say his salaat at a place where adhaan is called out, as Allaah has prescribed through His Prophet ﷺ such practices which are nothing but guidance through and through: and salaat with jama'ah is one of them. If you start saying your salaat at your houses, then you will be discarding the sunnah of the Prophet ﷺ and no sooner you desert his sunnah than you go astray. When a person performs wudu' ◇ correctly and then leaves for the masjid, at each step that he takes, he gets one blessing and has one sin wiped out. During the lifetime of the Prophet ﷺ no one would miss jama'ah except an open munafiq or a real invalid. Even the munafiqs dared not miss the jama'ah and a sick person who could be taken to the masjid with the help of two men would be helped to join jama'ah [8, 10].

Rasulullah ﷺ warned us against missing salaat with jama'ah. This is abundantly clear from the following statement. He ﷺ said:

> *Were it not for the fact that there are women and children at home, I should have stood up to observe the night salaat (in congregation) and should have commanded my young men to set fire to the one who are at home (whereas one is able to join the salaat with jama'ah)* [9, 12].

◇ Rasulullah ﷺ has said:
When a Muslim washes his face every sin that he contemplated with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin toward which his feet have walked is washed away with the water, or with the last drop of water until he comes out pure from all sins [8].

Rasulullah ﷺ did not permit even a frail, old, blind man who lived far from the masjid and whose path was filled with obstacles to be absent from the salaat with jama'ah. It is narrated from 'Abdullah ibn Umm Maktoom ﷺ that he said: "O Rasulullah! I am an old man, with feeble sight and a frail body and my home is very remote. Between me and the masjid there are palm trees and a ravine — is there a license for me to perform salaat at home?" Rasulullah ﷺ asked, "*Do you hear the adhaan?*" He replied, "Yes." Rasulullah ﷺ said, "*Then answer it* [6, 8]."

It is reported that when 'Umar ibn al-Khattab ﷺ was the khalifa, he noticed that a certain person was missing from the salaat with jama'ah so he went to his house to inquire why he was absent. He called out to the man, who came out, and 'Umar said to him: "What prevented you from attending the salaat?"
He replied, "Illness, O Ameer-ul-mu'mineen! If I had not heard your voice, I would not have ventured out," — or he said, "…I could not have ventured out."
'Umar said, "You have neglected the call of one who has more right to be answered than I: Allaah's caller to salaat."
It is also narrated from 'Umar that he noticed the absence of some people from the salaat and he said: "What is wrong with people who are absent from the salaat, causing others to follow their example? Either they attend the masjid or I will send someone to strike them upon their necks." Then he said, "Attend the salaat. Attend the salaat [405]!"

Imaam Ahmad ﷺ says:

> So you must rebuke those who do not attend salaat in the masjid, for they commit a great sin in so doing. And you are their partners in this great sin if you do not advise them and rebuke them when you are able to do so. It is narrated by Abu ad-Darda', from Ibn Mas'ud, that he said:
>
> "Verily, Allaah has legislated for every Prophet a sunnah. And He has legislated for your Prophet; part of that sunnah is to pray five times a day in congregation. Now I have come to know that each one of you has a 'masjid' in his house. Should you pray there, you will be abandoning the sunnah of your Prophet, and if you abandon the sunnah of your Prophet you will have gone astray."
>
> So fear Allaah, and order the absentees to salaat in congregation. If you do not do so you will be guilty of sin and will share in their sin also and you will not be saved. This is due to your abandoning the obligation to advise and admonish and to forbid (sin) with your hands, if you are able and your tongues, if you are not. It is illustrated in a hadeeth:
>
> *A man will come forward on the Day of Resurrection holding onto his neighbour, and he will say, "O' my Lord! This man deceived me."*
> *The other will respond, "O' my Lord! By Your Power! I did not deceive him, neither in his family nor in his property."*
> *The first will reply, "He has spoken the truth, O' my Lord! But he used to see me committing sins and he did not forbid me from doing so."* [1]
>
> The one who is absent from salaat with jama'ah commits a great sin, so beware of his taking hold of you on the Day of Judgement and disputing with you

[1] Al-Mundhiri.

> before the Most Forceful. And do not delay advising him today, even though he may insult you or hurt you or show enmity to you, for verily, it is better for you that he should be your enemy today than that he should hold onto you tomorrow and dispute with you before the Most Forceful and reject your excuses in that awesome place. Bear his insults today for Allaah's sake and for His pleasure, that you may be amongst the Prophets and their followers in faith tomorrow.
>
> If you see a person performing a nawafil salaat, and he does not straighten his back between rukoo' and sujood, it is obligatory for you to order him and to forbid him and to advise him how to perform salaat. If you do not, you will be partners with him in his sin and you will all lose the reward of your salaat [405].

Somebody asked Ibn 'Abbas ﷺ, "What about a person who keeps fast all day and offers nawafil salaat all night, but does not go to the masjid for jama'ah and Jumu'ah?" He replied, "He is doomed to jahannam [9]."

Salaat with jama'ah is enjoined even when the number of people is few. Rasulullah ﷺ said:

> *There are no three men in a village or in the desert who do not establish the salaat with jama'ah except that shaitaan has gained mastery over them. So upon you is the salaat with jama'ah for the wolf only eats the sheep that strays from the flock* [10, 13].

Salaat with jama'ah is very heavy upon the munafiq, especially 'esha and fajr. Yet, Rasulullah ﷺ said:

> *The most burdensome salaat for the hypocrites are the 'esha salaat and the fajr salaat. If only they knew what (reward) there is in them, they would come to them even if they had to crawl* [11].Ⓢ
>
> *If the people knew the reward that came with the call to salaat and the first row and found no other way to get that except by drawing lots, they would draw lots. If they knew the reward that came with going to the salaat early, they would race for it. If they knew the reward for 'esha and fajr salaat, they would come to offer them even if they had to crawl* [6, 13].
>
> *A person who in all sincerity is constant in his salaat with salaat with jama'ah for forty days, without missing the first takbeer, receives two awards: one for deliverance from jahannam and the freedom from nifaaq* [9].

Rasulullah ﷺ mentioned many virtues of praying with jama'ah over salaat prayed individually. He ﷺ said:

> *A salaat with jama'ah is 27 times superior to salaat performed individually* [6, 8, 9, 11].
>
> *Salaat with jama'ah is 25 times superior to salaat which is said in a house or in a shop. It is so because when a person performs wudu' in right earnest and walks on to the masjid, with the sole intention of performing salaat, each step he takes, adds one blessing to his account and wipes out one sin therefrom. Again, if he keeps sitting in the masjid (with wudu' of course) after the salaat is over, the angels keep on seeking Allaah's blessing and forgiveness for him. And as long as he keeps sitting in the masjid waiting for salaat, he goes on earning rewards as if he is busy in salaat* [6, 8, 10, 9].
>
> *Whoever went towards the masjid in the morning or evening, Allaah prepares for him a reward in the jannah each time he walks to the masjid* [6, 8].

> *Whoever purified (made wudu') himself in his house, and then walked to one of the Houses of Allaah to perform an obligatory salaat, his footsteps act as one lowering a sin and the other raising a reward* [8].

> *A person who performs wudu' scrupulously, and then goes to the masjid and finds that jama'ah is over, receives a reword equal to that of jama'ah. This would not diminish anything from the reward of those who have actually performed their salaat with jama'ah* [10, 13, 14].

This last hadeeth indeed shows Allaah's great favour and beneficence that the mere effort and a slight exertion is enough to entitle us to a reward of jama'ah, though actually we fail to join it. And then being in masjid after salaat or waiting for the next salaat in itself so virtuous. Rasulullah ﷺ said:

> *The angels supplicate for any of you, so long as you remain in the place where you have performed salaat and are in a state of wudu'. They say: 'O Allaah! Forgive him, O Allaah! Have mercy on him* [6].

From the manners of going to pray with jama'ah is to perfume, wearing nice clothes, having an excellent wudu and brush teeth with siwaak. Allaah says:

يَٰبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ

O Children of Adam! Take your adornment while praying. | 7:31 |

Bad odour from smelly food and cigarette smoke should be avoided. Rasulullah ﷺ recommended use of siwaak:

> *Use the siwaak for indeed it purifies the mouth and is pleasing to the Lord. Each time Jibrael عليه السلام has come to me he has enjoined me to employ the siwaak to the point that I feared that it would become obligatory upon my nation and I me. If I did not fear that it would become difficult for my nation I would have obligated its use upon them. Indeed I employ siwaak to the point that I fear that my front teeth would be uprooted* [11].

> *Let he who eats garlic or onion remain away from us and our masjid and instead sit in his house* [6, 8].

In walking we should not be haste as the more steps there are, the higher the reward. Narrated by Abu Hurayra رضي الله عنه [8]:

> Rasulullah ﷺ said, "*Shall I not direct you to that by which Allaah will efface sins and raise the ranks?*"
> They replied, "Of course, Rasulullah!"
>
> He said, "*Performing the wudu' in an excellent manner despite it being difficult, taking many step towards the masjid and waiting for the next salaat after having prayed the current salaat. That is mindfulness! That is mindfulness (ribaat)!*"

Imaam Ahmad رحمه الله writes:

> So when anyone from amongst you sets out from his house he should say quietly to himself words of remembrance of Allaah — words unconnected with the affairs and business of this world. He should set out calmly, soberly, for this is what the Prophet ordered us to do; he should set out with longing and desire

> (for Allaah's pleasure) and fear and apprehension (of Allaah's anger) and with humility and meekness towards Allaah. For the more humble, the more meek, the more submissive he is to Allaah, the more virtuous and righteous does he become in salaat and the greater becomes his reward, and the more noble and nearer to Allaah becomes the worshipper. But should he be filled with pride, Allaah will destroy him and will reject his deeds, for the deeds of the proud are never accepted [405].

One important characteristics of salaat with jama'ah is straightening the rows. It is also narrated that one day rasulullah ﷺ turned his face and saw a man whose chest was not in line and he said to him:

> *It is incumbent upon you to perform salaat shoulder-to-shoulder for if you do not do so, verily, Allaah will place disarray in your hearts* [6, 8, 10].

Muhammad bin Samaak ﷺ, a famous 'alim died at the age of one hundred and three, used to perform two hundred raka'a of nawafil salaat daily. For forty years, he never missed the first takbeer of salaat with jama'ah, except once when his mother had died. He writes:

> Once I missed the jama'ah. As I knew that salaat with jama'ah was twenty-five times superior, I repeated this salaat twenty-five times to make up the loss. I heard in my dream someone saying to me:
>
> Muhammad! You have repeated your salaat 25 times, but what about the 'Aameen' by the Angels?

It is reported in many hadeeths that when the imaam says aameen' after Fatiha, the Angels also say aameen and all the past sins of a person whose aameen coincides with that of the Angels are forgiven. Because of this, it is said that "Even if a person goes on repeating his salaat (individually) a thousand times, he cannot get the collective blessing of a salaat with jama'ah."

Abu Muslim ﷺ narrates [12]:

> I went to see Abu Umamah ﷺ while he was in the masjid. I asked him if he had really heard rasulullah ﷺ saying:
>
> *When a person performs wudu' with right performance and then says his fardh salaat, Allaah forgives him all the sins committed that day by his feet in going towards evil, by his hands in doing evil, by his ears in listening to evil, by his eyes in looking at evil and by his heart in thinking of evil.*"
>
> He replied, "By Allaah, I have heard these words from rasulullah ﷺ again and again."

It is said that Haatim ﷺ once missed his salaat with jama'ah and felt for it too much. A couple of persons came to condole with him on this loss. He started weeping and then said:

> If I had lost one of my sons, half the population of Balkh town would have come to me for condolence, but on the loss of my jama'ah you are the only people condoling with me. It is only because people regard the afflictions in the aakhira as lighter than the affliction of this world [63].

9.2.2 Nawafil Salaat

Nawafil salaat is one of the best means of getting close to Allaah. They make up for anything lacking in the fard salaat, including any deficiency in khushoo'. And tahajjud is the best of all nawafil salaat. Abu Hurayra ﷺ reports that rasulullah ﷺ was asked, "What salaat is most virtuous, after the obligatory salaat?" He said, "*Salaat in the depths of the night* [8, 10, 9, 13, 11]."

Allaah ﷻ praised the righteous people, referring to them as good-doers because they would sleep very little at night in order to perform worship:

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾ ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ
﴿١٦﴾ كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِىٓ
أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾

Verily, the muttaqins will be in the midst of gardens and springs, taking joy in the things which their Lord has given them. Verily, they were before this muhsins. They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness. And in their properties there was the right of the beggar and the deprived. | 51:15-9 |

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ
يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟
يَعْمَلُونَ ﴿١٧﴾

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do. | 32:16 7|

Tahajjud Salaat

Tahajjud was recommendatory for all prophets. Allaah called Muhammad ﷺ to pray at night:

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ
عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾

O you wrapped in garments! Stand all night, except a little – half of it, – or a little less than that, or a little more. And recite the Qur'an with measured recitation. | 73:1-4 |

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ
كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ
مَقَامًا مَّحْمُودًا ﴿٧٩﴾

> **Perform salaat from mid-day till the darkness of the night (i.e. the zuhr, 'asr, maghrib, and 'esha salaat), and recite the Qur'an in the fajr salaat. Verily, the recitation of the Qur'an in the early dawn is ever witnessed ▷. And in some parts of the night offer the tahajjud with it as an additional salaat for you. It may be that your Lord will raise you to Maqam Mahmood ⋆** | 17:78-9 |

Rasulullah ﷺ never abandoned the tahajjud salaat, neither when he was at home, nor when he was travelling [401]. He ﷺ was not only steadfast in tahajjud but he also went out to encourage others to do the same including his close relatives. Ali ؓ narrated that one night rasulullah ﷺ went to him and Fatima ؓ and said, "*Don't you (both) offer the (tahajjud) salaat?*" 'Ali said, "When Allaah wishes us to get up, we get up." Rasulullah ﷺ then recited: "*But man is more quarrelsome than anything* [6]."

Allaah descends to the lowest heaven each night when last third of the night remains, saying [6, 8]:

> **Who calls upon me, so that I may answer his salaat. Who asks of Me, so that I may give him? Who seeks my forgiveness, so that I may forgive him?**

Rasulullah ﷺ said:

> *When any one of you goes to sleep, shaitaan ties three knots at the back of his neck, sealing each knot by saying: 'You have a long night. So, sleep.' So, if one wakes up and mentions Allaah, a knot is loosened. If he performs wudu', two knots are loosened. And if he prays, all the knots will be loosened, and in the morning he will be active and in a good mood. Otherwise, he will be in a bad mood and sluggish in the morning* [6, 8].

Once certain person asked Aa'isha ؓ: "Tell me something noteworthy concerning rasulullah ﷺ." She answered:

> There was nothing which was not unusual about him. Everything he did was noteworthy. One night he came and lay down with me. After sometime, he got up saying, '*Now let me pray to my Lord, the Sustainer.*
>
> With this, he stood up in salaat, humbling himself before his Creator with such sincerity that tears rolled down his cheeks to his beard and on to his breast. He then bowed for ruku' and sajdah, and his tears flowed down as fast as before and after raising his head from his sajdah, he continued weeping in this manner till Bilal ؓ announced the approach of fajr.
>
> I pleaded with him: "0, Rasulullah! you are sinless, as Allaah has in His munificence forgiven your each and every sin (even if committed) in the past and which may happen in the life to come ⁋ and still you grieve so much."
>
> He replied: *Why, then, should I not be a grateful slave of Allaah? Then he added, 'Why should I not be praying like this when Allaah has today revealed to me these verses?'*

▷ Fajr salaat attended by the angels in charge of mankind of the day and the night.

⋆ A station of praise and glory, i.e., the honour of intercession on the Day of Resurrection.

⁋ Allaah informed him in the Qur'an:

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ

That Allaah may forgive you your sins of the past and the future. | 48:2 |

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allaah (always, and in salaat) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You!. Give us salvation from the torment of the Fire. | 3:190-1 |

It has been reported in many hadeeths that the feet of rasulullah ﷺ would get swollen because of his very long raka'a in salaat; people tried to reason with him: "0 Rasulullah! You are sinless and still you labour so hard!" He would reply: "*Should I not be a grateful slave of my Allaah, then?*"

There are twelve raka'a of sunnah salaat which has been emphasised. These are two before fajr, four before and two after the zuhr salaat, two after maghrib and two after 'esha. Rasulullah ﷺ said:

> *A house will be built in jannah for every Muslim who offers twelve raka'a of optional salaat, other than the obligatory salaat, in a day and a night* [8].

It is said that Zainul Aabideen ﷺ used to offer one thousand raka'a of nawafil salaat daily. He never missed his tahajjud, whether in journey or at home. His face grew pale when he performed his wudu' and he would tremble when he stood in salaat. Somebody asked him the reason for that. He said, "Don't you know before Whom I am going to stand?" Once when he was engaged in salaat, a fire broke out in his house. He continued his salaat most calmly. When asked about it, he remarked, "The fire of the aakhira kept me unmindful of the fire of this world." He once said, "The pride of a proud person surprises me. The day before, he was a drop of a dirty fluid and tomorrow he will be carrion, and still he is proud." He used to say, "It is strange that people do so much for the world, which is transitory, and do nothing for the aakhira, where they are to live forever." He used to help the poor in the darkness of night, so that they should not even know who helped them. It came to light only after his death that no less than one hundred families were supported by him [63].

9.2.3 Take From the Treasures of Allaah

When salaat was ordained, Muslims became very happy as it enabled them to have a direct means to communicate with their Creator. This is why when we are about to start the salaat, we should remember that we are standing in front of Allaah, Who is looking at us, Who is listening to us, Who knows our condition and He is ready to answer our du'a. Rasulullah ﷺ said [8, 10, 9, 12, 13, 11]:

> *Allaah, the Almighty said, '**I have divided the salaat between Me and My slave by halves. Half of it is for Me and half of it is for My slave. And My slave is granted what he asked for.**'*

> *When the worshipper says, 'All the praises and thanks are to Allaah,' the Lord of the universe, Allaah says, '**My slave praised Me.**'*
>
> *When the worshipper says, 'The Most Gracious, the Most Merciful', Allaah says, '**My slave eulogised Me.**'*
>
> *When he utters, 'The Only Owner of the Day of Recompense,' Allaah says, '**My slave glorified Me.**'*
>
> *When he utters, 'You Alone we worship, and You Alone we ask for help,' Allaah says, '**This is between Me and My slave. And My slave is granted what he asked for.**'*
>
> *When he utters, 'Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger nor of those who went astray,' Allaah says, '**This is for My slave and My slave is granted what he asked for.**'.*

Huzaifah ﷺ says that, whenever rasulullah ﷺ faced any difficulty, he would at once resort to salaat [10, 12]. Salaat used to be the avenue of relief from any kind of anxiety. This is why he used to say to Bilaal:

> *O Bilaal, Comfort us with salaat* [10, 12].

A man from an-Nakh had his donkey die while travelling. His companions wanted to share his load. Instead he performed wudu' in the best of ways and following two raka'a of salaat he supplicated. In response, Allaah ﷻ brought the donkey back to life and it carried the load *.

Allaah ﷻ promises jannah in return for five times salaat:

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ۝ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ۝ ٱلَّذِينَ
يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ۝

> **And those who strictly guard their salaat. These are indeed the inheritors, who shall inherit jannah. They shall dwell therein forever.** | 23:9-11 |

Rasulullah ﷺ says in a hadeeth qudsi:

> *Almighty Allaah said: **I have made five times salaat obligatory on your people and I made covenant that if anyone observes them regularly at their right times, I shall admit him to jannah. If anyone does not observe them regularly, there is no such guarantee of Mine for him*** [10].
>
> *Allaah, the Exalted, says: **Son of Adam, do not be helpless in performing four raka'a for Me at the beginning of the day: I will supply what you need till the end of it*** [10].

Rasulullah ﷺ said [13]:

> *Allaah has ordained upon his slaves five daily salaat; it is a pledge from Allaah that he who performs them and does not miss any of them due to negligence, He will admit him into jannah; and he who does not perform them will have no pledge from Allaah; if He wills He will punish him or admits him to jannah.*

*Al-Bidayah wa an-Nihayah.

Salaat is a means for one to accompany rasulullah ﷺ in jannah. Rabee'ah ibn Ka'b al-Aslami ﷺ, who was a servant of the Messenger of Allaah and also one of the people of as-Suffah, said:

> I used to spend my nights in the company of rasulullah ﷺ and would carry water for his wudu'. One day he said to me: "*Ask something of me*"
> So I said: 'I request your companionship in jannah.'
>
> Then he asked: "*Is there anything else?*"
> I replied: 'That is all.'
> So he said: "*Then help me in your request by increasing your prostrations* [8]."

Salaat draws blessings and rizq from Allaah. We should make du'a during various postures as appropriate such as during sajdah and after tashahhud. Allaah calls us to seek his help through salaat:

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ

And seek help in patience and salaat. | 2:45 |

وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

And enjoin salaat on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end (i.e. jannah) is for the muttaqis. | 20:132 |

Salaat has tremendous reforming powers if done properly. Shaykh Abul Hasan Nadwi ﷺ mentioned three ways salaat can be evaluated [364]:

- Salaat that fails to stop one from evil. It is deficient.
- Salaat that stops one committing evil.

إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ

Verily, salaat prevents from fahshaa and munkar. | 29:45 |

- Salaat that comes in conflict with environment and causes reformation. The people of Shu'ayb ﷺ said to him sarcastically:

أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

Does your salaat command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded! | 11:87 |

9.2.4 Requisites of Good Salaat

There are many prerequisites of good salaat. The following list is only a guide, abridged from the list given by Shaykh Zakariyah ﷺ [63]:

1. **Knowledge** - An action performed without knowledge is far inferior to the one done with full knowledge. We should therefore know:
    - Which of the Islamic Practices are fardh and which are sunnah.
    - What is fardh and what is sunnah in wudu' and salaat.
    - How does shaitaan cause obstruction in the proper observance of salaat.
2. **Wudu'** - We must try to:
    - Clean our heart of jealously and malice, just as we wash the other parts of our body.
    - Keep ourselves clean of sins.
    - Be neither wasteful nor abstemious in the use of water.
3. **Dress** - It should be:
    - Got through honest living.
    - Clean.
    - According to the Sunnah, e.g. for men the ankles should not be covered.
    - Simple and should not display vanity and pride.
4. **Time** - We should be:
    - Able to tell correct time at any moment.
    - Always watchful about adhaan.
    - Particular about the time of salaat, lest we should be too late for it.
5. **Qibla** - There are three things to be ensured in facing qibla:
    - We must face qibla physically.
    - Realise that Allaah is the qibla of the heart.
    - Be as attentive as a slave is before his master.
6. **Intention** - For this we need to be particular about three things:
    - We must be definite as to what salaat we are offering.
    - Remain constantly conscious of our presence before Allaah, Who sees us.
    - Have perfect faith that Allaah knows all that is in our hearts.
7. **Takbeer Tahreemah** - The essentials of 'Takbeer Tahreemah' are:
    - To pronounce the words correctly.
    - To raise both hands right up to the ears. This signifies that we have severed our connection with all, except Allaah.
    - To feel the greatness of Allaah in our heart when we say Allaahu Akbar.

8. **Qiyaam** - While in qiyaam we should:
    - Keep our gaze at the place of sajdah.
    - Feel in our heart that we are standing before Allaah.
    - Not think of anything else.
9. **Qiraat** - The essentials of qiraat are:
    - To recite the Qur'an with tajweed.
    - To ponder on the meanings of what we recite.
    - To bind ourselves to what we recite.
10. **Ruku'** - The essentials of ruku' are:
    - To keep the back quite straight i.e. the whole body above the legs should be in one straight line.
    - To hold the knees firmly with fingers spread apart.
    - To recite tasbeeh with humility and devotion.
11. **Sajdah** - The essentials of sajdah are:
    - To place the hands flat and close to the ears.
    - To keep elbows raised above the ground.
    - To recite tasbeeh with devotion.
12. **Qa'dah** - The essentials of qa'dah are:
    - To sit up on the left foot, keeping the right one erect.
    - To recite tashahhud with devotion, keeping the meaning in mind, for it contains greetings for rasulullah ﷺ and salaat for the Muslim brethren.
    - To consider the concluding salaam a definite greeting to the Angels as well as the people on the right and on the left.

As has been said already, sincerity is the essence of all these points, which requires us:

- To offer salaat with the sole purpose of pleasing Allaah.
- To understand that it is only through the grace and favour of Allaah that we are able to offer salaat.
- To hope for the reward promised by Allaah.

9.2.5 Increasing Khushu' & Khudhu

It is obligatory to pray salaat in proper khushu' & *khudhu* ◇. Allaah ﷻ says:

وَقُومُوا لِلَّهِ قَٰنِتِينَ ﴿٢٣٨﴾

And stand before Allaah with obedience. | 2:238 |

◇Khudhu' - Veneration, concentration.

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ۝١ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ۝٢

Successful indeed are the believers, those who offer their salaat with all solemnity and full submissiveness. | 23:1-2 |

Ali ﷺ said concerning this verse that "…it refers to the humility of the heart, that you soften your shoulder for a Muslim, and that you do not look here and there in your salaat." Ibn 'Abbas ﷺ explained that this refers to "Those who are fearful and still [404]."

It is reported that Mujahid, Ibn al-Mubarak and at-Tabari explained the words of Allaah, the Most High,

سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ

The mark of them is on their faces from the traces of prostration. | 48:29 |

means khushu' in salaat[404].

Khushu' means calmness, serenity, tranquillity, dignity and humility [39]. It is the state of the heart which is manifested through the condition of the body and limbs. When the heart is humble, then all limbs are humbled, hearing, seeing and even speech. This is why heart is subjected to insinuating whispers of shaitaan. There is a special shaitaan, named makzab, which attacks during the salaat to confuse the people. Iblees, the enemy of Allaah vowed:

ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ

Then I will come to them from before them and behind them, from their right and from their left… | 7:17 |

Aa'isha ﷺ said [6]:

> I asked rasulullah ﷺ about looking here and there in salaat and he said, *It is snatching away that shaitaan steals from the servants' salaat.*

Shaitaan whispers (*waswaas*) during the salaat, so as to deprive them of the devotion and consequently its joy and reward from Allaah. Rasulullah ﷺ has said to say "*awuzu billah*" and spit lightly three times to the left.

Abu Ubaydah bin Jarraah ﷺ was once leading the salaat. When the salaat was over, he said to the people:

> Shaitaan made a dangerous attack on me while I was leading the salaat. He made me think that as I was leading salaat, I am the best of all of you. I shall never lead the salaat again [63].

Presence of khushu' or lack of it affects rewards and other benefits one gets from Allaah. Rasulullah ﷺ said:

> *There is no Muslim man who, when the time for a prescribed salaat comes, he does wudu' properly, has the proper attitude of khushu', and bows properly, but it will be an expiation for all his previous sins, so long as they were not major sins (kabeerah). And this is the case for life* [8].
>
> *A slave may pray and have nothing recorded for it except a tenth of it, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a quarter, or a third, or a half* [12, 10, 13, 75].

…When you pray, do not look here and there because Allaah directs His Face towards the face of His 'abd who is praying, as long as he does not turn away [9, 14].

When a slave stands and prays, all his sins are brought and placed on his head and shoulders. Every time he bows or prostrates, some of them fall from him [18, 75].

When a person offers his salaat at its fixed hours with proper wudu', with humility and submission and with qiyaam, ruku and sajdah done satisfactorily, then such a salaat rises up in a bright and beautiful form and blesses the person in words: "May Allaah guard you as you have guarded me."
On the other hand, if a person is not punctual with his salaat nor does he perform wudu', qiyaam, ruku and sajdah properly, then salaat rises up in an ugly and dark shape and curses the person saying, "May Allaah ruin you as you have ruined me!" Then it is flung back like a dirty rag at the face of the person [16].

In order to increase concentration and devotion in salaat a number steps can be taken:

- **Removing any distraction** - Aa'isha ﵂ had a decorated, colourful curtain which used to cover a side of her house. Rasulullah ﷺ told her, "*Take it away from me, because its decorations keep distracting me when I pray.*" She made a pillow out of it [6, 8].

  We should also avoid garments with decoration, bright colours or writings as these can also distract from salaat [8]. Garments with pictures of animate beings should be avoided altogether.

  Once rasulullah ﷺ entered the Ka'bah to pray in it, he saw two ram's horns. When he had prayed, he told 'Uthman al-Hajabi, "*I forgot to tell you to cover the horns, because there should not be anything in the House to distract the worshipper* [10, 75]."

  Similarly, salaat can be delayed to avoid hottest part of the day as it interferes with khushu'.

- **Remember death** - Rasulullah ﷺ said:

  Remember death in your salaat, for the man who remembers death during his salaat is bound to pray properly, and pray the salaat of a man who does not think that he will pray any other salaat [72].

  Pray a farewell salaat as if you see Him … [16, 11, 12, 75].

- **Complete each posture** - Perform each posture correctly and rest the body before changing postures. Recall the importance of each posture (whether its fardh, sunnah or mustahab). Rasulullah ﷺ said:

  Five salaat which Allaah has made obligatory. Whoever does wudu' properly for them, prays them on time, does ruku' properly and has perfect khushu', it is a promise from Allaah that he will be forgiven, but whoever does not do this, has no such promise – if Allaah wishes, He will forgive him, and if He wishes, He will punish him [10, 75].

  Abu Qutaadah ﵁ narrated that once Rasulullah ﷺ said: '*The worst type of thief is the one who steals from his salaat.*' He said, 'O Rasulullah, how can a person steal from his salaat?' He said, '*By not doing ruku' and sajdah properly* [12, 14, 75].

Rasulullah ﷺ used to move at a measured pace during salaat, allowing every bone to return to its place *. He commanded those who were not doing their salaat properly to do this too. He said, "*None of you has prayed properly until he does this* [10]."

- **Understand what is said in salaat** - Having a working knowledge of at least key phrases and background of what is recited during the salaat will help to develop humility and concentration. This will remind us of the majesty and greatness of Allaah ﷻ and our insignificance and dependence on Him. The life of this world and everything in it is short-lived compared to the bliss and punishment in the aakhira.

- **Make appropriate du'a and adhkar** - It has been reported that rasulullah ﷺ used to make du'a during various postures, i.e., in sajdah, between the two prostrations and after the tashahhud. He ﷺ said:

The closest that the slave can be to his Lord is when he is prostrating, so increase your du'a [at that time] [8].

…As for sajdah, strive hard to make du'a in it, for it is bound to be answered for you [8].

He ﷺ is reported to have said in his sajdah:

﴿اَللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَ جِلَّهُ، وَ اَوَّلَهُ وَ آخِرَهُ وَ عَلَانِيَتَهُ وَ سِرَّهُ﴾

O Allaah, forgive me my sins, the minor and the major, the first and the last, the open and the hidden [8].

﴿اَللَّهُمَّ اغْفِرْ لِي مَا اَسْرَرْتُ وَ مَا اَعْلَنْتُ﴾

O Allaah, forgive me what I have done in secret and done openly ◇.

He ﷺ taught Abu Bakr al-Siddeeq ﷺ to say,

﴿اَللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَ لَا يَغْفِرُ اَلذُّنُوبَ إِلَّ اَنْتَ فَاغْفِرْلِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ اَلْغَفُورُ اَلرَّحِيمُ﴾

O Allaah, I have wronged myself very much, and no one can forgive sin but You. Grant me forgiveness from You and have mercy on me, for You are the All- Forgiving, Most Merciful.

Rasulullah ﷺ is reported to have said the last thing between the tashahhud and the taslim was:

﴿اَللَّهُمَّ غْفِرْ لِي مَا قَدَّمْتُ، وَ مَا أَخَّرْتُ، وَ مَا اَسْرَرْتُ، وَ مَا اَعْلَنْتُ، وَ مَا اَسْرَفْتُ، وَ مَا اَنْتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ اَلْمُقَدِّمُ، وَ أَنْتَ اَلْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ﴾

O Allaah, forgive me what I have done in the past, and what I will do in the future, and what I have concealed, and what I have exceeded in, whatever You know about more than I. You are the Bringer-Forward, and You are the Delayer, there is no god except You ⁂.

*Its isnaad is classed as saheeh in Sifat al-Salaat. Ibn Khuzaymah also classed it as saheeh as mentioned by al-Haafidh in al-Fath.

◇Reported by al-Nisaa'i, al-Mujtabaa; Saheeh al-Jaami'.

⁂These du'a and others, along with their isnaads, are to be found in *Sifat al-Salaah* by al-'Allaama al-Albaani.

- **Combat wiles of shaitaan** - Rasulullah ﷺ taught us how to combat the wiles of shaitaan and getting rid of his waswaas:

  Abu'l-'Aas رضي الله عنه reported that he said, "O Rasulullah, the shaitaan interrupts me when I pray, and I get confused in my recitation." Rasulullah ﷺ said, "*That is a shaitaan whose name is Khanzab. If you sense his presence, seek refuge with Allaah from him, and spit [dry spitting] towards your left three times.*" [Abu'l-'Aas] said: "I did that and Allaah took him away from me [8]."

  Similarly, rasulullah ﷺ cautioned against shaitaan's other tricks:

  When any one of you gets up to pray, the shaitaan comes and confuses him – i.e., mixes up his salaat and creates doubts in his mind – so that he does not know how many [rak'ahs] he has prayed. If any one of you experiences that, he should do two prostrations whilst he is sitting [6].

  If any one of you is praying and feels some movement in his back passage, and is uncertain as to whether he has broken his wudu' or not, he should not end his salaat unless he hears a sound or smells an odour.

- **Eat first** - If food is being served then one should eat first, not even trying to hasten it. Rasulullah ﷺ said:

  Do not pray when there is food prepared [8].

  If dinner has been put out and the iqaamah has been given for salaat, eat dinner first and do not rush to finish it [6, 8].

- **Answer the call of nature** - One should not suppress the need to go toilet or pass wind even if it happens during salaat. Rasulullah ﷺ forbade praying at this state:

  If any one of you needs to go to the toilet, and the salaat has begun, he should go to the toilet first [10, 8, 75].

- **Not pray when feeling sleepy** - Anas ibn Maalik said, "Rasulullah ﷺ said: "*If any one of you feels sleepy when he is praying, he should sleep until he [is rested enough to] know what he is saying* [6]"

  Similarly, Rasulullah ﷺ said: "*Do not pray behind one who is sleeping or one who is talking.*" [10, 75].

- **Not smoothing the ground** - Rasulullah ﷺ said: "*Do not wipe (the ground) when you are praying, but if you have to, then do it only once* [▷].

  Rasulullah ﷺ used to do sajdah in mud when it rained. 'Ayaad said: "The salaf did not like to wipe their foreheads before they finished praying." Ibn Abi Shaybah reported that Abu'l-Darda' said: "Even if I were to get red camels, I would not like to wipe the gravel from my forehead."

▷ Fath al-Baari, Reported by Abu Dawood, Saheeh al-Jaami'.

9.2.6 Salaat of the Salaf

Fear of Abu Bakr
When rasulullah ﷺ was sick, he said: "*Command Abu Bakr to lead the salaat.*" Whereupon 'Aa'isha ؓ, said: "*Abu Bakr is a very tender hearted person. He is bound to be overcome by weeping when he recites the Qur'an.*" But rasulullah ﷺ repeated: "*Command him to lead the salaat* [6, 8]."

Weeping of 'Umar
The weeping of 'Umar ؓ could be heard from the last row of salaat while he was leading it, as narrated by 'Ubaydullah ibn Shaddaad ؒ.

Apprehension of 'Ali
'Ali ibn Abi Talib ؓ, would easily be moved to tears and was always thinking of aakhira; whenever the time for salaat came, the colour of his face would change and his body would shake. It was said to him, "What is the matter with you?" He replied: "The time for the trust has come, which Allaah offered to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it, but I bore it *.

Once an arrow struck 'Ali ؓ in a battle getting stuck into his thigh. This could not be extracted, in spite of several efforts, due to severe pain felt by him. When he was busy in his nawafil salaat and while in sajdah, people drew out the arrow with force. After the salaat, he asked the people who had collected around him, "Have you gathered to take out the arrow?" They told him that it was already taken out. So, he informed them that he had no feeling of pain during the extraction.

Ibn al-Zubayr standing like stick
When Ibn al-Zubayr ؓ stood up to pray, he would be like a stick with khushu'. Once he was prostrating when a missile from a catapult was launched at him, when Makkah was being besieged. A part of his garment was torn away whilst he was praying, yet he did not even raise his head.

Crying of Muslim ibn Yasaar
Ibn Sireen ؒ said: "I would look at the place of prostration of Muslim ibn Yasaar ؒ, after he would raise his head from prostration, and it was as if someone had poured water there, and this was from the extent of his crying during the salaat."

It is related that "…when he performed salaat, he was unaware of any voice or any sound, so preoccupied was he with his salaat, and so fearful of Allaah, was he [405]."

Concentration of 'Ali ibn al-Husayn
'Ali ibn al-Husayn ؒ, was once prostrating when his house caught fire, so people began

*Allaah ﷻ said in the Qur'an:

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ
مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

Truly, We did offer the Trust to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant. | 33:72 |

The Trust here refers to "…the trust or moral responsibility or honesty and all the duties which Allaah has ordained [1].

shouting: 'O grandson of the Prophet! Fire! Fire!' but he would not stop praying, so after they put out the fire, they asked him: 'Why didn't you move when we shouted?' to which he replied: "I was too busy thinking about a greater fire (i.e., jahannam)."

Salaat of Haatim

Haatim ﷺ said: "I carry out what I am commanded; I walk with fear of Allaah in my heart; I start with the [correct] intention; I magnify and glorify Allaah; I recite at a slow and measured pace, thinking about the meaning; I bow with khushu'; I prostrate with humility; I sit and recite the complete tashahhud; I say salaam with the [correct] intention; I finish with sincerity towards Allaah; and I come back fearing lest [my salaat] has not been accepted from me, so I continue to strive until I die ◇."

Aamir bin Abdullah

It is said of Aamir bin Abdullah ﷺ that he would not even hear the beating of a drum while in salaat, nor to speak of the talk of people around him. A person asked him, "Are you conscious of anything while in salaat?" He replied, "Yes, I am conscious of the fact that I have to stand one day before Allaah, whence I shall either be sent to jannah or jahannam." The person said, "No, I do not mean that. Do you come to know of anything we talk around you?" He replied, "It is better that spears pass through my body rather than I grow conscious of your conversation while I am in salaat." He used to say, "My conviction in the things of the aakhira is so perfect that it is impossible for it to improve, even if I happen to see those things with my physical eves."

9.3 Relationship with Qur'an

إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ﴿٢٩﴾

> **Verily, those who recite the Book, and perform salaat, and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.** | 35:29 |

In this ayah Allaah ﷻ described one of the most prominent quality of the blessed devotees of Allaah - that is their constant recitation of Qur'an. Though some of the ulama explained *yatluna* to mean follow Qur'an in deed but the former tafseer is weightier [5]. Whichever way one looks at it, our recitation of Qur'an everyday and following its injunctions will build a close relationship with it and inculcate a strong love for it.

There are many hadeeths which explain virtues of memorisation of Qur'an. Narrated by 'Abdullah ibn Amr ﷺ, rasulullah ﷺ said:

> *On the Day of Judgement, it will be said to the man devoted to the Qur'an,* ***'Go on reciting the Qur'an and continue ascending the storeys of jannah and recite in the slow manner you had been reading in worldly life; your final abode will be where you reach at the time of the last ayat of your recitation*** [12, 9].

◇Ibn Rajab in *Al-Khushoo' fi'l-Salaah*.

"The man devoted to the Qur'an" apparently means a haafidh. Mulla 'Ali Qari ﷺ has explained it fully that this honour is reserved for haafidh, and that this hadeeth does not apply to one who reads by looking into the Holy Book [63]. Rasulullah ﷺ said:

> *Indeed from the ways to Glorify Allaah the Most High is honouring:*
>
> - *the grey haired Muslim,*
> - *the one who memorized the Qur'an, without extravagance or negligence and*
> - *the righteous ruler* [10].

It is obligatory to memorise the necessary amount of Qur'an to do salaat properly, whereas memorizing the whole of the Holy Qur'an is Fard Kifayah. However, whatever portion is memorised, one needs to take care of it. Rasulullah ﷺ said:

> *The example of the person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied; he will control them. But if he releases them; they will run away* [6, 8].

There are many other ayats of Qur'an which encourage it's frequent recitation. Allaah, the Most High said:

وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ

…in some parts of the night offer tahajjud, reciting Qur'an in it. | 17:79 |

فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ

So, recite you of the Qur'an as much as may be easy for you. | 73:20 |

يَتۡلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيۡلِ وَهُمۡ يَسۡجُدُونَ ﴿١١٣﴾

They recite Allaah's revelations through the night while prostrating. | 3:113 |

Consequently, rasulullah ﷺ and the multitude of sahaaba ﷺ sometimes spent the whole night in reciting the Holy Qur'an. It is reported about 'Uthman ﷺ that sometimes he recited the whole of Qur'an in a single rak'at of his witr salaat. In the same way, 'Abdullah ibn Zubair ﷺ used to recite the whole Qur'an in a single night. Sa'eed ibn Jubair ﷺ read out the whole Qur'an in two raka'ats inside the Ka'bah.

Rasulullah ﷺ himself mentioned many virtues of recitation of Qur'an:

> *Whosoever reads one letter of the Book of Allaah is credited with one blessing and one blessing is equal to tenfold the like thereof in its reward. I do not say that الم is one letter, but ا is one letter, ل is one letter, and م is one letter* [9].
>
> *The example of a believer, who recites the Qur'an and acts on it, is like an orange (utrujjah) which tastes nice and smells nice. And the example of the believer who does not recite the Qur'an but acts on it is like a date that tastes sweet but has no smell. And the example of the hypocrite who recites the Qur'an is like a sweet basil which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'an is like a colocynth (bitter apple) which tastes bitter and has a bad smell* [6, 8, 13, 11].
>
> *Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection* [8].

> *Never do a people collect in one of the houses of Allaah reciting the Qur'an and reading it to one another, but sakeenah descends upon them, rahmat enshrouds them, the angels throng around them and Almighty Allaah mentions them in the assembly of angels* [8, 12, 10].
>
> *Not to wish to be the like except of two men. A man whom Allaah has given the knowledge of the Book and he recites it during the hours of the night, and a man whom Allaah has given wealth, and he spends it in charity during the night and the hours of the day* [6].

Allaah ﷻ mentioned in a hadeeth qudsi:

> ***He who is unable to do my dhikr and make du'a because of pre-occupation with the Qur'an, I grant him better that what is give to the supplicators. The excellence of Allaah's words over all other words is like the excellence of Allaah over all His creations*** [9].

Rasulullah ﷺ would listen to Qur'an with tremendous awe and devotion. Narrated Abdullah bin Mas'ud ؓ:

> Rasulullah ﷺ said to me, "*Recite (the Qur'an) to me.*"
> I said, "O Rasulullah! Shall I recite to you while it has been revealed to you?"
> He ﷺ said, "*Yes.*"
> So I recited soorah an-Nisa', but when I recited the verse:
>
> **How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.** | 4:41 |
>
> He said, "*Enough for the present,*"
> I looked at him and behold! His eyes were overflowing with tears [6, 8, 10].

Descending of sakeenah has been mentioned in many hadeeths. The muhaddiths have interpreted its real significance in many ways. In the opinion of Nawawi ؒ, it is a combination of tranquillity, mercy, etc., and descends along with the angels. It is mentioned in the Qur'an as follows:

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ

He it is Who sent down sakeenah into the hearts of the believers | 48:4 |

فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ

Then Allaah caused His sakeenah to descend upon him. | 9:40 |

إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ

Verily, the sign of His kingdom is that there shall come to you at-Tabut, wherein is sakeenah from your Lord … | 2:248 |

Narrated al-Bara' ؓ:

> A man was reciting soorah al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping. When it was morning, the man came to rasulullah ﷺ, and told him of that experience. Rasulullah ﷺ said, "*That was sakeenah which descended because of (the recitation of) the Qur'an* [6]."

Once Usaid bin Hudair ﷺ was reciting soorah al-Baqara at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed rasulullah ﷺ. Ibn Hudair ﷺ gave the following account of their conversation:

> Rasulullah ﷺ said, "*Recite, O Ibn Hudair! Recite, O Ibn Hudair!*"
> Ibn Hudair replied, "O Rasulullah! My son, Yahya was near the horse and I was afraid that it might trample on him, so I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it."
>
> Rasulullah ﷺ said, "*Do you know what that was?*"
> Ibn Hudair replied, "No."
>
> Rasulullah ﷺ said, "*Those were Angels who came near to you for your voice and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared* [6]."

Narrated by Abdullah ibn 'Umar ﷺ:

> Rasulullah ﷺ said, "*The hearts get rusted as does iron with water.*"
> When someone asked, "What could cleanse hearts again?"
> He ﷺ said, "*Frequent remembrance of death and recitation of Qur'an* [18]."

The reading of Qur'an and the remembrance of death polish the rusted hearts [ʌ]. The heart is like a mirror. If it is not cleaned, it will not properly reflect the recognition of Allaah. The more burnished and brighter it is, the better will it show from the enlightenment. Therefore, the more we indulge in sinful lust and devilish acts, the more are we deprived of the recognition of Almighty Allaah."

Narrated by 'Uqbah ibn Aamir ﷺ:

> Rasulullah ﷺ came to us while we were sitting on the *Suffah* [▷] and asked if any one of us would like to go to the market of Buthaan or Aqeeq and fetch from there two she-camels of the finest breed without committing any sin or severing a tie of kinship. We replied that everyone of us would love to do so.

[ʌ] As mentioned in some hadeeths that when a man commits a sin, a black dot stains his heart. If he repents in real earnest, this dot is removed. However, if he continues to commit sin after sin without repenting, then more and more black spots appear until his heart gets completely blackened. At this stage the heart becomes quite disinclined to do good!, in fact, it sees good as evil and evil as good. May Allaah save us from such a stage. In the Qur'an Allaah mentions this state of the heart thus:

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

Nay, but that which they have earned is rust upon their hearts. | 83:14 |

[▷] Suffah - This is the name of a raised platform in the Masjid nababi in Madeenah. It used to be occupied by the poor muhajirs who are known as "Ashab-us-Suffah". The number of these men varied from time to time: 'Allamah Suyuti ﷺ has listed one hundred and one names and also written a booklet about their names.

> Rasulullah ﷺ then said that going to the masjid and reciting or teaching two ayat of the Qur'an is more precious than two she-camels, three ayat are most precious than three she-camels, and that similarly reciting or teaching of four ayaat is better than four she- camels and an equal number of camels [9, 10].

Once Abu Dharr ﷺ requested rasulullah ﷺ to give him some lasting advice. Rasulullah ﷺ said, "*Cultivate the fear and reverence of Allaah in your heart, because this is the root of all virtuous deeds.*" When he asked for something more, rasulullah ﷺ added, "*Stick to the reading of the Qur'an, because it is a noor in this life and a provision for the aakhira* [b→776] [15]."

Abu Hurayra ﷺ said:

> In the house where the Qur'an is read, the household members increase, virtues and blessings multiply, angels descend upon them and shaitaan quits the house. Whereas the house in which Qur'an is not recited, life therein becomes straitened and devoid of blessings, angels leave the house and shaitaan ravages it [63].

Hasan Basri ﷺ said:

> People of earlier times believed the Holy Qur'an to be the Commandment of Allaah, they contemplated over it throughout the night and acted upon it during the day. Whereas today you exercise particular care to pronounce its words and vowels correctly, but do not take it as the Commandment of Allaah, and do not contemplate over it [63].

Abu al-'Aaliyah ﷺ reports that a man once asked 'Ubay ibn Ka'b ﷺ for advice. He said:

> Take the Book of Allaah as your leader, and be pleased with it as a judge and ruler. It is what your Messenger left amongst you. It will be an intercessor for you. It is to be obeyed. It is a witness never doubted. In it is a mention of you and those before you, and judgment for whatever happens amongst you. And in it is news about you and whatever will come after you *.

9.3.1 Raising of the Rank due to Qur'an

Qur'an is a cause and a differentiator of ranks of men. Allaah ﷻ mentions:

يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا

By it He misleads many, and many He guides thereby. | 2:26 |

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the zaalims in nothing but loss. | 17:82 |

* Al-Dhahabi in *Siyar A'lam al-Nubala*, in the biography of 'Ubay ibn Ka'b [451].

In the same vein, rasulullah ﷺ said [r]:

> *Allaah exalts many people by means of this Book, and He also degrades and disgraces many others by means of the same* [8].
>
> *The best amongst you is the one who learns the Qur'an and teaches it* [6, 10, 9].
>
> *The example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell* [6].
>
> *There is nothing that facilitates nearness to Allaah better than that which has come directly from Allaah, that is Qur'an* [14].

Jabir bin Abdullah رضي الله عنه said:

> Rasulullah ﷺ had each pair of those killed at the ghazwa of Uhud wrapped in a single garment and asked which of them knew more of the Holy Qur'an. When one of them was pointed out to him, he had him put first in the side of grave [6].

Narrated by Anas رضي الله عنه :

> Rasulullah ﷺ said, "*For Allaah, from amongst the people, there are some who are those of His household.*"
> The sahaaba رضي الله عنهم asked, "Who are those people?"
> He replied "*Men of the Qur'an. They are of the household of Allaah, and are his favoured ones* [13, 11, 14, 12]."

"Men of the Qur'an" are those who always remain occupied with the Qur'an and have got a special attachment to it. As long as such people always remain occupied with the Qur'an, special favours of Almighty Allaah continue to be conferred upon them. Certainly those who live in constant company do become as one of the household. What a great honour it is to belong to His household, to be reckoned amongst the 'Men of Allaah' and to become His favourites, with such little striving and endeavour! What sacrifices of comfort and money are not made by people for admittance to worldly courts or to be elected as members of an assembly [63]!

Further, rasulullah ﷺ said:

> *The Qur'an is such an interceder whose intercession is accepted, and a disputant whose dispute is upheld. Whoever keeps it in front of him, it draws him to jannah, and whoever puts it behind his back, it hurls him into jahannam* [15, 14].

---

[r] 'Umar رضي الله عنه appointed Naafi' ibn Abdul Harith رضي الله عنه as the Governor of Makkah. Once he had the following conversation with Naafi', when he asked the latter as to whom he had appointed as the administrator of forests.

> Naafi' replied, "Ibn Abzi."
> 'Umar رضي الله عنه asked, "Who is Ibn-e-Abzi?"
> Naafi' replied, "He is one of our slaves."
> Then 'Umar رضي الله عنه enquired, "Why have you appointed a slave the ameer?"
> Naafi' said, "Because he recites the Book of Allaah."
> At this, 'Umar رضي الله عنه narrated the hadeeth that it had been said by rasulullah ﷺ that, because of this Book. Allaah elevates many people and degrades many [63].

Narrated by Abu Sa'eed Khudri ﷺ [10]:

> Once I was sitting with a group of indigent muhajirs, who did not even have sufficient clothes to cover their whole body and as such some of them were hiding themselves behind others. A qaari was reciting the Glorious Qur'an. Suddenly rasulullah ﷺ came and stood near us. On his arrival the reader stopped reciting. He invoked peace upon us, and asked us what we had been doing. We replied that we had been listening to the Holy Qur'an.
>
> Then rasulullah ﷺ said, '*All praise is for Allaah, Who created such people in my ummah that I have been ordered to stay with them.*'
> Rasulullah ﷺ sat in our midst, equidistant from all of us. Then he asked all of us to get closer to him. All of us sat with our faces towards him.
>
> Thereafter, rasulullah ﷺ said, '*O, you poor muhajirs, I give you glad tidings of perfect noor on the Day of Judgement, and you shall enter jannah before wealthy people by half a day, and this half day will be equal to five hundred years* [3].'

When a child memorises Qur'an, then the parents are also honoured. Rasulullah ﷺ said,

> *Whoever reads the Qur'an and acts upon what is contained in it, his parents will be made to wear a crown, on the Day of Judgement, the brilliance of which will excel that of the sun, if the same were within your worldly houses. So, what do do you think about the person who himself acts upon it?* [12, 10, 14] Ⓢ

When this is in store for the parents, what will be the reward of the reader himself? Surely, if the beneficiaries get so much, the reward of the person who is the real cause should get much more.

9.3.2 Recitation of Qur'an

Prerequisites

- **Ritual Purity** : The ijma' is that one can recite Qur'an without wudu, but in a state of janaba one cannot recite it. As for women, they can recite from memory during menstruation. Also to touch the Qur'an one needs to be free from any ritual impurity, major and minor [406]. Allaah the most High said:

  لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾

  None can touch but the purified. | 56:79 |

  Rasulullah ﷺ would recite while standing, while sitting, while lying down, while a state of ritual purity, having performed wudu' and in n state of ritual impurity, but not whilst he was junub [401].

- **Seek refuge in Allaah** : Before commencing recitation one should say:

  اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمْ

  "I seek refuge in Allaah from the cursed shaitaan."

[3] For true believers, this day will be shorter according to their status. It is reported that, for some true believers, it will be like the time spent in two raka'at of fajr salaat [63].

أَعُوذُ بِاللهِ السَّمِيعُ الْعَلِيمُ مِنَ الشَّيْطَانِ الرَّجِيمْ

or "I seek refuge in Allaah, the All-Hearing, the All-knowing, from the cursed shaitaan." This is due to the saying of Allaah:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

So when you recite the Qur'an, seek refuge with Allaah from shaitaan, the outcast. | 16:98 |

- **Say Basmalla** : It is incumbent to say "Bismillaahir-Rahmaanir-Raheem" at the beginning of each soorah except soorah at-Tawbah.

Manners of Recitation

- **With the greatness of the Qur'an at heart** : Qur'an is the unadulterated Words of Allaah, a great bounty revealed for mankind. Even reciting without its meaning draws so much reward and brings the man close to Allaah. So cast off all other thoughts and give full attention while reciting with love and awe, imagining all the time that he is reciting it to Almighty Allaah. Preferably, clean teeth with sewak and face qibla. It is said that whenever 'Ikramah ﷺ opened the Book for recitation, he became unconscious and fell down. Then he would utter, "This is the Word of my Allaah, this is the Word of my Allaah."

- **Beautify the Qur'an** : Allaah said in the Qur'an,

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

And recite the Qur'an with measured recitation. | 73:4 |

Also, in order to beautify recitation prolong certain sounds [6]. Recitation of rasulullah ﷺ was slow and pleasant, letter by letter; he would stop at the end of each ayat and would prolong it when he recited madd letter (ا, و and ي whose pronunciation is drawn out in Qur'an recitation) [401].

Rasulullah ﷺ encouraged recitation of Qur'an even when one is struggling:

The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward [6, 8, 10, 9, 13, 11].

Proficient here means one who reads the Qur'an in accordance with the rules of "Ilm at-Tajwid" as is evidenced from the words of Imaam Bukhari's narration and the title given to the chapter.

- **Weeping is desired** : Allaah ﷻ mentions about believers who weep in humility:

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

And they fall down on their faces weeping and it increases their humility. | 17:109 |

Mutruf bin 'Abdullah narrated from his father: I saw rasulullah ﷺ praying, and his chest sounded like a boiling kettle from excessive weeping [12, 10]. Abu Bakr, 'Umar, Ibn 'Abbas ﷺ were all well known to weep excessively. In fact, this is the condition of all the people of taqwa when Qur'an melts their heart:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

Allaah has sent down the Best Statement, a Book, its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allaah. | 39:23 |

- **Prostate where required** : There are fourteen places in the Qur'an where it is mustahab to do sajdah, both by the reciter and the listeners [406].

- **Reflect** : Take time to reflect even if it takes a long time to complete the Qur'an. On ayat pertaining to His Majesty and Sanctity, one should say ﷻسُبْحَانَ اللهِ. On ayat containing a message of mercy, the heart should be filled with delight. And on ayat of chastisement, the heart should tremble with awe. Narrated 'Abdullah ibn 'Amr ibn al-'Aas ﷺ:

  > Rasulullah ﷺ said to me, "*Recite the whole Qur'an in one month's time.*"
  > I said, "But I have power (to do more than that)."
  > Rasulullah ﷺ said, "*Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period* [6, 8]."

  Narrated by Hudhayfa ﷺ: Whenever rasulullah ﷺ read an ayat about Allaah's punishment, he would seek refuge in Allaah. And whenever he read an ayat mentioning Allaah's mercy, he would ask Allaah for His mercy… [12, 10].

- **Don't be interrupted** : Sit in a quiet place. Do not stop to talk to others unless its absolutely necessary but first close the Book, restart after reciting 'Ta'awwudh.'

- **Don't accept anything in lieu** : Of the manners pertaining to Qur'an, we should try our best not to accept anything of material value in lieu of reciting or teaching Qur'an. To do so is just like being content with shells instead of currency.

  Rasulullah ﷺ said:

  > *O, you devotees of the Qur'an! Do not use the Qur'an as a pillow, but read it properly day and night, as it ought to be read. Propagate the Holy Qur'an, read it in a good voice and ponder over its contents, so that you may, succeed. Do not seek a reward for it (in this life), because it has got a magnificent reward (in the aakhira)* [18].
  >
  > *Read the Qur'an, put it into practice, do not abandon it, do not put grudges (upon others) through it, and do not eat and gain wealth through it* ؏.Ⓢ
  >
  > *Anyone who recites the Qur'an let him ask by it from Allaah alone. For soon such people will come who will recite the Qur'an and ask their reward from people* [9].

؏ Reported by Ahmad, at-Tabarani, and others.

Narrated by Ubayy bin Ka'b ﷺ:

> I taught a soorah of the Glorious Qur'an to a man who gave me a bow as a gift. I mentioned this to rasulullah ﷺ, who said that I had accepted a bow from jahannam [11, 18].Ⓢ

Instead they should seek out other means of livelihood. Many ulama have spoken against taking material benefit because it degraders the person, spoils the intention and it loses the sacredness, love and awe and finally there would not be any reward in the aakhira. Shaykh Zakaria ﷺ said:

> These huffaz think that they are engaged in the propagation of the Qur'an, but in reality they are obstructing it, through their misconduct and bad intentions. The ulama have not permitted the acceptance of salary for teaching the Glorious Qur'an so that it becomes the primary motive. In fact, the real motive of the teachers should only be to promote the education and propagation of knowledge of the Qur'an. No salary can be a return for the sublime act of teaching the Qur'an. Such remuneration is for meeting personal needs and has been permitted when forced by circumstances, in case of dire necessity [63].

9.3.3 Virtues of Certain Soorahs

■ **Soorah Fatiha** : Soorah Fatiha is a very special blessing upon this ummah. Rasulullah ﷺ said:

> *Nothing like it has been revealed in the Tawraat, nor in the Injeel, nor in the Zabur, or the Qur'an. And it is the seven oft-repeated verses in the Mighty Qur'an which I have been given* [12].
>
> *Rejoice in the two lights brought to you which have not been brought to any prophet before you: al-Fatiha and the last verses of soorah al-Baqarah* [8].
>
> *In soorah Fatiha there is a cure for all ailments* °.

The sahaaba ﷺ used to read soorah Fatiha and blow upon those bitten by a snake or a scorpion, and even on the epileptic and on the mentally deranged. Rasulullah ﷺ had also approved of this. There is another riwayat to the effect that rasulullah ﷺ recited this soorah and blew on Saa'ib bin Yazeed ﷺ and applied his saliva on the spot [63].

Narrated from ibn Abbas ﷺ who said,

> While rasulullah ﷺ was sitting with Jibrael ﷺ he heard a creaking sound above him. Jibrael ﷺ looked up and said, "*This is [the sound of] a gate that has been opened in heaven today and has never been previously opened.*"
>
> Then an angel descended through it and came to rasulullah ﷺ and said, "*Rejoice in the good news of two lights that have been given to you such as no prophet before you has been given. [They are] soorah al-Fatiha and the concluding [two] verses of soorah al-Baqarah. You will never recite a word from them without being given the blessings they contain* [8]."

°Recorded by Darimi, Baihaqi.

Soorah Baqarah : Rasulullah ﷺ said:

> *He who recites the two ayat from the end of soorah al-Baqarah at night, they will suffice him* [6, 8].
>
> *Recite the Qur'an for it will come on the day of resurrection as an intercessor for its companions. Recite the luminous soorahs: al-Baqarah and al-Imran for they shall certainly come on the Day of Resurrection like two clouds or like two canopies or like two sections of a bird whose wings are spread out in flight. They shall advocate on behalf of their companions. Recite soorah al-Baqarah because adopting it is a source of blessing and abandoning it is a source of remorse. And the magicians are unable to overpower it* [8].
>
> *Allaah concluded soorah Baqarah with two verses which He gave to me from His treasure which is beneath the Throne. Learn them and teach them to your women and children. They are certainly a salaat, a recitation and a supplication* [14].
>
> *Whoever recites ayat-ul-Kursi immediately after each prescribed salaat, there will be nothing standing between him and his entering jannah except death* [13, 75].

Recitation of soorah Baqarah expels devils. Rasulullah ﷺ said:

> *Do not turn your houses into graveyards. Satan runs away from the house in which soorah al-Baqarah is recited* [8].

Narrated by Abu Hurayra رضي الله عنه [6]:

> Rasulullah ﷺ put me in charge of Sadaqat-ul-Fitr. Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to rasulullah ﷺ."
> He said, "I am a needy man with a large family, and so I have a pressing need."
> I let him go. When I saw rasulullah ﷺ next morning, he asked me, "*O Abu Hurayra! What did your captive do last night?*"
> I said, "O Rasulullah! He complained of a pressing need and a big family. I felt pity for him so I let him go."
> He ﷺ said, "*He told you a lie and he will return.*"
>
> I was sure, according to the saying of rasulullah ﷺ that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the sadaqa. I caught him and said; "I must take you to rasulullah ﷺ."
> He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to rasulullah ﷺ who asked me, "*O Abu Hurayra! What did your captive do last night?*"
> I replied, "O Rasulullah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go."
> He ﷺ said, "*He told you a lie and he will return.*"
>
> (That man) came again to steal the food-stuff. I arrested him and said, "I must take you to rasulullah ﷺ, and this is the last of three times. You promised that you would not come again but you did."
> He said, "Let go of me, I shall teach you some words with which Allaah

may benefit you."
I asked, "What are those words?"
He replied, "When you go to bed, recite Ayat-ul-Kursi for there will be a guardian appointed over you from Allaah, and shaitaan will not be able to approach you till morning."
So I let him go. Next morning rasulullah ﷺ asked me, "*What did your prisoner do last night.*"
I answered, "He promised to teach me some words which he claimed will benefit me before Allaah. So I let him go."
Rasulullah ﷺ asked, "*What are those words that he taught you?*"
I said, "He told me: 'When you go to bed, recite Ayat-ul-Kursi from the beginning to the end He added: 'By reciting it, there will be a guardian appointed over you from Allaah who will protect you during the night, and shaitaan will not be able to come near you until morning'."

Rasulullah ﷺ said, "*Verily, he has told you the truth though he is a liar. O Abu Hurayra! Do you know with whom you were speaking for the last three nights?*"
I said, "No."
He ﷺ said, "*He was shaitaan*."

■ **Soorah Kahaf** : Rasulullah ﷺ said:

Whoever reads soorah al-Kahf on the day of Jumu'ah, will have a light that will shine from him from one Friday to the next [14, 18, 75].Ⓢ

According to one riwayah rasulullah ﷺ said that whoever memorizes ten ayat from the beginning of soorah al-Kahf will be protected from the fitna of Dajjal and according to another riwayah its ten ayah from the end of this soorah [8].

■ **Soorah Ya-seen** : Rasulullah ﷺ said:

Ya-seen is the heart of the Qur'an. No one reads it intending thereby Allaah and the Next Abode except that Allaah forgives them. Recite it for your dead [12, 10, 13, 14].

Whoever recites soorah Ya-seen at night seeking the pleasure of Allaah, His sins will be forgiven [17].

Whoever reads soorah Ya-seen in the beginning of the day, all his needs for that day are fulfilled *.

Ibn 'Abbas ﷺ says, "Whoever recites Ya-seen in the morning, his work for that entire day will be made easy and whoever recites in at the end of the day, his tasks till the next morning will be made easy ◇."

■ **Soorah Waqiyaa** : Rasulullah ﷺ said:

Whoever reads soorah al-Waaqi'ah every night, starvation shall never afflict him [18].

Ibn Mas'ud ﷺ, who narrated this hadeeth, used to command his daughters to recite this soorah every night. In another hadeeth, it is stated that soorah al-Waaqi'ah, is soorah al-Ghinaa. Read it and teach it to your children. Another riwaayat says: "*Teach it to your wives*."

*Imaam Darimi.
◇Sunan Daarimi. A similar narration has also been recorded by Imaam Daarimi from Attaa ibn Abi Rabah.

Soorah Mulk : Rasulullah ﷺ said:

> *There is in the Qur'an a soorah of thirty ayat which intercedes for a person (its reader) until he is forgiven. This is soorah Tabarakal lazi* [9, 10].
>
> *Soorah al-Mulk is a prevention of the punishment of the grave* [72].

Narrated by Ibn 'Abbas رضي الله عنه:

> Some sahaaba pitched a tent, at a place without knowing that there was a grave at that place. All of a sudden, those who were putting up the tent heard somebody reciting soorah Tabarak-al-lazi. They reported the matter to rasulullah ﷺ, who explained to them that this soorah guards against Allaah's chastisement and ensures deliverance [9].

Narrated Jaabir رضي الله عنه: Rasulullah ﷺ never used to sleep until he recited soorah alif-lam-sajda & tabarak-al-ladhi biyadhil mulk [9].

Soorah Ikhlas : Narrated by Abu Hurayra رضي الله عنه:

> Rasulullah ﷺ said, "*Gather together, for I will recite to you one-third of the Qur'an.*"
> So those who could gather together gathered there, then rasulullah ﷺ came out and recited "**Qul Huwa Allaahu Ahad**", then he went in. They said to one another, 'Perhaps there has been some news from heaven on account of which he has gone inside (the house).'
> Then rasulullah ﷺ came out and said, "*I told you that I was going to recite to you one-third of the Qur'an. Verily it is equivalent to one-third of the Qur'an.*"

Narrated Abu Said al-Khudri رضي الله عنه:

> Rasulullah ﷺ said to his companions, "*Is it difficult for any of you to recite one third of the Qur'an in one night?*" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Rasulullah?" Rasulullah ﷺ replied: "**Allaah (the) One, the Self-Sufficient Master Whom all creatures need…** *(- to the end) is equal to one third of the Qur'an* [6]."

Narrated by Aa'isha رضي الله عنها who said:

> Rasulullah ﷺ sent a man as the commander of a war expedition and he used to lead his companions in salaat with recitation (of the Qur'an) and he would complete his recitation by reciting '**Say: He is Allaah, the One and only.**' When they returned they mentioned this to the Prophet and he said, "*Ask him why he did that.* They asked him and he replied, 'It contains the description of the All-Merciful and I love to recite it.' So rasulullah ﷺ said, "*Inform him that Allaah, Most High, loves him also* [6, 8]."

Soorah Falaq & Naas : Like men, there are mischievous jinns which can harm human beings. Similarly, there is evil which can be very harmful even to the point of being fatal, even unintentionally. "al-Mu'awwidhatain" protect against these and other evil influences of people. Narrated by Aa'isha رضي الله عنها:

> Whenever rasulullah ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting soorah al-Ikhlas, al-Falaq and an-Naas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times [6].

9.4 Dhikr of Allaah

تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ
وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving. | 17:44 |

In particular, Allaah ﷻ testifies to the way Muslims recognise him:

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ
﴿١٩٠﴾ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴿١٩١﴾

Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allaah (always, and in salaat) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the Fire." | 3:190-1 |

Allaah ﷻ enjoins us to remember Him:

وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

And remember the Name of your Lord and devote yourself to Him with a complete devotion. | 73:8 |

9.4.1 Virtues of Dhikr

When we remember Allaah, He remembers us:

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me. | 2:152 |

Rasulullah ﷺ is reported to have said that Allaah, the Exalted and Glorious, thus stated:

> ***I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart. If he remembers Me in assembly I remember him in assembly, better than his (remembrance). If he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him*** [6, 8, 12, 9, 13, 11].

Rasulullah ﷺ further said:

> *The people do not sit but they are surrounded by angels and covered by Mercy, and there descends upon them tranquillity as they remember Allaah, and Allaah makes a mention of them to those who are near Him* [8].

Is there anything greater than Allaah remembering us?

وَلَذِكْرُ ٱللَّهِ أَكْبَرُ

> **…and the remembering (praising) of (you by) Allaah (in front of the angels) is greater indeed.** | 29:45 |

Today in the world there is much discontentment, stress, anxiety and strife. Nothing seems to bring peace to the heart, it's always wanting. Remembering Allaah brings peace to the heart:

أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾

> **Verily, in the remembrance of Allaah do hearts find rest.** | 13:28 |

In fact, rasulullah ﷺ said in the same vein:

> *The example of one who remembers his Lord in relation to one who does not remember his Lord is that of the living and the dead* [6, 8].

There are many other hadeeths which inform us of the virtues of dhikr such as:

> *Those who are admitted into jannah will not regret over anything of this world, except the time spent without dhikr in their life* [16, 18].

> *There are seven whom Allaah will shade in His Shade on the Day when there is no shade except His Shade:*
> *a just ruler;*
> *a youth who grew up in the worship of Allaah, the Mighty and Majestic;*
> *a man whose heart is attached to the masjids;*
> *two men who love each other for Allaah's sake, meeting for that and parting upon that;*
> *a man who is called by a woman of beauty and position [for illegal intercourse], but he says: 'I fear Allaah';*
> *a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity;*
> *and a man who remembered Allaah in private and so his eyes shed tears* [6, 8].

Once rasulullah ﷺ asked the sahaaba ﷺ, "*Shall I not tell you of the best of your works, the purest of them in the eyes of your Master, the highest in raising your rank, better than giving gold and silver, and better for you than to meet your enemy and smite their necks, and they smite yours?*" They said, "Yes Indeed, O Rasulullah?" and he said, *Dhikru Llahi 'azza wa jall* [ك] [14, 9, 11].

Related by Abu Hurayra ﷺ [8]:

> Rasulullah ﷺ said, "*The 'mufarridun'* [▷] *have outstripped.*"
> They said, "Who are the 'mufarridun', Rasulullah?"
> He said, "*The men and women who remember Allaah often.*"

[ك] i.e. The remembrance of Allaah Mighty and Majestic.
[▷] Those who isolate themselves and devote themselves to the praise of Allaah [141].

'Abdullah ibn Busr ﷺ reported that a man said, "O Rasulullah, the laws of Islaam are too much for me. Tell me something I can cling to." He said, "*Your tongue should remain moist with the remembrance of Allaah* [9]."

9.4.2 Guard Against Negligence

Allaah ﷻ has warned us about the evil consequences of being neglectful about His remembrance:

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a shaitaan, and he is to him a companion. | 43:36 |

It is normal for the people to be preoccupied with earning a livelihood and in looking after family and other worldly affairs and so we should guard against that lest we become negligent:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ
وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾

O you who believe! Let not your properties or your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers. | 63:9 |

Rasulullah ﷺ said in a hadeeth qudsi,

> *Verily Allaah says: "**O son of Adam, free yourself for my worship, I will (in turn) fill your chest with satisfaction and remove your poverty, and if you don't I will fill your hands with distraction and will not remove your poverty** *."

Apart from these, there exists the avowed enemy of men who diverts them from remembrance of Allaah:

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ
وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾

Shaitaan wants only to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allaah and from salaat. So, will you not then abstain? | 5:91 |

Gatherings of dhikr are so blessed that Allaah enjoined it even upon the rasulullah ﷺ to be with them. Are we not in greater need? Allaah said:

وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا
تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا

* Ahmad, at-Tirmidhi, Ibn Majah, Ibn Hibban and others. In another narration, "***I will fill your chest with distraction*** [11]".

وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾

And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair (deeds) has been lost. | 18:28 |

On this revelation, he went out in search of such people; he found a group of men who were engaged in dhikr. Some of them were with dishevelled hair, parched skins, and clad in a single cloth i.e. except for the loin cloth, the whole body was naked. On seeing them, rasulullah ﷺ sat down by them and said, "*All praise is for Allaah who has created in my ummah such people that I have been ordered to sit in their company* ◇."

Narrated by Muwayiyah رضي الله عنه [8, 12, 9, 13]:

> Once rasulullah ﷺ went to a group of sahaaba رضي الله عنهم and said to them, "*What for are you sitting here?*"
> They replied, "We are engaged in the dhikr of Almighty Allaah, and are glorifying Him for His extreme kindness to us in that He has blessed us with the wealth of Islaam."
> Rasulullah ﷺ said, "*By Allaah, Are you here only for this reason?*"
> "By Allaah!", replied the sahaaba رضي الله عنهم, "We are sitting here only for this reason."
> Rasulullah ﷺ then said, "*I asked you to swear not out of any misunderstanding, but because Jibrael عليه السلام came to me and informed me just now that Almighty Allaah was speaking high about you before angels.*"

Mulla Ali Qari رحمه الله interprets the pride on the part of Almighty Allaah to mean that He wants the angels to realize, "Despite the fact these humans are full of temptations, the shaitaan is after them, desires are inside them, the worldly needs chase them, and yet they are engaged in glorifying Almighty Allaah, and so many deterrents cannot prevent them from doing dhikr: and therefore your dhikr and glorification, in the absence of any such handicaps is relatively insignificant [63]."

9.4.3 Dhikr & Its Types

Rasulullah ﷺ said [6]:

> *Allaah has Angels who roam the roads, seeking out those who remember Him. So, if they find those who remember Allaah, they call out: 'Come see what you're looking for!' and the Angels encircle them with their wings up to the sky. Then, their Lord asks them - though He Knows better than them – 'What do My slaves say?'*
> *The Angels reply: 'They say: ﴿سُبْحَانَ اللّٰه﴾, ﴿اللّٰهُ اَكْبَر﴾, and ﴿الْحَمْدُ لِلّٰه﴾.'*
>
> *Allaah then Says: '**Did they see Me?**'*
> *The Angels reply: 'No! By Allaah, they didn't see You.'*
>
> *Allaah Says: '**How it would have been if they saw Me?**'*
> *The Angels reply: 'If they saw You, they would worship You more devoutly and praise You more, and declare Your freedom from any resemblance to anything more often.'*

◇Tabarani, Majma-uz-Zawaid.

*Allaah will Say: '**What do they ask Me for?**'*
The Angels reply: 'They ask You for jannah.'

*Allaah Says: '**Did they see it?**'*
The Angels say: 'No! By Allaah, O Lord! They did not see it.'

*Allaah Says: '**How it would have been if they saw it?**'*
The Angels say: 'If they saw it, they would have greater desire for it, and would seek it with greater zeal.'

*Allaah Says: '**From what do they seek refuge?**'*
The Angels reply: 'They seek refuge from the Fire.'

*Allaah Says: '**Did they see it?**'*
The Angels say: 'No, by Allaah, O Lord! They did not see it.'

*Allaah Says: '**How it would have been if they saw it?**'*
The Angels say: 'If they saw it, they would flee from it swiftly, and would have extreme fear of it.'

*Then, Allaah says: '**I make you witnesses that I have Forgiven them.**'*
One of the Angels would then say: 'There was such and such a person amongst them, and he was not one of them. Rather, he had just come for some need of his.'
*Allaah would then Say: '**These are people whose companions will not be saddened.**'*

In commenting on this hadeeth qudsi al-Hafidh ibn Hajar ﷺ summarised different types of dhikr in *Fath al-Bari*' [370]:

> What is meant by remembrance here is that one pronounces the words that are encouraged to be said, and does this constantly, such as saying Subhan-Allaah *, Al-hamdu lil-Lah ◇, La ilah illa Allaah ^, Allaahu Akbar ▷, La hawla wa la quwwata illa bil-Lah ⋆, bismil-Lah ⌘, hasbuna Allaah wa ni'm al-Wakil ⌑, as well as seeking Allaah's Forgiveness, and supplicating for the good of this world and the next. The remembrance of Allaah also includes doing that which Allaah has obligated or encouraged, such as recitation of the Qur'an, reading hadeeth, studying knowledge, praying optional salaat, etc. And dhikr sometimes occurs with the tongue, and the person gets rewarded for it without even having to know the meaning of what he is saying. Rather, he must not mean other than what it means, and if he adds to this pronouncement the presence of his heart, this is better. If he then adds to this the understanding of what this dhikr means - what it contains of the glorification of Allaah and denying any shortcomings in Him - this is even better. If he does this during any righteous action – whether it is salaat, jihaad, etc. – it only increases in virtue. If he turns completely towards Allaah and is sincere to Him in doing this, this is best and most complete.

*Glory be to Allaah.
◇Praise be to Allaah.
^There is none worthy of worship except Allaah.
▷Allaah is the Greatest.
⋆There is no might nor power except with Allaah.
⌘In the Name of Allaah.
⌑Allaah is sufficient for us, and He is the best Disposer of our affairs.

9.4.4 Adopt a Routine

In addition to all prescribed deeds, we should at least be regular with the following adhkar:

Recitation of the Qur'an : Allaah said about the effects of recitation of the Qur'an:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

Allaah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allaah. | 39:23 |

Send Salawat upon the Prophet : Allaah says in the Qur'an regarding salawat upon rasulullah ﷺ:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

Indeed, Allaah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allaah to confer] blessing upon him and ask [Allaah to grant him] peace. | 33:56 |

Rasulullah ﷺ said:

> *Whosoever sends salawat on me once, Allaah will bestow him with ten blessings and ten virtues will be written for him* [9].

Do Istighfar : Rasulullah ﷺ, whose past and present sins are forgiven, himself used to seek forgiveness more than seventy times a day. Allaah ﷻ relates about some believers:

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنتَ خَيْرُ
الرَّاحِمِينَ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنسَوْكُمْ ذِكْرِي وَكُنتُم مِّنْهُمْ تَضْحَكُونَ
إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

Verily, there was a party of My slaves who used to say: "Our Lord! We believe so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience, they are indeed the ones that are successful. | 23:109-11 |

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And all of you beg Allaah to forgive you all, O believers, that you may be successful. | 24:31 |

We need to acknowledge our transgression and repent sincerely. Allaah ﷻ is too willing to forgive. It is only shaitaan that wants us to delay or worse fail to do so before death:

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن
تَمِيلُوا۟ مَيْلًا عَظِيمًا ﴿٢٧﴾

Allaah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away. |4:27|

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ
عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾

And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allaah will turn to them in forgiveness. Surely, Allaah is Oft-Forgiving, Most Merciful. |9:102|

Rasulullah ﷺ said [6]:

Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking. He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village, and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allaah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going). So he was forgiven.

Al-Bara' bin 'Azib ﷺ reported [8]:

Rasulullah ﷺ asked: *What is your opinion about the delight of a person whose camel loaded with the provisions of food and drink is lost and that moves about with its nose-string trailing upon the waterless desert in which there is neither food nor drink, and lie wanders about in search of that until he is completely exhausted and then accidentally it happens to pass by the trunk of a tree and its nose-string gets entangled in that and he finds it entangled therein?*
It was said (in response): Rasulullah, he would feel highly delighted.
Thereupon rasulullah ﷺ said: *By Allaah, Allaah is more delighted at the repentance of His servant than that person (as he finds his lost) camel.*

Rasulullah ﷺ said,

By the One in whose hand my soul is, if you did not do wrong, Allaah Almighty would remove you and bring a people who do wrong and then ask Allaah Almighty for forgiveness and He would forgive them [8].

Allaah loves to forgive. Rasulullah ﷺ said [6]:

> *If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says,*
> ***'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).'***
> *Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allaah says,*
> ***'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin).***
> *Then he remains without committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allaah says,*
> ***'My slave has known that he has a Lord Who forgives sins and punishes for it I therefore have forgiven My slave (his sin), he can do whatever he likes."***

Periodically read *Sayyidul Istighfar* (see page 767).

Recite Masnoon Du'as : Rasulullah ﷺ is our model in remembering Allaah:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Indeed in the Messenger of Allaah, you have a good example to follow for him who hopes for (the meeting with) Allaah and the Last Day, and remembers Allaah much. | 33:21 |

Thus, in the context of du'a, we should recite such du'as at times of wudu, salaat, eating, sleeping, entering & leaving home, travelling, staying in masjid etc.

Note that all the above types of dhikr can be done in various postures as Allaah said:

فَإِذَا قَضَيْتُمُ الصَّلَوٰةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

When you have finished salaat (the congregational salaat), remember Allaah standing, sitting down, and (lying down) on your sides … | 4:103 |

Dhikr of Allaah is especially recommended in the morning and in the evening. Allaah says:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

So glorify Allaah, when you come up to the evening *, and when you enter the morning ◇. | 30:17 |

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

O you who believe! Remember Allaah with much remembrance. And glorify His Praises morning and afternoon ⋏. | 33:41-2 |

*Offer the maghrib and 'esha salaat.
◇Offer the fajr salaat.
⋏That is fajr and 'asr salaat.

Allaah ﷻ said to Prophet Muhammad ﷺ:

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْآصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾

And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful. | 7:205 |

Dhikr can be done in various conditions:

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Invoke your Lord with humility and in secret. | 7:55 |

The first to be invited to jannah on the Day of Resurrection will be those who praise Allaah in prosperity and in adversity [14].

9.4.5 Virtues of Certain Adhkars

Rasulullah ﷺ said:

Musa said: "O my Lord, teach me something by which I can remember You and supplicate to You."
*Allaah answered: "**Say, O Musa,** ﴿لَا إِلٰهَ إِلَّا اللّٰهُ﴾."*
Musa said: "O my Lord, all your slaves say this."
*Allaah said: "**O Musa, if the seven heavens and all of their inhabitants besides Me, and the seven earths were in a pan (of a scale), and** ﴿لَا إِلٰهَ إِلَّا اللّٰهُ﴾ **was in (another) pan,** ﴿لَا إِلٰهَ إِلَّا اللّٰهُ﴾ **would outweigh them** [15]. Ⓢ*

The words most liked by Almighty Allaah consist of four kalimahs, viz; ﴿سُبْحَانَ اللّٰهِ﴾, ﴿اَلْحَمْدُ لِلّٰهِ﴾, ﴿لَا إِلٰهَ إِلَّا اللّٰهُ، وَ اللّٰهُ اَكْبَر﴾, *which may be recited in any sequence* [8, 13, 11].

There are two kalimahs which are very light for the tongue but very weighty in reward and very pleasing to Allaah. These are [6, 8, 9, 13, 11]:

﴿سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ سُبْحَانَ اللّٰهِ اَلْعَظِيمِ﴾ ▷

Two sentences beloved to ar-Rahman, light on the tongue, (but) heavy on the Scale, are [6]:

﴿سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ سُبْحَانَ اللّٰهِ اَلْعَظِيمِ﴾

Rasulullah ﷺ said: "*Keep on renewing your eeman*. "0 Rasulullah ﷺ! How should we renew our eeman?" enquired the sahaaba. He ﷺ said "*Recite* ﴿لَا إِلٰهَ إِلَّا اللّٰهُ﴾ *very often* [12, 16]."

Narrated by Sa'd ﷺ [14]:

Rasulullah ﷺ said: "*Should I not lead you to a door from the doors of jannah*"
I said: Do tell me, 0 Rasulullah ﷺ!
He replied: "*La hawla ola quwata illa billah* *."

▷Glory to Allaah with all praises, glory to Allaah, the Majestic.
*There is no might to resist evil, no power to do good, except through Allaah.

Rasulullah ﷺ said [8]:

> *The dearest saying to Allaah are four-*
> ﴿سُبْحَانَ اللّٰه﴾, ﴿الْحَمْدُ لِلَّه﴾, ﴿لَا إِلٰهَ إِلَّا اللّٰه﴾, *and* ﴿اللّٰهُ اَكْبَر﴾
> *It does not matter which you say first.*

Narrated by Ibn 'Abbas ﷺ [6]:

حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ﴿١٧٣﴾

Allaah is sufficient for us! Most Excellent is He in whom we trust! | 3:173 |

This was said by Ibrahim ﷺ when he was cast into the fire, and it was said by Muhammad ﷺ when the people said to him:

إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ

Verily the people have gathered against you! | 3:173 |

Rasulullah ﷺ used to say when in distress [6, 8]:

﴿لَا إِلٰهَ إِلَّا اللّٰهُ ٱلْعَظِيمُ ٱلْحَلِيمُ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ، لَا إِلٰهَ إِلَّا اللّٰهُ رَبُّ ٱلسَّمٰوَاتِ وَرَبُّ ٱلْأَرْضِ وَرَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ﴾

When some matters seriously disturbed rasulullah ﷺ, he would say [9]:

﴿يَا حَيُّ يَا قَيُّمُ بِرَحْمَتِكَ أَسْتَغِيثُ﴾

O Living and Eternal One, of Your mercy I call for help.

Narrated by Umme Hani binte Abu Taalib ﷺ:

> One day rasulullah ﷺ came to our house. I said: O Rasulullah I am old and weak. Tell me of some deed that I may do while sitting.
> Rasulullah ﷺ replied: ﴿سُبْحَانَ اللّٰه﴾ *one hundred times; its reward is like setting free one hundred slaves from the descendants of Ismail* ﷺ. *Say* ﴿الْحَمْدُ لِلَّه﴾ *one hundred times; its reward is like giving one hundred horses, (fully) equipped with saddles and reins, in the path of Allaah (for jihaad). Say* ﴿اللّٰهُ اَكْبَر﴾ *one hundred times; its reward is like sacrificing one hundred camels, with straps of sacrifice tied to their necks, and it is accepted by Allaah. Say* ﴿لَا إِلٰهَ إِلَّا اللّٰه﴾ *one hundred times; its reward fills the space between the sky and the earth. That day no one's deed will be better than yours which would be accepted by Allaah, except one who has done the same as you* [16, 12, 11].

Narrated Abdur-Rahman bin Abi Laila ﷺ:

> Ka'b bin Ujrah met me and said, "Shall I not give you a present I got from rasulullah ﷺ?"
> I said, "Yes, give it to me."
> Ka'b said, "We asked rasulullah ﷺ saying, 'O Rasulullah! How should one send blessings on you, the members of the family, for Allaah has taught us how to salute you (in salaat)?'
> He said, '*Say: O Allaah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allaah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious* [6].'

Sa'd ibn Abi Waqqas ﷺ said,

> A desert Arab came to rasulullah ﷺ and said, 'Teach me some words which I can say.'
> He said, '*Say: "There is no god but Allaah alone without partner. Allaah is indeed most great, and praise be to Allaah abundantly. Glory be to Allaah, the Lord of the Worlds. There is no power nor strength except by Allaah, the Mighty, the Wise."*'
> He said, 'Those are for my Lord. What about me?'
> He said, '*Say: O Allaah, forgive me and show mercy to Me and guide me and provide for me* [8].'

Narrated by Abu Hurayra ﷺ [6, 8]:

> The poor muhajirs came to rasulullah ﷺ, and said, "The wealthy have appropriated the high degrees and abiding bliss."
> He said, "*How is that?*"
> He said, "They pray as we pray and they fast as we fast, but they give sadaqa and we do not give sadaqa and they set free slaves and we do not set free slaves."
> Rasulullah ﷺ said, "*Shall I inform you of something by which you will overtake those who have preceded you and precede those who come after you and no one will be better than you unless he does the same as you do?*"
> They said, "By all means, Rasulullah."
> He said, "*You should say* ﴿سُبْحَانَ اللهِ﴾, ﴿الْحَمْدُ لِلَّهِ﴾ *and* ﴿اللهُ اَكْبَرُ﴾ *thirty-three times after every salaat.*"
> The poor Muhajirs then returned to rasulullah ﷺ and said, "Our brothers who possess property heard about what we were doing and they have done the same."
> Rasulullah ﷺ said, "*That is a favour which Allaah gives to anyone He wills.*"

Narrated by 'Abdullah ibn Khubayb ﷺ:

> We went out one rainy and intensely dark night to ask rasulullah ﷺ to pray for us. We arrived where he was and he said: *Speak*.
> I did not say anything. He again said: *Speak*.
> I said: O Rasulullah, what should I say?
> He then said: *Say, 'He is Allaah, the One' and al-Mu'awwadhatan* [4] *- the two cries for refuge and protection when you enter upon the evening and when you enter upon the morning - three times - and that will suffice you (as protection) from everything* [10, 13, 9].

Protection against four diseases till death: Leprosy, Insanity, Blindness and Paralysis - Recite the following words 3 times daily [3]:

﴿سُبْحَانَ اللهِ اَلْعَظِيمِ وَبِحَمْدِهِ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ﴾

Protection from calamities - read 3 times daily [10, 9]:

﴿بِسْمِ اللهِ اَلَّذِي لَا يَضُرُّ مَعَ إِسْمِهِ شَيْءٌ فِي اَلْأَرْضِ وَلَا فِي اَلسَّمَآءِ وَهُوَ اَلسَّمِيعُ اَلْعَلِيمُ﴾

Protection from harmful things - read 3 times daily [8, 10, 9]:

﴿اَعُوذُ بِكَلِمَاتِ اللهِ اَلتَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ﴾

[4] Soorah Falaq and Naas.
[3] Majmua Jawahid.

Receive pleasure of Allaah on the Day of Judgement - read 3 times daily [10, 9]:

﴿رَضِيتُ بِاللهِ رَبّاً وَّبِالْاِسْلَامِ دِيناً وَّبِمُحَمَّدٍ رَّسُولاً نَّبِيّاً﴾

Rasulullah ﷺ said [10, 13, 9]:

> *He who says on leaving his house:*
>
> ﴿بِسْمِ اللهِ، تَوَكَّلْتُ عَلَيْ اللهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ﴾
>
> *All requirements have been met for you, you have been protected, and you have been guided; also the devil turns away from him and says to another devil: what can you do with a man who has been protected.*

If the following adhkar is recited 7 times daily, then Allaah will be enough to solve all problems of this world and aakhira ؏:

﴿حَسْبِيَ اللهُ لَآ إِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

Protection from Jinn and evil spirits - once daily recite Ayatul kursi then the following ayat [9]:

حٰمٓ ۝١ تَنزِيلُ الْكِتٰبِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝٢ غَافِرِ الذَّنۢبِ وَقَابِلِ التَّوْبِ
شَدِيدِ الْعِقَابِ ذِى الطَّوْلِ لَآ إِلٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ۝٣

Gain du'a of 70,000 angels and reward of a martyr - recite 3 times

﴿اَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾

then recite once [9]:

هُوَ اللَّهُ الَّذِى لَآ إِلٰهَ إِلَّا هُوَ عٰلِمُ الْغَيْبِ وَالشَّهٰدَةِ هُوَ الرَّحْمٰنُ الرَّحِيمُ
۝٢٢ هُوَ اللَّهُ الَّذِى لَآ إِلٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلٰمُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحٰنَ اللَّهِ عَمَّا يُشْرِكُونَ
۝٢٣ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَآءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِى
السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٢٤

9.5 Seek Zuhd

Zuhd or abstinence essentially stands for leading a life devoted to Allaah, thus restraining from ones lusts and desires. Allaah ﷻ says in the Qur'an:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۝٤٠ فَإِنَّ الْجَنَّةَ هِىَ الْمَأْوٰى ۝٤١

But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, jannah will be his abode. |79:40-1|

؏Abu Dawud, Kasul Umal, Jami Jawami.

On the authority of Sahl bin Sa'd al-Saa'edee ﷺ, who said:

> A man came to rasulullah ﷺ and said, "O Rasulullah ﷺ! Direct me to an act which, if I do it, Allaah ﷻ will love me and the people will love me."
> He said, "*Practice zuhd in the dunya, and Allaah ﷻ will love you; and practice zuhd in what people own, and the people will love you* [9, 11, 14]."

The deen of Allaah demands that aakhira is our only object of this life. Allaah may give the materials of the world to Muslims or non-Muslims as He wishes, but that is all pre-determined and perishable; it will not benefit them when they leave this world. Hence, temporary material gains should never be magnified in ones heart. Allaah ﷻ cautions and reassures us in the following way in the Qur'an:

أَرَضِيتُم بِالْحَيَوٰةِ الدُّنْيَا مِنَ الْءَاخِرَةِ ۚ فَمَا مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا فِى الْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

Are you pleased with the life of this world rather than the aakhira? But little is the enjoyment of worldly life compared to the aakhira. | 9:38 |

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ الْحَيَوٰةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendour of the life of this world, that We may test them thereby. But the provision (in the aakhira) of your Lord is better and more lasting. | 20:131 |

وَلَوْلَآ أَن يَكُونَ النَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ الْحَيَوٰةِ الدُّنْيَا ۚ وَالْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

And were it not that mankind would have become one community (all desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend, and for their houses, doors (of silver), and thrones (of silver) on which they could recline, and adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the aakhira with your Lord is (only) for the muttaqis. | 43:33-5 |

Narrated by Abdullah ibn Mas'ud ﷺ:

> If the people of knowledge were to preserve it and impart it to those who were worthy of it they will most certainly be the leaders of their age by virtue of it. But they passed it on to the people of the world to attain thereby some portion of their world, so they fell in their estimation. I heard your Apostle ﷺ saying:
>
> *Whoever centres all his thoughts upon one object, viz. the thought of the aakhira, Allaah will provide him with the worldly needs, and he whose whole distraction is worldly ends, Allaah does not care in what wilderness of the world he perishes* [9, 11].

The provision of this world is already written - craving for wealth will not increase the allotted portion even by an iota. The greedy only becomes a custodian of provisions destined for others, while wasting the opportunities to spend the hard-earned wealth for the sake of Allaah and thereby achieve a high rank in eternal life. Besides, he remains accountable for the accumulation of that wealth, despite not being a beneficiary. Thus, Allaah ﷻ assures:

مَن كَانَ يُرِيدُ حَرْثَ ٱلْآخِرَةِ نَزِدْ لَهُۥ فِى حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا
نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْآخِرَةِ مِن نَّصِيبٍ ﴿٢٠﴾

Whosoever desires the reward of the aakhira, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof (what is decreed for him), and he has no portion in the aakhira. | 42:20 |

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ
كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ﴿٦﴾

And no moving creature is there on earth but its provision is due from Allaah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book. | 11:6 |

We should devote our capabilities and resources to do good deeds. In doing so, there should be no delay - the condition of the heart and circumstances are subjected to change and death can come at any time. Allaah ﷻ says,

مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا
كَانُوا۟ يَعْمَلُونَ ﴿٩٦﴾

Whatever is with you, will be exhausted, and whatever is with Allaah will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do. | 16:96 |

Rasulullah ﷺ said regarding the fleeting nature of this life:

My similitude and that of the life of this world is that of a traveller who took a rest at mid-day under a shade of a tree and then left it [12, 9, 11, 14].

The Hour has drawn near, whereas the people have become more greedy for the life of the world and more remote from Allaah [14].

The dunya, as compared to the aakhira, is just like when one of you dips his finger in the sea! Let him see how much (water) it (his finger) will carry [75].

The best of provision is that which suffices *.

The world is a prison-house for a believer and jannah for a non-believer [8].

A servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (for aakhira), and what is beyond this (is of no use) because you are to depart and leave it for other people [8].

*Ahmad in '*Zuhd*', Hasan.

Jabir ibn Abdullah ﷺ said:

> Rasulullah ﷺ once passed by the marketplace, passing from the area of al-'Aliyah, while people were all around him. He then passed by a dead goat, which ears were small, then took it by the ear, saying, "*Who amongst you would like to have this for a dirham?*"
> They said, "By Allaah ﷻ! Even if it was alive, its small ears will be a deficiency, so how about when it is dead?"
> He ﷺ said, "*By Allaah ﷻ! The dunya is less significant in the Sight of Allaah ﷻ than this is to you* ◇."

Rasulullah ﷺ warned about the danger of craving for wealth. Narrated by 'Aasim ibn 'Adiyy ﷺ, who said:

> I bought a hundred shares from the shares of Khaybar and that reached rasulullah ﷺ so he said,
> *Two ravenous wolves remaining amongst sheep whose owner has lost them will not be more harmful than a Muslim's seeking after wealth and status is to his deen* ⅄.

Wealth is a big test for this ummah. Indeed rasulullah ﷺ feared the trial of wealth more than poverty. Narrated by 'Amr bin 'Auf ﷺ:

> Rasulullah ﷺ sent Abu Ubaydah bin Jarrah ﷺ to Bahrain for collecting Jizya and rasulullah ﷺ had made a truce with the people of Bahrain and had appointed 'Ala' bin Hadrami and Abu Ubaydah (for this purpose). They returned with wealth from Bahrain and the Ansar heard about the arrival of Abu Ubaydah and they had observed the fajr salaat along with rasulullah ﷺ, and when he ﷺ had finished the salaat they (the Ansar) came before him and rasulullah ﷺ smiled as he saw them and then said: *I think you have heard about the arrival of Abu Ubaydah with goods from Bahrain.*
> They said: Rasulullah. Yes, it is so.
>
> Thereupon he said: *Be happy and be hopeful of that what gives you delight. By Allaah, it is not the poverty about which I fear in regard to you but I am afraid in your case that (the worldly) riches way be given to you as were given to those who had gone before you and you begin to vie with one another for them as they vied for them. and these may destroy you as these destroyed them* [8].

Narrated by 'Abdullah ibn 'Amr ibn al-Aas ﷺ:

> Rasulullah ﷺ said: *How would you be, O people, when Persia and Rome would be conquered for you?* We would say as Allaah has commanded us and we would express our gratitude to Allaah.
>
> Thereupon rasulullah ﷺ said: *Nothing else besides it? You would (in fact) vie with one another, then you would feel jealous, then your relations would be estranged and then you will bear enmity against one another, or something to the same effect. Then you would go to the poor emigrants and would make some the masters of the others* [8].

◇ *Sharh Muslim.*

⅄ It is quoted by al-Haithami in *Majma' uz-Zawaa'id* and he attributed it to at-Tabaraanee in *al-Awsat* and said, "It's isnaad is hasan."

'Umar ibn Abdul 'Aziz ﷺ said in a sermon:

> The life of this world is not your permanent dwelling because Allaah has decreed that it should perish and that all its dwellers should leave it. How many a populated area that will soon come to ruins, and how many a happy resident who will soon leave his residence. You should therefore leave this world in the best way you can, and the best of provisions is piety. Since the life of this world is neither a home nor an abode for the believer, he should be in it, either a stranger whose objective is to take the required provisions and return home, or a traveller who is residing nowhere and who is proceeding day and night to reach a country of residence [407].

One must not consider outward appearance for ones piety or nearness to Allaah. Rasulullah ﷺ said:

> *Many a person with dishevelled hair and covered in dust is turned away from the doors that if he were to adjure in the name of Allaah, He would fulfil that* ▷.

The salaf have explained zuhd in many ways. Their understanding in various context should enable us to better grasp its true meaning. What follows then is a selection of quotes on this important topic:

Yahya ibn Mu'adh ﷺ - He said: I don't order you to abandon life but to abandon sins. Abandoning life is a virtue and abandoning sins is a duty, so your need for this latter is greater than your need for the former [407].

Abi Sulimaan ad-Daa'raani ﷺ - He said: Zuhd means, to leave those things that distract you from Allaah the Exalted and High. Many other ulama have also said this [402].

Al-Hasan al-Basri ﷺ - He said: 'Zuhd is 'not' that you make the permissible (things) impermissible or by wasting ones money. But, rather zuhd is that you acknowledge that what Allaah the Exalted has (i.e. prepared for the doers of good) is better then what you have [402].'

Al-Hasan al-Basri ﷺ also said: Zuhd in this dunya is not achieved by prohibiting the halal, nor by wasting money. Rather, it entails your being more certain in what Allaah ﷻ has in His Hands, than your are about what you have in your hand. It also entails being eager for the reward of (practising patience during) the calamity, if a calamity touches you, more than if the calamity did not touch you *.

Sufyan al-Thawri ﷺ - He said: Wealth is the disease of this Ummah, and the alem is the doctor of this ummah. So if the doctor brings the disease to himself, how will he cure the people [451].

Muhammad ibn Wasi' ﷺ - A man once asked Muhammad ibn Wasi' for advice.
He replied, "I advise you to be a king in this world and the aakhira."
The man enquired, "How?"
He replied, "Lose interest in worldly things (practice zuhd) [451]."

▷ Muslim. A similar hadeeth is recorded by al-Haithmay in *al-Majam'*.
* The Muslim Creed, February 1998, Vol. 6 No. 2.

'Awn ibn 'Abdillah ﷺ - He said: Those before you used to give to their worldly affairs what was left over from their pursuit of the aakhira. But today, you give to the matters of the aakhira the left-overs from your pursuit of worldly affairs *.

Al-Fudayl ibn 'Ayyad ﷺ - Regarding believers in this world he said: His only concern is to prepare as much as he can of the provisions that will benefit him when he returns home. He does neither compete with the people of the country where he is a stranger for prestige nor feels concern about submissiveness in their land [407].

Imaam Ahmad ﷺ - He divided zuhd into three parts:

1. Avoiding the prohibitions, and this is the zuhd of the commoners ◇.
2. Abandoning what is not a necessity among the halal matters. This type is the zuhd of the distinguished people.
3. Abandoning what will busy one from the remembrance of Allaah ﷻ. This is the zuhd of those who have knowledge in the religion (acquainted ones) ٨.

Ibn al-Qayyim ﷺ - He said: Az-Zuhd, in the Arabic language, the language of Islaam, entails abandoning a matter while despising it and while belittling its significance, so that one will exchange it for what is more significant.

Ibn Taymiyyah ﷺ - He said: Az-Zuhd entails abandoning what does not bring about benefit in the aakhira. *Al-Wara'* ▷ entails abandoning what you fear its consequences in the aakhira.

9.5.1 Seek Contentment

Contentment is a state of being which everyone should try to achieve as it will relieve the person not only from undue pressure and stress but it will give them the freedom to feel good about themselves and release energy to pursue other worthy aims of life. Allaah ﷻ informed us in the Qur'an:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ
حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ

*Abu Nu'aym, *Hilyat al-Awliya'*.

◇Ibn al-Qayyim ﷺ stated that this type is an obligation.

٨*Jaami' al-Aadaab.*

▷Al-Wara' - It means both piety and caution, ie. abandoning a part of the permissible for fear of falling into the impermissible. Rasulullah ﷺ said:

> *That which is lawful is clear and that which is unlawful is clear. Between the two are doubtful matters that few people have knowledge about. Whoever avoids these doubtful matters absolves himself of blame with respect to his religion and his honour. Whoever falls into doubtful things will fall into what is unlawful, just like the shepherd who grazes his flock too close to a private pasture is liable to have some of his flock stray into it. Every king has a private pasture, and Allaah's private pasture is what He has prohibited. Verily, in the body is a small piece of flesh that if it is healthy, the whole body is healthy and if it is sick, the whole body is sick. This small piece of flesh is the heart* [6, 8].

ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ
مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا
فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ
﴿٢٢﴾ لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the aakhira is a severe torment, and forgiveness from Allaah and (His) Good Pleasure. And the life of this world is only a deceiving enjoyment. Race with one another in hastening towards forgiveness from your Lord, and jannah the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allaah and His Messengers. That is the Grace of Allaah which He bestows on whom He is pleased with. And Allaah is the owner of great bounty. No calamity befalls on the earth or in yourselves but it is inscribed in a register before We bring it into existence. Verily, that is easy for Allaah. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allaah likes not every prideful boaster. | 57:20-23 |

Rasulullah ﷺ said:

> *When one of you looks at one who stands at a higher level than you in regard to wealth and physical structure he should also see one who stands at a lower level than you in regard to these things* [8].

The foundation for a life of contentment rests upon correct understanding of needs and wants coupled with ruthless prioritising. When lust and desires are let loose, and knowledge is merely sought for its own sake, then a perpetual cycle of unfulfilled dreams haunt the society - with its members suffering from wasted opportunities, depressions and at its worst - crimes. The following quote from the book, Ethics of Islaam, explains some of the technical terms used in this context:

> "Dharurat" is the thing which saves a human being from death or from losing one of his organs or from extreme pain. "Ihtiyaj" is the thing which comforts the rooh and the body as well as things that are necessary for giving alms, for performing good deeds, for making hajj, for giving obligatory zakaat, for slaughtering sacrificial animal (*qurban*), and for giving for a loan. "Zinat" are the things that are in excess of ihtiyaj and also they make one feel good by having them.
>
> Using properties that are in excess of ihtiyaj for bragging or ostentation would not be zinat but would be a forbidden act. It is fard to earn as much as dharurat. Earning as much as ihtiyaj is sunnah. This is also called contentment (*kanaat*). Earning as much as zinat is mubah. Earning as much as to meet ihtiyaj and zinat is ibada but we should not violate the rules of Islaam while earning these

amounts. Earning as much as to meet the ihtiyaj and zinat by observing the shari'ah would be worshipping but going outside the shari'ah in order to earn wealth or properties as much as ihtiyaj and zinat is forbidden. The things that are obtained in this manner would be the things for the world (dunya) [469].

Shaykh Muhammed Hadimi ﷺ writes:

> The sustenance (rizq) that is earned and used by observing the rules of the religion (shari'ah) will not be a thing of the world (dunya) but instead would be a blessing of the world. The most valuable blessing among the blessings of the world is the pious woman. …The pious woman protects her husband from committing prohibited actions and helps him to perform worships and good deeds. A non-pious woman is harmful and is one of the worldly things (dunya).
>
> …'Ali ﷺ, states that this world and the next world are like the East and the West. A person who approaches one departs from the other one. …The person who runs after the world, starts to dive into doubtful things, then into makroohs, and then into haraams and then even dives into disbelief. The reason why the ancient people did not believe in their Prophets, peace be upon them, was their excessive love for the world [469].

Rasulullah ﷺ said:

> *Ruined are those devoted to dinar and dirhams and black cloaks and striped cloaks. If they are given they are pleased and if they are not given they are displeased* [6].

Reported by Abu Umamah Iyaas ibn Tha'labah who said:

> The sahaaba ﷺ mentioned this world one day in the presence of rasulullah ﷺ, so he said:
> *Will you not listen, will you not listen! Wearing old clothes is part if eeman, wearing old clothes is part of eeman!* [10].Ⓗ

Sahl ibn Sa'd ﷺ narrated that:

> A man came and said, "O Rasulullah, direct me to a deed for which I shall be loved by Allaah and by men when I have done it."
> Rasulullah ﷺ replied, "*Do not desire the world, and Allaah will love you, and do not desire that which people possess and they will love you* [11].

'Abdullah bin 'Umar ﷺ said,

> Rasulullah ﷺ took hold of my shoulder and said, "*Be in this world as if you were a stranger or a traveller* [6]."

Ibn 'Umar ﷺ used to say:

> If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death [6].

9.5.2 Zuhd of Rasulullah

Rasulullah ﷺ is the leader of all zaahids (ascetics) but he would wear new clothes; adorn himself to meet delegations, for Jumu'ah and for Eid; mix with people and call them to do good and teach them about their religion; and he forbade his sahaaba ﷺ to fast constantly. Though he ﷺ renounced the world, he had many wives, fought wars and dealt fully the affairs of the ummah. Ali ibn Abi Taalib, Abdul Rahman ibn Awf, Zubair and Uthman ﷺ were all noble men recognized for renouncing this temporary life; yet, at the same time, these men were known to be wealthy [402].

One long story which illustrates Rasulullah ﷺ 's life of zuhd has already been given in section 3.1.3. Somebody inquired of Aa'isha ﷺ about the bedding of rasulullah ﷺ in her house. She said:

> It consisted of a skin filled with the bark of date-palm.

The same question was put to Hafsah ﷺ, who said:

> It consisted of a piece of canvas, which I spread double-folded under him. Once I laid it fourfold in an effort to make it more comfortable. The next morning he asked me: "*What did you spread under me last night?*"
> I replied! "The same canvas, but I had four-folded it instead of the customary double fold."
> He said: "*Keep it as it was before. The additional softness stands in the way of getting up for tahajjud.*"

Someone inquired of Bilal ﷺ how rasulullah ﷺ met his expenses. He replied:

> He never kept back anything for future use. I arranged money for him. Whenever a needy person, whether hungry or naked, came to him, he would make him over to me and I would then arrange for his needs by borrowing money from somebody. This is what usually happened.
>
> Once a mushrik came to me and said: "Look here! I have a lot of money to spare. Don't borrow money from anybody else. Whenever you need it, come straight to me." I exclaimed: "This is indeed fine." I began to borrow money from him to meet the needs of rasulullah ﷺ. One day, after I had taken my wudu' and was about to call adhaan, the same mushrik accompanied by some people came and shouted, "0, Negro!" When I attended to him, he began to abuse me, using filthy language and said: "How many days are left of this month?" I said: "It is about to finish." He said most insolently: "Look here! there are only four days left of this month. If you fail to clear up your debts by the end of the month. I shall take you as my slave for my money and then you will be grazing sheep as you have been doing before." After saying this he went away.
>
> I remained melancholy and full of grief throughout the day. After 'esha when rasulullah ﷺ was alone, I went and narrated the story to him, saying: "0, Rasulullah! you have nothing with you, nor can I arrange any money from somewhere so quickly. I am afraid the mushrik will disgrace me. I therefore intend to keep away for such time as you get sufficient money to clear the debts." I went home, took my sword, shield, and shoes, and waited for the morning to

make for some other place. Just before dawn, somebody came to me and said. "Hurry up. Rasulullah ﷺ wants you." I hurried to the masjid and found four loaded camels sitting near the Prophet. He said: "*Good news. Bilal. Allaah has made arrangements for clearing your debts. Take these camels with their load. The Chief of Fidak has sent them as a gift to me.*"

I thanked Allaah and took the camels and cleared up all the debts. In the meantime, rasulullah ﷺ kept sitting in the masjid. When I returned, I said: "Alhamdulillah. All the debts are now clear, 0 Rasulullah." He inquired: "*Is there anything left from the gift?*" I said, "Yes, something is still left." He said. "*Go and spend that as well. I shall not go home until the whole lot is spent.*" The Prophet kept sitting in the masjid all day long. After 'esha he inquired again if everything had been spent. I said: "Something is still left unspent. A few of the poor have not turned up so far." He slept in the masjid that night. Next day after 'esha he again called me to him and said: "*Bilal! Is everything finished now?*" I said: "Yes, Allaah has blessed you with peace. Everything is now spent and gone."

Rasulullah ﷺ began to hymn the Glory of Allaah over this news, for he did not like death to overtake him while any of the riches were in his possession. He then went home and met his family [63].

It is common with pious people that they do not like to keep any wealth with them. How could rasulullah ﷺ, being the fountain-head of all piety, like to keep anything in his possession?

9.5.3 Zuhd of Salaf

'Umar ﷺ lived by trade. When he was made khalifa, he assembled the people and said to them: "I earned my living through trade. As you people have engaged me as khalifa, I cannot attend to my business. Now, what about my living?" Different amounts of daily allowance from the Bait-ul-Mal were suggested by different people. Ali ﷺ did not speak. 'Umar ﷺ inquired of him: "O Ali! what is your suggestion?" He replied: "I suggest that you should take such amount as may be on average be sufficient for your family." 'Umar ﷺ accepted his suggestion and a moderate amount was fixed as his daily allowance.

Later on, Ali, Uthman, Zubayr and Talha ﷺ and others proposed that 'Umar ﷺ 's allowance might be increased, as it was hardly sufficient for him. But nobody dared to suggest that to 'Umar ﷺ. People approached Umm-ul-Mu'mineen Hafsah ﷺ, his daughter, and requested her to ascertain 'Umar ﷺ 's reaction to the suggestion without mentioning their names. When Hafsah ﷺ talked about it, he became angry and they had the following conversation:

'Umar ﷺ: Who are the persons making this suggestion?
Hafsah ﷺ: Let me first know your opinion.
'Umar ﷺ: If I knew them, I would smite them on their faces Hafsah! Just tell me what was the Prophet's best dress in your house?
Hafsah ﷺ: It was a pair of reddish brown clothes, which rasulullah ﷺ wore on Friday or while receiving some envoy.

'Umar ﷺ: What was the best of food that rasulullah ﷺ ever took at your house?

> Hafsah ﵂: Simple barley bread was the only food we used to take. One day I anointed a piece of bread with the sediments from an empty butter tin, and he ate it with relish and offered it to others as well.
>
> 'Umar ﵁: What was the best bedding that rasulullah ﷺ ever used in your house?
> Hafsah ﵂: It was a piece of thick cloth. In the summer it was spread in four layers, and in the winter in two, half he spread underneath and with the other half he covered himself.
>
> 'Umar ﵁: Hafsah! Go and tell these people that rasulullah ﷺ has set a standard by his personal example. I must follow him. My example and that of my other two companions viz., Rasulullah ﷺ and Abu Bakr ﵁ is like that of three men travelling on the same road. The first man started with a provision and reached the goal. The second followed the first and joined him. Now the third is on his way. If he follows their way, he will also join them, otherwise he can never reach them [63].

Such is the life of the person who was a dread for the monarchs of the world. What a simple life he lived! Once he was reciting the khutba when it was noticed that his lower garment had as many as twelve patches, including one of leather. Once he came late for his Jumu'ah salaat and told the congregation: "Excuse me, people! I got late because I was washing my clothes and had no other clothes to put on."

Once 'Umar ﵁ was having his meal when 'Utbah bin Abi Farqad ﵁ asked permission to see him. He allowed him in and invited him to share the food with him. 'Utbah ﵁ started eating, but the bread was so coarse that he could not swallow it. He said: "Why don't you use fine flour for your bread, 'Umar?"
He said: "Can every Muslim afford fine flour for his bread?"
'Utbah replied, "No. Everybody cannot afford it."
He remarked, "Alas! You wish to fulfil all my pleasures while I am in this world."

There are countless such stories about the illustrious sahaaba ﵃. It may not be suitable for everybody to imitate such severe dietary regime. We should however keep the life of the sahaaba ﵃ as an ideal before us, so that we may at least give up some of our luxuries and lead a simpler life (judged by modern standards) - we can at least feel ashamed when vying with one another in running after the luxuries of this world.

Hassan al-Basree ﵀ said:

> I met some people who could not rejoice at the splendour of life when it came to them, nor dedicate their attention to any part of it that went away from them *. This life was as worthless in their eyes as dust. One of them lived for fifty or sixty years during which he only owned the clothes that he wore, did not have a barrier between his body and the floor when he slept, and did not ask his family to cook a dish of food for him.
>
> When night came, they would be standing and then laying their foreheads on the floor (in sajdah), with tears running down their cheeks. They begged their Lord to free their necks (from the Fire).

*This was also reported by Imaam Ahmad in his book *Kitab az-Zuhd*.

Whenever they performed a good deed, they appreciated Allaah for it and invoked Him to accept it. Whenever they committed an error, they felt sad and begged Allaah to forgive it for them, may Allaah's mercy and pleasure be upon them. By Allaah! They were not saved from the repercussions and evil consequences of sins, except through Allaah's forgiveness [137].

Abu Darda' ﷺ said:

Before Islaam I used to be a merchant, and after the advent of Islaam I was busy with commerce and worship, but it was so difficult for me to combine the two, that I renounced commerce and turned towards worship [407].

Abu Darda' ﷺ said:

Had it not been for three things, I would have preferred to be under the earth:
1- Brothers and friends visiting me and choosing fruitful speech.
2- To cover my face with dust in prostration to Allaah.
3- To go out for Allaah's sake [407].

Al-Hasan al-Basree ﷺ said:

I swear by Him in whose Hands my life is, I know some people for whom the life of this world is lower than the dust they walk on [407].

Narrated by Anas ﷺ:

When Salman al-Farsi ﷺ was ill, Sa'd ﷺ visited him and found him crying, so he asked him: "O my brother, what makes you cry? Did you not accompany Rasulullah ﷺ? Did you not do such-and-such [good deeds]?"

He replied, "I am not crying over any one of two things. I am not crying out of love and yearning for this world nor out of dislike for the aakhira, but I am crying because rasulullah ﷺ took a covenant from me about something I think I have only transgressed. He made me promise that it is enough for anyone only to have enough [of this world] as would suffice as the provisions of a traveller, but I think I have only gone too far. As for you O Sa'd, fear Allaah when you judge, and when you distribute anything and when you think about doing anything [4].

Abu Hurayra ﷺ said:

People say, 'Abu Hurayra reports so many [hadeeth],' but if it were not for two verses in Allaah's book, I would not narrate a single hadeeth:

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ

Verily, those who hide what Allaah has sent down of the Book… | 2:174 |

and

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ

Verily, those who hide what We have sent down of clear explanation and guidance… | 2:159 |

[4] Ibn Majah, Al-Sunan. Shaykh Albani graded this narration saheeh. Thabit (one of the reporters) said, "And it reached me that [when he died] he left only about twenty dirham of spending he had."

> Our brothers, the muhajirs, used to be occupied with trading in the markets, and our brothers, the ansaar, would be occupied with dealing with their wealth and property, but Abu Hurayra used to stay with rasulullah ﷺ for his fill, and would be present when they were not [3].

It is reported that once, some good food was served to Anas ibn Malik ﷺ, and [the person who served the food] was well off enough to afford good food. As he was eating, he kept a morsel of the food in his mouth for a while, then looked at the people and began to cry. Then he said:

> By Allaah, I have accompanied people who, if they could get hold of this kind of food, would have fasted even more often, and spent less time not fasting. One of them would find only milk mixed with water [as food], which he would drink and then fast on [4].

However, in renouncing the worldly life, we should not will our wealth in such a way that our dependants are completely disinherited. When Sa'd ibn Abi Waqqas ﷺ asked rasulullah ﷺ whether he can will all of his property in charity, he ﷺ told him to give only one third of it and said:

> *One third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others* [6, 8].

At the time he had only one daughter. In later days Allaah blessed Sa'd ibn Abi Waqqaas ﷺ with many children.

9.6 Du'a – Believer's Weapon

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ

And your Lord said: "Invoke Me, I will respond to you." | 40:60 |

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near. I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be led aright. | 2:186 |

[3] Reported by al-Haafidh ibn 'Abd al-Barr in *Jaami' Bayaan al-'Ilm*. Ibn 'Abd Al-Barr states, "In this narration there are a number of meanings to understand, including:

1. The hadeeth from rasulullah ﷺ has the same ruling as the revealed Book of Allaah 'azza wa jall.
2. Knowledge should be shown, spread and taught.
3. One should stick with the scholars.
4. One should be satisfied with the little he can get of worldly provision in order to pursue his desire for knowledge.
5. One should prefer knowledge over being occupied with worldly pursuits and income.

[4] Report by al-Mu'afa bin 'Imran in *Kitab Al-Zuhd*.

Du'a is an act of worship, and we are commanded to make du'a.

ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Invoke your Lord with humility and in secret. | 7:55 |

Rasulullah ﷺ said:

Du'a is the essence of 'ibadah [9, 12].

There is nothing more dear to Allaah Ta'ala than a servant making du'a to him [9, 12].

The best form of worship is du'a [14].

Du'a is the essence of worship [6].

Nothing prevents predestination except du'a, and nothing stretches the age except righteousness [9].

Only du'a averts the decree, only kindness prolongs life, and a man is deprived of provision for a fault he commits [9, 11].

Caution will not be of any benefit against predestination, but du'a benefits (matters) that have occurred and that are yet to occur. And indeed, du'a meets with a calamity, and fights it until the Day of Judgement *.

Du'a is a weapon of a believer, a pillar of religion, and a light of the heavens and the earth [14].

Whoever does not call on Allaah, Allaah will be angry with him [9, 12]

Allaah ﷻ hears invocations of everybody in all the different languages. He said in a hadeeth qudsi:

…O My servants, were the first of you and the last of you, the human of you and the jinn of you were to rise up in one place and make a request from Me, and were I to give everyone what he requested, that would not decrease what I have any more than a needle decreases the sea if put into it … [8].

However, He responds especially to believers:

وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ

And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. | 42:26 |

He is the one who responds to the distressed:

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ
ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any deity with Allaah? Little is that you remember! | 27:62 |

*Tabrani. There are other hadeeth which supports this.

9.6.1 Adab of Making Du'a

Ibn Qayyim ﷺ said: Du'a and seeking of protection from Allaah are like weapons, but the sharpness of a weapon is not sufficient for it to cause an effect, the person who handles it plays a role …

- **Free from Haraam Sources** : Ensure that one is free from haraam conditions such as haraam eating, drinking and clothing. Rasulullah ﷺ mentioned the case of a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky saying: "O lord, O lord" while his food is unlawful and he is nourished unlawfully, so how can he be answered [8]?

  An incidence in this context from the life Abu Bakr ﷺ is a great lesson for us. Narrated Aa'isha ﷺ:

  > Abu Bakr had a slave who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The slave said to him, "Do you know what this is?"
  > Abu Bakr then enquired, "What is it?"
  > The slave said, "Once, in the pre-Islamic period of ignorance I foretold somebody's future though I did not know this knowledge of foretelling but I, cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from."
  > Then Abu Bakr put his hand in his mouth and vomited whatever was present in his stomach [6].

  In another narration, it was said to Abu Bakr ﷺ, "May Allaah's mercy be upon you, you did all this although you have only eaten one bite." He replied, "If it will not come out except with my soul, I will get it out for I have heard rasulullah ﷺ saying '*Everybody which is nourished with that which is unlawful, will be first in the fire*' so I was afraid that my body was nourished with this bite [12]." Therefore, one must make sure that all his food, drink, and clothing are halaal.

  Sa'd ibn Abi Waqas ﷺ was asked: "Why is it that your du'as are responded to, amongst all of the other sahaaba? He replied, "I do not raise to my mouth a morsel except that I know where it came from and where it came out of [49]."

- **Right Attitude** : When the slave seeks in real unrest and utter humility from his master, surely it will bring the desired outcomes. It should also strengthen his ties of relationship with Allaah. Allaah says:

  تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً

  …call upon Him in humility and in secret …. | 6:63 |

  There are certain du'as which are answered without fail. Rasulullah ﷺ said explained the manners of making du'a as well and what not do ask. He ﷺ:

  > *When someone of you prays, let him not say, 'O Allaah forgive me if that is Your wish.' But let him be firm in conviction and cherish a great hope and Allaah does not consider anything too great which He is able to grant* [6].

Expecting best from Allaah. Narrated by Ubadah ibn as-Samit ﷺ:

> Rasulullah ﷺ said: *Any Muslim who supplicates to Allaah in a du'a which contains no sin breaking of kinship, Allaah will give him one of three things: either his du'a will be immediately answered or, it will be saved for him in the aakhira, or it will turn away an equivalent amount of evil (from him)"*
> The sahaaba said, "so we will ask for more!"
> He replied, "*Allaah is more [generous]* [9, 12]."Ⓢ

Rasulullah ﷺ said:

> *Allaah, all Glory and Praise be to Him, has said, '**Whatever My servant assumes of Me, that is how I will treat him, and I am with him when he remembers Me*** [8]'.
>
> *When one of you asks for something, then let him be plentiful, for indeed he is asking his Lord.* ◇.
>
> *Make du'a to Allaah in a state that you are certain that your du'a will be responded to, and know that Allaah does not respond to a du'a that originates from a negligent, inattentive heart* [9, 14].

One should ask Allaah in a determined manner. Rasulullah ﷺ said:

> *When one of you makes a du'a, then let him be firm and determined in his du'a, let him not say, 'O Allaah! If You will, then please forgive me', for there is no one who can force Allaah to do anything* [6, 8, 12].

■ **Possible Sequence** : Perform wudu', Face qibla, Praise Allaah, Send durud upon rasulullah ﷺ, Raise hands ⅄. Repeat du'as, perhaps three times.

■ **Best Times** : At tahajjud, before salaat, at the trailing end of salaat, during sajdah, on Friday.

Rasulullah ﷺ was asked: Which du'a is more heard (by Allaah)?
He said: *The du'a during the last part of the night and after the fard salaat* [9].

Rasulullah ﷺ said,

> *The closest that the slave can be to his Lord is when he is sajdah, so increase your du'a [at that time]* [8].
>
> *…As for sujood, strive hard to make du'a in it, for it is bound to be answered for you* [8].
>
> *Our Lord descends during the last third of each night to the lower heaven, and says: **'Is there anyone who calls on Me that I may respond to him?***
> ***Is there anyone who asks Me that I may give unto him?***
> ***Is there anyone who requests My Forgiveness that I may forgive him?*** [6, 8]
>
> *A du'a made between the adhaan and iqama is not rejected* [13, 15, 9, 10, 12].Ⓢ
>
> *There are two which will not be rejected: du'a at the time of the call (to salaat) and when it is raining* [10].

◇Ibn Hibban. Similarly by others.
⅄Anas ﷺ narrated that rasulullah ﷺ "…raised his hands until I saw the whiteness of his armpits [6]".

When you hear the crowing of a rooster, ask Allaah of His bounty, for he has seen an angel [6, 8].

Three (kinds of) du'a are answered, no doubt about it:
du'a of an oppressed, du'a of a traveller and the du'a of the father against his son [9, 12].

There are three du'as that are not rejected:
the du'a of a father for his child, the du'a of the fasting person and the du'a of the traveller [18, 75].

Whoever goes to bed at night and says:

﴿لَا إِلٰهَ إِلَّا اللهُ، وَ اللهُ اَكْبَر، وَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ﴾ ▷, *then he says:*
﴿اَللّٰهُمَّ اغْفِرْ لِي﴾ *, or he makes du'a, his du'a will be answered, and if he does wudu' and prays salaat, his salaat will be accepted* [6].

Abu Hurayra ﷺ narrated:

Rasulullah ﷺ said, "*There is an hour on Friday and if a Muslim gets it while offering salaat and asks something from Allaah ﷻ, then Allaah ﷻ will definitely meet his demand.*"
And he pointed out the shortness of that time with his hands [6].

Drinking Zam-Zam water is also an occasion for acceptance of du'a. Rasulullah ﷺ said,

Zam-Zam water is for that for which it is drunk [12].

Rasulullah ﷺ said,

There is no Muslim that is afflicted with a calamity, and he says what Allaah has commanded him to say, "To Allaah we belong and to Him we will return! O Allaah! Give me the rewards [of being patient over] this calamity, and grant me something better than it to replace it," except that Allaah will give him something better to replace it [10, 9, 12].

■ **Seeking Waseela** : There are only three types of wasellas we can use in du'a:

Firstly, by means of *Asma-ul-Husna*: Allaah says,

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا

And (all) the Most Beautiful Names belong to Allaah, so call on Him by them. | 7:180 |

Among the examples are the du'a of rasulullah ﷺ before salam in salaat:
0 Allaah by Your Knowledge of the Hidden and Unseen, and Your Power over the creation, grant me life for as long as You know that life is good for me, and grant me death when death is good for me ... [13, 14].

Once rasulullah ﷺ heard a man saying in his tashahhud; 0 Allaah, I ask You, 0 Allaah, the One, the Single, the Self Sufficient Master Who needs none, but all have need of

▷There is no god but Allaah and Allaah is Most Great and there is no power and no strength except with Allaah.
*O Allaah, forgive me.

(Him), Who does not beget, nor was He begotten, nor is there any like Him …, that You forgive me my sins, indeed You are the Most forgiving, the Most Merciful. So he ﷺ said: *He has been forgiven, he has been forgiven* [10, 13, 12].

Secondly, by means of a righteous deed: Allaah ﷻ gives example in the Qur'an:

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." | 3:16 |

وَٱسْجُدْ وَٱقْتَرِب ﴿١٩﴾

Fall prostrate and draw near to Allaah! | 96:19 |

Also from this is what occurs in the story of the three companions of the cave trapped by a rock [c→777].

Thirdly, by means of a righteous person: Examples of such are found in the sunnah and the practices of the sahaaba ﷺ. Narrated by Anas bin Malik ﷺ [6]:

> Once in the lifetime of rasulullah ﷺ the people were afflicted with drought. While he was delivering the khutba on a Friday, a Bedouin stood up and said, "O, Rasulullah! Our possessions are being destroyed and the children are hungry. Please invoke Allaah". So rasulullah ﷺ raised his hands.
> At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on his beard. It rained that day, the next day, the third day, the fourth day till the next Friday.
>
> The same Bedouin or another man stood up and said, "O Rasulullah! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allaah (to protect us)". So rasulullah ﷺ raised both his hands and said, "*O Allaah! Round about us and not on us.*"
> So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Madeenah's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain.

Also from this is what Ibn Asaakir ﷺ reported [82]:

> That the sky withheld any rain, so Mu'awiya ibn Abi Sufyaan and the people of Damascus went out to pray for rain. So when Mu'awiya sat upon the minbar he said: 'Where is Yazeed ibn al-Aswad al-Jurashee?' So the people called him and he came stepping between the people. Then Mu'awiya commanded him and he ascended the minbar and sat at his feet. Then Mu'awiya said: "0 Allaah we are today asking the best and most noble amongst us to supplicate to You for us, 0 Allaah today we put Yazeed ibn al-Aswad al-Jurashee forward to supplicate to You for us," "0 Yazeed raise up your hands to Allaah." So he raised up his hands and the people raised up their hands. Then very quickly rain-clouds like a large shield came

quickly from the west, and the wind blew and it rained so profusely that people could hardly reach their houses.

However, one must go to a living righteous person. Narrated by Anas ﷺ [6]:

> Whenever there was drought, 'Umar bin al-Khattab used to ask Allaah for rain through al-'Abbas bin 'Abdul Muttalib, saying, "O Allaah! We used to request our Prophet to ask You for rain, and You would give us. Now we request the uncle of our Prophet to ask You for rain, so give us rain." And they would be given rain.

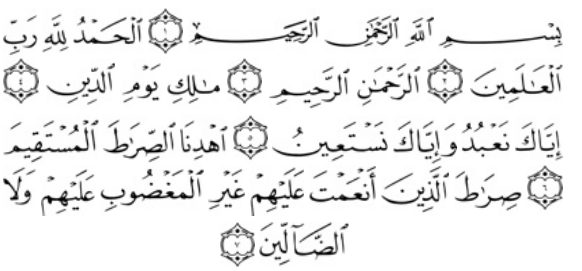
- **Best Places** : At Arafa, as rasulullah ﷺ said: *The best du'a is the du'a on the day of Arafat* [9, 17].

  Rasulullah ﷺ is reported to have made long du'as at the corners inside of Baitullah [8], at Safa & Marwah [8], at small and middle Jamarat [6].

- **Include Others in Du'a** : You should supplicate for your brother during his life and after his death for everything you want for yourself. Rasulullah ﷺ said:

  > *The du'a of a Muslim man for his brother in his absence is accepted, and there is an Angel appointed for each du'a of a man for his brother with good who says: 'Allaah, accept it, and give him the same that he asks for his friend* [7, 11].'
  >
  > *The du'a of a Muslim for his (Muslim) brother in his absence will certainly be answered. Every-time he makes a du'a for good for his brother, the angel appointed for this particular task says: 'Aameen! May it be for you, too'* [8].

9.6.2 Selected Du'as From Qur'an



In the Name of Allaah, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allaah, the Lord of the worlds. The Most Beneficent, the Most Merciful. The Master of the Day of Recompense. You (alone) we worship, and You (alone) we ask for help. Guide us to the Straight Path. The Path of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger [ر], nor of those who went astray [ز]. | 1:1-7 |

[ر] Those are the Jews.
[ز] Those are as the Christians.

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾

Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower ۴. | 2:127 |

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

Our Lord! Give us in this world that which is good and in the aakhira that which is good, and save us from the torment of the Fire! | 2:201 |

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٥٠﴾

Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people. | 2:250 |

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our mawla and give us victory over the disbelieving people. | 2:286 |

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ﴿٨﴾
رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٩﴾

Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from You. Truly, You are the Bestower. Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allaah never breaks His Promise. | 3:8-9 |

رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ﴿١٦﴾

Our Rabb! We have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire. | 3:16 |

رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿١٤٧﴾

Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk. | 3:147 |

۴ Du'a of Ibrahim and Isma'il ﷺ while raising the foundation of Ka'bah.

رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ
لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾

Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us to die with the righteous. | 3:193 |

رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾

Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers. | 7:23 |

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

Our Lord! pour out on us patience, and cause us to die as Muslims. | 7:126 |

حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

Allaah is sufficient for me. La ilaaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne °**.** | 9:129 |

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ
ٱلْكَٰفِرِينَ ﴿٨٦﴾

Our Lord! Make us not a trial for the folk who are zaalims and save us by Your Mercy from the disbelieving folk. | 10:85-6 |

تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾

Cause me to die as a Muslim, and join me with the righteous *. | 12:101 |

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا
ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾

O my Lord! Make me one who performs salaat, and (also) from my offspring, our Lord! And accept my invocation. Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. | 14:40-1 |

رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

O my Rabb! Bestow on them (my parents) Your Mercy even as they cherished me in childhood. | 17:24 |

° Recorded by Ibn as-Sunni and Abu Dawud, Rasulullah ﷺ said: *Allaah will grant whoever recites the last verses of soorah Tawbah seven times in the morning and in the evening (time of fajr and 'asr), whatever he wants in the world or the next…*

* Du'a of Yusuf ﷺ.

رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way! | 18:10 |

رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾
يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾

O my Rabb! Expand me my breast; ease my task for me; and remove the impediment from my speech, so they may understand what I say. | 20:25-28 |

لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

There is no god but You: Glorified are You: Truly I have been of the wrong-doers ◇**!** | 21:87 |

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ﴿٧٤﴾

Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the muttaqis. | 25:74 |

رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا
غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. | 59:10 |

رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ
كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٥﴾

Our Lord! In You (alone) we put our trust, and to You (alone) we turn in repentance, and to You (alone) is (our) final return. Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise. | 60:4-5 |

رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٨﴾

Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat safely] and grant us forgiveness. Verily, You are Able to do all things. | 66:8 |

◇Du'a of Yunus ﷺ - Rasulullah ﷺ said: *The invocation of my brother Dhu-n-Nun, none recites this du'a concerning any matter but Allaah will answer him* [9, 13].

9.6.3 Selected Du'as From Hadeeths

1. Asking for Guidance:

   ﴿اَللَّهُمَّ اِنِّي أَسْأَلُكَ اَلْهُدَى وَ اَلتُّقَى وَ اَلْعَفَافَ وَ اَلْغِنَى﴾

   O Allaah, I ask of You guidance, piety, chastity and independence [from your creation] [8].

2. Narrated by Anas ibn Malik ﷺ:

   Rasulullah ﷺ used to say quite frequently:

   ﴿يَا مُقَلِّبَ اَلْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ﴾

   O Turner of the hearts, make my heart steadfast in Your deen [9, 14, 11].

   I said: O Rasulullah!, we do affirm faith in you and in that which you have been sent with. (Despite this) you entertain fear about us.
   Whereupon he said: *Yes. Verily the hearts are between two Fingers from the Fingers of Allaah and He turns them as He likes.*

3. Asking for Steadfastness:

   ﴿اَللَّهُمَّ مُصَرِّفَ اَلْقُلُوبِ، صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ﴾

   O Allaah, Turner of hearts, turn our hearts toward Your obedience [8].

4. Asking for Protection from various weaknesses etc:

   ﴿اَللَّهُمَّ اِنِّي اَعُوذُبِكَ مِنَ اَلْعَجْزِ، وَ اَلْكَسَلِ، وَ اَلْجُبْنِ، وَ اَلْهَرَمِ، وَ اَلْبُخْلِ، وَ اَعُوذُبِكَ مِنْ عَذَابِ اَلْقَبْرِ، وَ اَعُوذُبِكَ مِنْ فِتْنَتِ اَلْمَحيَا وَ اَلْمَمَاتِ﴾

   O Allaah, I seek protection from inability, laziness, cowardice, decrepitude; and miserliness; and I seek Your protection from the punishment of the grave; and I seek Your protection from the trial of life and death [6].

5. A Comprehensive Du'a:

   ﴿اَللَّهُمَّ اِنَّا نَسأَلُكَ مِنْ خَيْرِ مَا سَاَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ، وَ نَعُوذُبِكَ مِنْ شَرِّ مَا اَسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ، وَ اَنْتَ اَلْمُسْتَعَانُ وَعَلَيْكَ اَلْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ﴾

   O Allaah, we ask of You all the good things asked of You by Your Prophet Muhammad ﷺ and seek Your protection from all the evil things from which Your Prophet Muhammad ﷺ sought Your protection. Your are the One Whose help is sought, and Yours is the final argument, there is no power or strength but with Allaah [9].

6. Rasulullah ﷺ taught Abu Bakr ﷺ the following du'a for tashahhud [6, 8]:

   ﴿اَللَّهُمَّ اِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً، وَلَا يَغْفِرُ اَلذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْلِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ اَلْغَفُورُ اَلرَّحِيمُ﴾

   O Allaah, I have oppressed my soul greatly and frequently and there is none to forgive sins save You, so forgive me with a forgiveness from Yourself and have mercy on me, You are the All-Forgiving, Most Merciful [6, 8].

7. Another Comprehensive Du'a:

   ﴿اَللَّهُمَّ أَصْلِحْ لِي دِينِيَ اَلَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنيَايَ اَلَّتِي فِيهَا مَعَشِي، وَأَصْلِحْ لِي آخِرَتِي اَلَّتِي فِيهَا مَعَدِي، وَاجْعَلِ اَلْحَيَاةَ زِيَادَةً لِّي فِي كُلِّ خَيْرٍ، وَّاجْعَلِ اَلْمَوْتَ رَاحَةً لِّي مِنْ كُلِّ شَرٍّ﴾

   O Allaah, set aright my deen which is a safeguard in all my affairs, set right my worldly life in which is my subsistence, set aright my aakhira unto which I return, and make my life a source of increase in all good, and make my death a refuge [8].

8. Asking for Ease:

﴿اَللّٰهُمَّ اِنِّي أَسْأَلُكَ اَلْعَفوَ وَ اَلْعَافِيَةَ فِي دِينِي وَدُنيَايَ وَ اَهْلِي وَ مَالِي﴾

O Allaah, I seek Your forgiveness and wellbeing in my religion, my worldly life, my family, and my wealth [14].

9. Du'a taught by rasulullah ﷺ to his daughter Fatima ؓ.

After reading this du'a the Muslim army of A'la Hadrabi ؒ crossed over water in 25H [44]

﴿يَا أَوَّلَ اَلاَوَّلِينَ، يَا اٰخِرَ اَلاٰخِرِينَ، يَا ذَا اَلْقُوَّةِ اَلْمَتِينِ، يَا رَاحِمَ اَلْمَسَاكِينِ، يَا اَرْحَمَ اَلرّٰحِمِينَ، يَا عَلِيُّ، يَا عَظِيمُ، يَا حَلِيمُ، يَا كَرِيمُ﴾

O the first of the first, and the last of the last, and the Possessor of mighty power, and the merciful to the needy, and the most compassionate of all compassionate [أ].

10. Asking for Light:

﴿اَللّٰهُمَّ اَجْعَلْ فِي قَلْبِي نُوراً وَّفِي لِسَانِي نُوراً وَّفِي بَصَرِي نُوراً، وَاجْعَلْ فِي سَمْعِي نُوراً وَّعَنْ يَّمِينِي نُوراً وَّعَنْ يَّسَارِي نُوراً، وَّفَوْقِي نُوراً وَّتَحْتِي نُوراً، وَّأَمَامِي نُوراً وَّخَلْفِي نُوراً، وَّاجْعَلْ لِّي نُوراً﴾

O Allaah, pour Your light into my heart, my eyes, my ears, and shed it on my right, my left, behind me, before me, beneath me and above [6, 8].

11. Asking for Performing worship properly (usually said after fard salaat):

﴿اَللّٰهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ﴾

O Allaah, help me in Your remembrance, Your thanks, and in perfecting Your prescribed worship [9].

12. Asking for Multiple Needs:

﴿اَللّٰهُمَّ اِنِّي أَسْأَلُكَ عِلْماً نَّافِعاً وَّرِزْقاً طَيِّباً وَّعَمَلاً مُّتَقَبَّلاً﴾

O Allaah, I ask of You beneficial knowledge, and goodly sustenance, and accepted acts of worship [11].

13. For Safety Against Trials and Punishments:

﴿اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنْ عَذَابِ اَلْقَبْرِ، وَأَعُوذُبِكَ مِنْ فِتْنَتِ اَلْمَسِيحِ اَلدَّجَّالِ، وَأَعُوذُبِكَ مِنْ فِتْنَتِ اَلْمَحيا وَ اَلْمَمَاتِ، اَللّٰهُمَّ اِنِّي اَعُوذُبِكَ مِنَ اَلْمَأْثَمِ وَ اَلْمَغْرَمِ﴾

O Allaah, I seek protection from the torment of the grave, and I seek your protection from the mischief of the False Messiah, and I seek Your protection from the trials of this life and death. O Allaah, I seek Your protection from sin and debt [6, 8].

14. Narrated on the authority of Abu Bakr ؓ, rasulullah ﷺ said:
Ask Allaah for certainty and well-being, for no one is given anything better after certainty than well-being [ب].

[أ] It is stated in a lengthy hadeeth recorded in *Kanz al-Ummal* that once Ali ؓ and his wife Fatima ؓ suffered starvation. Ali ؓ said to her, "It would be better if you go to rasulullah ﷺ and ask him something."
Fatima ؓ came to him and knocked the door. At that time, there was Umm Aiman ؓ present in the service of rasulullah ﷺ.
Rasulullah ﷺ said, "*The manner of knocking the door seems to be of Fatima. She has come here in a time she did not use to.*"
However, when she came in the presence of rasulullah ﷺ she said, "O Rasulullah, the food of the angels is to glorify and exalt Allaah and reciting 'La ilaha illa-Allah', but what is our food?"
On this he observed, "*By the One Who has sent me with truth, fire has not been kindled to prepare meal in the house of Muhammad for a month. A few sheep have been sent to me. I may give five from them if you so like and also I may teach you instead five words if you like which Jibrael has taught me.*"
When Fatima ؓ returned, she said to Ali, "I have returned with the provision of hereafter while I had gone for the provision of this world."
Upon this Ali ؓ observed, "This is one of your best days."

[ب] Narrated by Imaam Ahmad ؒ in *marfu'* form.

15. Rasulullah ﷺ used to say after completing wudu':

﴿أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا للَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ﴾

I bear witness that no one is worthy of worship except Allaah, who has no partner, and I bear witness that Muhammad is His servant and messenger.

﴿اَللَّهُمَّ اَجْعَلْنِي مِنَ اَلتَّوَّابِينَ وَاجْعَلْنِي مِنَ اَلْمُتَطَهِّرِينَ﴾

O Allaah! Make me amongst the penitent and make me amongst those who purify themselves [8].

16. Rasulullah ﷺ is used to say between the tashahhud and the taslim:

﴿اَللَّهُمَّ اَغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ اَلْمُقَدِّمُ، وَأَنْتَ اَلْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ﴾

O Allaah, Forgive me for my previous and latter [sins], in secret and in open, for that of which You know better than I, You are the One who brings forward and leaves behind. There is none worthy of worship save You [8, 10].

17. Refuge from some Weak Qualities:

﴿اَللَّهُمَّ إِنِّي اَعُوذُبِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَنَفْسٍ لَّا تَشْبَعُ، وَ دُعَاءٍ لَا يُسْمَعُ، وَقَلْبٍ لَا يَخْشَعُ﴾

O Allaah, I take refuge with You from knowledge that does not benefit, from a soul that is never satisfied, from a supplication that is not heard and from a heart that does not fear Allaah [8, 9].

18. Asking for Safety:

﴿اَللَّهُمَّ اِنَّا نَجْعَلُكَ فِي نُحُورِهِم، وَنَعُوذُبِكَ مِنْ شُرُورِهِم﴾

O Allaah, verily we put You to face them and we take refuge in You from their evil ways [10, 13].

19. Asking for Protection from diseases:

﴿اَللَّهُمَّ إِنِّي اَعُوذُبِكَ مِنَ اَلْبَرَصِ وَلْجُنُونِ وَلْجُذَامِ وَسَيِّئِ اَلْأَسْقَامِ﴾

O Allaah, I seek your protection from leprosy, insanity and evil diseases [6].

20. In stepping out from home rasulullah ﷺ used to say:

﴿اَللَّهُمَّ إِنِّي أَعُوذُبِكَ أَنْ أَضِلَّ، أَوْ أُضِلَّ، أَوْ أَزِلَّ، أَوْ أُزَلَّ، أَوْ أَظْلِمَ، أَوْ أُظْلَمَ، أَوْ أَجْهَلَ، أَوْ يُجْهَلَ عَلَيَّ﴾

O Allaah, I seek refuge in You lest I am done wrong by or do others wrong, lest I err or cause another to err, lest I be abused or abuse others, and lest I behave foolishly or meet with the foolishness of others [9, 10].

21. It was narrated that Aa'isha ﷺ asked rasulullah ﷺ: "If I know what night is Laylat al-Qadar, what should I say during it?" He said: "*Say*:

﴿اَللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ اَلْعَفْوَ فَاعْفُ عَنَّا﴾

O Allaah, You are forgiving and love forgiveness, so forgive me.

22. Earn the love of Allaah, the Almighty. Among the du'as Dawud ﷺ used make is the following:

﴿اَللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَ اَلْعَمَلَ اَلَّذِي يُبَلِّغُنِي حُبَّكَ، اَللَّهُمَّ اَجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ اَلْمَاءِ اَلْبَارِدِ﴾

Allaah, I ask You for Your love and love of those who love You and love of the action which will make me attain Your love. O Allaah make Your love more beloved to me than my self, my family and cold water [9].

23. Du'a before the Salam:

﴿اَللَّهُمَّ حَاسِبْنِي حِسَاباً يَسِيراً﴾

O Allaah! call me to account with an easy reckoning [12, 14].Ⓢ

24. Rasulullah ﷺ heard a man saying,

﴿اَللّٰهُمَّ اِنِّي أَسْأَلُكَ بِأَنَّ لَكَ اَلْحَمْدُ، لَا إِلٰهَ إِلَّا أَنْتَ (وَحْدَكَ لَا شَرِيكَ لَكَ)، (اَلْمَنَّانُ)، (يَا) بَدِيعَ اَلسَّمَاوَاتَ وَالْأَرْضِ، يَا ذَا اَلْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّومُ (اِنِّي أَسْأَلُكَ) (اَلْجَنَّةَ وَأَعُوذُبِكَ مِنَ اَلنَّارِ) ﴾

O Allaah, I ask You as all praise is due to You, there is no god but You Alone, with no partner or associate, the Bestower, O Originator of the heavens and earth, O Possessor of Glory and Honour, O Ever-Living, O Self-Sustaining, I ask You for jannah and I seek refuge with You from jahannam.

Rasulullah ﷺ said to his sahaaba: *Do you know by what did he ask Allaah?* They said: Allaah and His Messenger know best. He said: *By the One in Whose hand is my soul, he asked Allaah by His greatest Name (ismuhu'l-a'zam) which, when He is called by it, He responds, and if He is asked by it, He gives* [10, 13, 12, 7, 16].

25. Du'a for the Protection of the person, wealth, religion, family, relatives and against all kinds of losses, narrated by Anas ﷺ *:

﴿بِسْمِ اللّٰهِ عَلَى نَفْسِي وَدِينِي بِسْمِ اللّٰهِ عَلَى اَهْلِي وَمَالِي وَوَلَدِي بِسْمِ اللّٰهِ عَلَى مَآ اَعْطَانِيَ اللّٰهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً اَللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ وَاَعَزُّ وَاَجَلُّ وَاَعْظَمُ مِمَّآ اَخَافُ وَاَحْذَرُ عَزَّجَارُكَ وَجَلَّ ثَنَآؤُكَ وَلَآ إِلٰهَ غَيْرُكَ * اَللّٰهُمَّ اِنِّيَ اَعُوذُبِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ شَيْطَانٍ مَّرِيدٍ وَّمِنْ شَرِّ كُلِّ جَبَّارٍ عَنِيدٍ * فَاِنْ تَوَ لَّوا فَقُلْ حَسْبِيَ اللّٰهُ لَآ إِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ اَلْعَرْشِ اَلْعَظِيمِ * إِنَّ وَلِيِّ اللّٰهُ اَلَّذِي نَزَّلَ اَلْكِتٰبَ وَهُوَ يَتَوَلَّى اَلصَّالِحِينَ﴾

26. Du'a of Istikharah.
Narrated Jabir bin 'Abdullah ﷺ: Rasulullah ﷺ used to teach us the way of doing istikharah, in all matters as he taught us the soorahs of the Qur'an.

He ﷺ said: *If anyone of you thinks of doing any job/decision he should offer a two raka'a salaat other than the compulsory ones and say (after the salaat)*:

﴿اَللّٰهُمَّ اِنِّي اَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ اَلْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ، وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ اَلْغُيُوبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا اَلْأَمْرَ ...خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ...عَاجِلِهِ وآجِلِهِ، فَاقْدِرْهُلِي وَيَسِّرْهُلِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا اَلْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي ...عَاجِلِهِ وآجِلِهِ، فَاصْرِفْهُ عَنِّي وَصْرِفْنِي عَنْهُ وَاقْدِرْ لِيَ اَلْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ﴾

O Allaah, I seek the counsel of Your knowledge, and I seek the help of Your omnipotence and I beseech You for Your magnificent grace. Surely You are Capable and I am not. You know and I know not, and You are the Knower of the unseen.
O Allaah, if You know that this matter (then mention the thing to be decided) is good for me in my religion and in my life and for my welfare in the life to come,

— (or say: in this life and aakhira) —

then ordain it for me and make it easy for me, then bless me in it. And if You know that this matter is bad for me in my religion and in my life and for my welfare in the life to come,

*Recorded in *Kanzul Umal* and *Jamul Jawami*. Imaam as-Suyuti wrote the latter book of hadeeth from earlier collection of hadeeth books, consisting of more than a hundred thousand hadeeths without isnaad. Hadeeths in it ranged from sound to fabricated. He then extracted all acceptable (saheeh to da'eef) hadeeths from section one which solely contained statements of rasulullah ﷺ and added few more hadeeth and called it *Jamius Saghir*. A later expanded version of this book was called *Zawaid ala Jamius Saghir*. Shaykh Ali Muttaqi al-Hindi (D. 975H) reorganised this book and called it *kanz al-Ummal fi Sunan wal Aqwal wal Afwal*. Shaykh Albani has done some work on the *Jamius Saghir*, in his *Saheehul Jami* and *Da'eeful Jami*.

— (or say: in this life and aakhira) —

then distance it from me, and distance me from it, and ordain for me what is good wherever it may be, and help me to be content with it.

Rasulullah ﷺ added that then the person should mention his need [6].

27. Narrated by Ibn Umar ﷺ:

It was seldom that rasulullah ﷺ would rise from a gathering until he had said these du'as for his sahaaba ﷺ:

﴿اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ، وَمِنَ ٱلْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مَصَائِبَ ٱلدُّنيَا، اَللّٰهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا، وأَبْصَارِنَا وَقُوَّتِنَا مَا أَحيَيْتَنَا، وَاجْعَلْهُ ٱلوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَيْ مَنْ ظَلَمَنَا، وَ اَنْصُرْنَا عَلَيْ مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، ولَا تَجْعَلِ ٱلدُّنيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا﴾

O Allaah, bestow upon us of Your fear that should serve as a barrier between us and our sins, and bestow upon us Your obedience that will help us to reach Your jannah, and grant increase in faith so that we are able to face the misfortunes of this world easily.
O Allaah, bless us to receive benefit from our faculties of hearing and seeing and vigour as long as You give us life and make us the heirs of them; and afflict with our rancour those who oppress us, and help us against those who are our enemies, and do not entangle us in the difficulties of our deen; and do not make the world our preoccupation, or the ultimate limit of our knowledge, and do not appoint people over us who will not show mercy to us [9, 14].Ⓗ

28. Narrated by Anas ibn Maalik ﷺ: If something upset him, rasulullah ﷺ would say:

﴿اَللّٰهُمَّ يَا حَيُّ يَا قَيُّمُ بِرَحْمَتِكَ نَسْتَغِيثُ﴾

O Ever Living, O Sustainer, by Your mercy I seek help [9, 72].Ⓗ

29. Abu Sa'eed Khudri ﷺ narrates that once a person mentioned to rasulullah ﷺ that he was concerned about his major debts. He ﷺ replied: *Shall I not show you those words by saying which Allaah will remove your concern and pay your debts?* The person asked: What is it, O Rasulullah? Rasulullah ﷺ told him to recite the following du'a morning and evening:

﴿اَللّٰهُمَّ اِنِّيَ أَعُوذُبِكَ مِنَ ٱلْهَمِّ وَ ٱلْحُزْنِ وَ اَعُوذُبِكَ مِنَ ٱلْعَجْزِ وَ ٱلْكَسْلِ وَ اَعُوذُبِكَ مِنَ ٱلْجُبْنِ وَ ٱلْبُخْلِ وَ اَعُوذُبِكَ مِنْ غَلَبَةِ ٱلدَّيْنِ وَ قَهْرِ ٱلرِّجَالِ﴾

O Allaah I seek refuge in You from worry and grief, I seek refuge in You from hopelessness and laziness, I seek refuge in You from miserliness and cowardice and I seek refuge in You from overwhelming debt and from the force of men.

The person stated that he recited this du'a and Allaah removed all his worries and debts [10].

30. Rasulullah ﷺ used to say ruqyah over al-Hasan and al-Husayn ﷺ saying:

﴿أُعِذُكُمَا بِكَلِمَاتِ اَللّٰهِ ٱلتَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ﴾

I seek protection for the two of you with the consummate words of Allaah from every evil and venomous reptile and from every evil eye.
And he used to say: *Verily your father would use them as a ruqyah for Isma'il and Ishaq* [6].

[4] Recorded in *Kanzul Umal* and *Jamul Jawami*.

31. Reported by Talq bin Habib ﷺ: A man came to Abu Darda and said, 'O Abu Darda, your house has burned.' He said: 'No, it cannot be burned. Allaah will never allow this because of the words that I heard from rasulullah ﷺ. Whoever says these words in the beginning of a day, rasulullah ﷺ told us, will not be afflicted by a misfortune until the end of the day, and whoever says these words in the evening will not be afflicted until morning. These words are:

﴿اَللّٰهُمَّ اَنْتَ رَبِّي لَا إِلٰهَ اِلَّا اَنْتَ عَلَيْكَ تَوَكَّلْتُ وَ اَنْتَ رَبُّ اَلْعَرْشِ اَلْكَرِيمِ مَا شَآءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَاءْ لَمْ اَلْعَلِيِّ اَلْعَظِيمِ * اَعْلَمُ اَنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَّ اَنَّ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ اللّٰهَ قَدْ اَحَاطَا بِكُلِّ شَيْءٍ عِلْماً * اَلَّاهُمَّ اِنِّيَ اَعُوذُبِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ بِنَا صِيَتِهَا اِنَّ رَبِّي عَلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

32. Rasulullah ﷺ said: *If one of you were to say, when he lies with his wife*:

﴿بِسْمِ اللّٰهِ، اَللّٰهُمَّ جَنِّبْنَا اَلشَّيْطَانَ، وَجَنِّبِ اَلشَّيْطَانَ مَا رَزَقْتَنَا﴾

O Allaah, ward off from us devil, and ward off the devil from what You bless us with.
And if it is decreed that they have a child, then the devil will never harm him [6, 8].

33. Rasulullah ﷺ used to say ruqyah over some of his relatives by passing his right hand (over the sick) saying:

﴿اَللّٰهُمَّ رَبَّ اَلنَّاسِ، أَذْهِبِ اَلْبَاسَ، وأَشْفِ أَنْتَ اَلشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاً لَا يُغَادِرُ سَقَماً﴾

O Allaah, Lord of people, take away the harm and heal, for You are the Healer, there is no healing other than Your healing, a healing that will not leave any illness [6, 8].

34. Du'a at the time of need. Rasulullah ﷺ said: "*Whosoever is in need of something, should make a perfect wudu', and perform two raka'as of salaat* [3]. *After salaat he should recite the praise of Allaah ﷻ, send blessings on rasulullah ﷺ and then recite the following du'a*:

﴿لَآ إِلٰهَ إِلَّا اللّٰهُ اَلْحَلِيمُ اَلْكَرِيمُ، سُبْحَانَ اللّٰهِ رَبِّ اَلْعَرْشِ اَلْعَظِيمِ، أَلْحَمْدُ اللّٰهِ رَبِّ اَلْعَالَمِينَ، أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بِرٍّ، وَالْسَلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدَعْ لِي ذَنْباً إِلَّا غَفَرْتَهُ وَلَا هَمّاً إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضاً إِلَّا قَضَيْتَهَا يَا أَرْحَمَ اَلرَّاحِمِينَ﴾

There is no deity except Allaah, the Most Forbearing and Kind, unblemished and the Lord of the Great Throne, so praise be to Allaah, Rabb of the worlds. I seek all causes of the grant of Your mercy and forgiveness, a full share of virtuous deeds and complete safety from inequity. Let not a single sin of mine be left unforgiven, nor worry and pain from being relieved, nor need which is agreeable to You from being fulfilled, O You, Most Merciful and Compassionate.
Then, make a fervent du'a for the fulfilment of the need.

35. Rasulullah ﷺ said: *No one has sat in a gathering where there has been much clamourous anf idle talk, and before rising from that gathering of his, says*:

﴿سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ﴾

I glorify you, O Allaah, and I praise You, and I bear witness that there is no god but You and I seek repentance of You.
without Allaah pardoning him in that gathering of his [9, 15, 14].

[3] Often this salaat is called salaatul-Hajjah. The hadeeth found in at-Tirmidhi is known to be weak.

36. Protection from jahannam. Say seven times daily [10]:

﴿اَللّٰهُمَّ اَجِرْنِي مِنَ اَلنَّارِ﴾
O Allaah, save me from the fire.

Rasulullah ﷺ said: *Whoever asks Allaah for jannah three times, jannah will say, 'O Allaah, admit him to jannah.' Whoever seeks protection from the Fire three times, Hell will say, 'O Allah, protect him from the Fire'* [9, 11, 75].Ⓢ

37. Umm Salama ؓ said, I heard rasulullah ﷺ say: *There is no servant of Allaah who is afflicted with some misfortune and who says,*

﴿إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللّٰهُمَّ أْجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا، إِلَا أَجَرَهُ لَلّٰهُ فِي مُصِيبَتِهِ، وَأَخْلَفَ لَهُ خَيْراً مِنْهَا﴾

Truly, to Allaah we belong and truly, to Him we shall return; O Allaah, reward me in this calamity and compensate me with something better than it. *without Allaah rewarding him and replacing with something better.*
She said: When Abu Salama died I said as the rasulullah ﷺ had ordered me and Allaah gave me (someone) better than him - i.e rasulullah ﷺ [8].

38. Rasulullah ﷺ said: *If one sees an afflicted person and says*:

﴿اَلْحَمْدُ اللّٰهِ اَلَّذِي عَافَانِي مِمَّا بْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْ كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً﴾

Praise and thanks be to Allaah Who has saved me from what he has afflicted you with, and has honoured me over many of His creatures.
he will be saved from that affliction [9] ℘.

39. Ali ؓ told of a slave who had made a contract with his master to pay for his freedom, coming to him and saying, "I am unable to fulfil my contract, so give me help." Ali ؓ taught him words he had learnt from rasulullah ﷺ which is so effective that even if he had a debt as large as a huge mountain Allaah would pay it for him:

﴿اَللّٰهُمَّ اْكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ﴾

O Allaah, that which is lawful suffice me rather than that which is unlawful, and make me through Your favour, dispense with all but You °.

40. Sayyidul Istighfar. It is reported that rasulullah ﷺ said that the most superior way of asking for forgiveness from Allaah is to say:

﴿اَللّٰهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَيْ عَهْدِكَ وَوَعْدِكَ مَا اَسْتَطَعْتُ، أَعُوذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي فَاغْفِرْلِي فَإِنَّهُ لَا يَغْفِرُ اَلذُّنُوبَ إِلَّا أَنْتَ﴾

O Allaah, You are my Lord, there is none worthy of worship save You. You created me and I am Your servant, I am trying to fulfil Your agreement and promise to the best of my ability. I take refuge with You from the evil I have wrought, I acknowledge Your favours to me and I confess my sin, so forgive me for none forgives sins save You.
Rasulullah ﷺ further said: *Whoever says this supplication with certainty when he awakes in the morning and dies during that day, he will enter jannah. Whoever says this supplication with certainty when he lies down to sleep in the evening and dies during that night, he will enter jannah* [6, 10, 11, 9].

℘ An-Nawawi ؒ states that the ulama said, "One should say the above mentioned supplication inaudibly so that the afflicted person should not hear it, lest he should be grieved by it. But if the affliction is the result of his sinful conduct then there is no harm in his listening if he is not heedful of evil [111].

° Tirmidhi and Bayhaqi, in [Kitab] *ad-Da'wah al-Kabir*.

9.6.4 Other Recommended Du'as

- ﴿اَللَّهُمَّ زَيِّنَّا بِزِينَةِ ٱلْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ﴾

  O Allaah, adorn us with the adornment of eeman, and make us of those who guide and are guided * [13, 14].

- ﴿اَللَّهُمَّ اَهْدِنَا وَاهْدِبِنَا، وَيَسِّرِ ٱلْهُدَيْ إِلَيْنَا، وَاجْعَلْنَا مَفَاتِيحَ لِلْخَيْرِ وَ مَغَالِيقَ لِلْشَّرِّ﴾

  O Allaah, guide us guide [others] through us, make guidance easy for us, and make us source of good and the barrier to evil.

- ﴿اَللَّهُمَّ آتِ أِفُسَنَا تَقوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اَللَّهُمَّ إِنَّا نَعُوذُبِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَقَلْبٍ لَا يَخْشَعُ، ونَفْسٍ لَا تَشْبَعُ، وَدُعَآءٍ لَا يُسْمَعُ﴾

  O Allaah! Give us piety and purify our souls. You are the Master and Lord of souls. O Allaah we seek Your guard from vain knowledge, lack of Your fearing and from having a unsatiffiable soul and an unanswered du'a.

- ﴿اَللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي ٱلْأُمُورِ كُلِّهَا، وَأَجِرْنَا مِنْ خِزيِ ٱلدُّنيَا وَعَذَابِ ٱلآخِرَةِ﴾

  O Allaah! Make our last days better in all aspects and spare us from humiliation in this world and punishment in the aakhira.

- ﴿اَللَّهُمَّ إِنَّا نَسْأَلُكَ إِيمَاناً كَامِلاً وَيَقِيناً صَادِقاً، وَعَمَلاً مُتَقَبَّلاً، وَتَوْبَةً صَادِقَةً قَبْلَ ٱلْمَوْتِ، وَرَاحَةً عِنْدَ ٱلْمَوْتِ، وَمَغْفِرَةً وَرَحْمَةً بَعْدَ ٱلْمَوْتِ﴾

  O Allaah! We ask You to have full eeman, true conviction, acceptable deeds, true repentance before death, rest and ease on death and forgiveness and mercy after death.

- ﴿اَللَّهُمَّ حَبِّبْ إِلَيْنَا ٱلإِيمَانَ، وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا ٱلْكُفْرَ وَالْفُسُوقَ وَالْعِصيَانَ، وَالْجْعَلْنَا مِنَ ٱلرَّاشِدِينَ﴾

  O Allaah! Let us love the eeman and make it nice to our hearts and let us hate disbelief, blasphemy and disobedience and make us among those guided by You.

- ﴿اَللَّهُمَّ اَنْصُرْ مَنْ نَصَرَ دِينَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ، اَللَّهُمَّ اجْعَلْنَا مِنْهُم، وَاْخْزُلْ مَنْ خَزَلَ دِينَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ، اَللَّهُمَّ لَا تَجْعَلْنَا مِنْهُم﴾

  O Allaah! Help those who help the deen of Muhammad ﷺ and count us among them. O Allaah! Disappoint those who try to disgrace the deen of Muhammad ﷺ and do not make us of those.

- ﴿اَللَّهُمَّ أَرِنَا ٱلْحَقَّ حَقّاً وَرْزُقْنَا ٱلْتِبَاعَةَ وَ أَرِنَا ٱلْبَاطِلَ بَاطِلاً وَرْزُقْنَا إِجْتِنَابَهُ، بِرَحْمَتِكَ يَا أَرْحَمَ ٱلرَّاحِمِينَ﴾

  O Allaah! Let us see the truth as truth, and bless us with following it. And show us the falsehood as falsehood, and bless us with staying away from it, with Your mercy, O Most Merciful!

- ﴿اَللَّهُمَّ وَوَفِّقْ إِمَامَنَا لِمَا تُحِبُّ وَ تَرْضَى ...وَوَفِّقْ جَمِيعَ وُلَاةَ أُمُورِ ٱلْمُسْلِمِينَ لِلْعَمَلِ بِكِتَابِكَ، وَ ٱلْتِّبَاعِ سُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ﴾

  O Allaah! Enable our imaam to act by what You love and what pleases you …And enable all the guardians of the Muslims to act by Your Book, and follow the sunnah of Your prophet Muhammad ﷺ.

*Part of a long prophetic hadeeth authenticated by Shaykh al-Albani ﷺ.

Chapter Notes

[a] Degeneration of Tasawwuf

Following the first century of Islaam, tasawwuf evolved from the practices of many pious predecessors, often attributed to such personalities as al-Hasan al-Basri, Sufyan at-Tawri and Malik ibn Dinar ﷺ. These ulama never called themselves sufis. Rather they called themselves Muslims, the name given to us by Allaah. They strove to follow the footsteps of prophet Muhammad ﷺ and his noble sahaaba ﷺ.

In the subsequent centuries tasawwuf became a field of study on its own just as tafseer, hadeeth, fiqh, jarh al-tadir, Arabic language, tajweed etc. Their purpose was to convey the original teachings and preservation of the original meanings of deen. Their endeavours by necessity were firmly rooted in the shari'ah, even though such things did not exist in that form at the time of rasulullah ﷺ.

Unlike most other branches of knowledge, tasawwuf is a practical subject requiring mentoring by a teacher, whose companionship was just as important as the theory underlying various practices. The historian Ibn Khaldun notes in his *Muqaddima*:

> This knowledge is a branch of the sciences of shari'ah that originated within the ummah. From the first, the way of such people had also been considered the path of truth and guidance by the early Muslim community and its notables, of the sahaaba, those who were taught by them, and those who came after them.

As mentioned before, the focus of tasawwuf is to purify the souls of mean qualities which Allaah disapproves and enrich with all the qualities that Allaah loves to the extent that one can live his life in a state of ihsaan. Some of the qualities, sufis work on are [62]:

Mandatory or Desirable - e.g.

- Love of Allaah
- Mercy
- Love of each other
- Presence of mind in the prayer
- Love of the Prophet

whereas others are

Prohibited or Undesirable - e.g.

- Fear of anyone besides Allaah
- Despair
- Arrogance
- Envy
- Showing off in acts of worship

In the 6th and 7th centuries H, tasawwuf flourished throughout the Muslim world. Over time numerous branches or tariqas of tasawwuf filled the scene, usually named after the sufi teacher. Among the prominent ones Naqshbandiya founded in Bukhara, the Qadiriya founded in Baghdad, and the Cheshtiya located at Chesht-i-Sharif east of Herat founded by Mawdid al-Cheshti. Shaadhiliyyah, Rifaa'iyyah also became popular. The Tijaniyah Order, founded in Morocco by Ahmad at-Tijani in 1781C, extended the borders of Islaam toward Senegal and Nigeria, and their representatives founded large kingdoms in West Africa.

Typically, a sufi shaykh will have a close-knit circle of *muriḍin* * who are committed to years of companionship and a loose associateship of muhibbin (devotees) who do not commit as much. Usually a shaykh leaves this world with one or more chosen khalifas selected from the disciples. The disciples

*Murid - Disciple, Mentee.

are initiated with an a'hd (contract) or bay'ah ◇. Its a pact in which a murid/saalik submits to Allaah, through the Prophet, through the spiritual path shown by the shaykh. By the virtue of bay'ah, the shaykh can control the disciple within the limits of shari'ah.

The sufi centres, also known as khanka, usually have a living quarter for the shaykh trained with knowledge of Qur'an, Sunnah, fiqh and tasawwuf. There will also be a masjid and a residential quarter for disciples. Typically Muslims would gravitate around someone who became known for their knowledge, piety and willing to serve the cause of Allaah. Their reputation would permeate as the wali of Allaah. In the early days, the teachers who focused on tasawwuf were of formidable spiritual achievements. They were among the most noble, the people of abstinence and influence.

A list of distinguished sufis would include some of the greatest imaams and ulama in the history of Islaam. Sufis include in this list Qadi Iyad, Shaqiq al-Balkhi, Ibn Hajar Asqalani, Ibn Jawzi, Ibrahim bin Adham and al-'Izz ibn 'Abd al-Salam al-Sulami (D 660H). Hujjat al-Islam, Abu Hamid al Ghazzali is probably the greatest of latter day sufis.

Allaah ﷻ bestowed on many sufis extraordinary abilities and experience and closeness which became a means of giving da'wah. For people in different parts of the world these were proof of Islaam and so because of such spiritual ascetics Islaam spread in many countries. Through their selfless travellings, these well-schooled ascetics spread Islaam far and wide when the transport was primitive - "their life was da'wah and their sustenance was bread and water."

What follows is an introduction to some of the experiences and sufi concepts which has firm basis in deen. These were well known among the first generation of Muslims. A knowledge of this will enable one to appreciate the truth of these extraordinary feats.

Ilham: This may be translated as private inspiration and has already been discussed on page 39.

Dream: Pious Muslims will often have dreams which come true. This can be more frequent towards the end of time. It is discussed in detail on page 42.

Karama: It is miracles as performed by a wali by the will of Allaah. Some examples are: flying through air, walking on water, vanishing in front of people, telling people whereabouts of their stolen property, telling condition of an absentee.

However, by ijma', such miracles are not proof of one being a wali of Allaah. No one should be deceived by the performer of such extraordinary feats as these can also be performed by

◇There are many types of bay'ah found in the Qur'an and sunnah. E.g. Bay'atul Aqabah, Bay'ah of Hudaybiyah. There are four broad categories of bay'ah found in the hadeeth. i.e. bay'ah of Islaam, of jihaad, of repentance and obeying the ameer. There are other known types. 'Ubaidah ibn Samit ﷺ states:

> We made bay'ah to rasulullah ﷺ to listen to him and obey him in the state of joy or grief, not to dispute the one who becomes our ameer, to always tread the path of truth or speak the truth wherever we are and not to fear the reproach of anyone in the matter of Allaah's deen [6, 8].
>
> Allaah ﷻ enjoined upon rasulullah ﷺ as well.

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

O Prophet! When believing women come to you to give you the bai'ah, that they will not associate anything in worship with Allaah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in ma'ruf, then accept their bay'ah, and ask Allaah to forgive them. Verily, Allaah is Oft-Forgiving, Most Merciful. | 60:12 |

the enemies of Allaah [ﻉ], disbelievers, polytheists, hypocrites, and devils among others. Such a person must follow rasulullah ﷺ in commands and prohibitions.

The various attributes of wali of Allaah should be judged in light of Qur'an and Sunnah [142]. Karama performed by the sahaaba ﷺ and the salaf are too many to enumerate. Some of them are:

- When Usayd bin Hudair used to recite soorah al-Kahf, angels used to descend in the form of cloud of lit lamps [6].
- Angels used to give salam to Imran bin Husayn ﷺ [▷].
- Salman and Abu Darda ﷺ used to eat from the same plate and the plate or its content used to glorify Allaah [142].
- Light resembling end of a whip lit for Abbad bin Bishr and Usayd bin Hudair ﷺ after being with rasulullah ﷺ till they separated [6, 12].
- Angels raised the body of Amir bin Fuhairah ﷺ where he was martyred [6].
- Safinah ﷺ, the slave of rasulullah ﷺ informed a lion that he was the messenger of rasulullah ﷺ, and the lion showed them the way [16, 14].
- When Khalid bin al-Walid ﷺ faced an impenetrable fortress, the besieged said they were prepared to embrace Islaam if he drank poison. It had no effect on him [9, 15].
- The messenger of 'Umar ﷺ stopped lava.
- 'Umar ﷺ caused earthquake to stop.
- The water of Nile flowed by the letter of 'Umar ﷺ.
- Sa'd ibn Abi Waqqas ﷺ and his his army crossed river Tigris on horseback.
- Al-Hasan al-Basri ﷺ could not be found by al-Hajjaj, even though his men entered his house six times while he was there. He supplicated to Allaah, the mighty and Magnificent, for that. When he supplicated against one khawarij who used to harm him, he died immediately [*].
- During the days of al-Hurra [ﻍ], Sa'eed bin al-Musayyib ﷺ used to hear adhaan coming from the grave of rasulullah ﷺ at the times of salaat while the mosque was empty [ʔ].
- A person from an-Nakh had his donkey died and his fellow travellers offered to share the load. Instead he performed wudu' the best way and supplicated to Allaah. The donkey came back to life and carried the belongings [*].
- When al-Ahnaf bin Qais ﷺ died, a hat fell in his grave. When the owner descended to retrieve it he found the grave expanded as far as the eye could see [451].

The purpose of karama could be to fulfil a need or to strengthen belief. It is quite possible that a person of greater allegiance and love for Allaah will not require such karama. This can explain why the successors to the sahaaba ﷺ saw more karama than the sahaaba ﷺ. Karama did not occur by the choice of the performer, it was something bestowed by Allaah as and when He wished. In the same vein, the performer could not stop such acts without the will of Allaah.

Kashf: This is usually translated as unveiling. When hearts reach certain level of purity then the person is apprized with secrets of the unseen [388]. In the story of Yusuf ﷺ in the Qur'an, Ya'qub ﷺ, the father perceived the fragrance of Yusuf ﷺ from a great distance. This happened after long period when Allaah lifted the curtain. Kashf is beyond the control of the person who perceives it, including the prophets. In hadeeths, rasulullah ﷺ experienced it many times. E.g. he ﷺ saw punishment in the grave [6], Jibrael ﷺ ready with armaments and holding the reigns of horse in Badr [6], Jannat and Jahannam [6].

[ﻉ] Al-Aswad al-Ansi and Musaylamah, the Liar, both of whom claimed prophethood, used to have devils who would inform them of some of the unseen and other matters to help them. In other cases shaitaan makes them fly or help them against swords or spears thrown at them. However, when ayatul-kursi is recited or in the presence of real walis of Allaah these shaitaan departs leaving them helpless [142].

[▷] Related by Ahmad and Ibn Sa'd in his *Tabaqat*.

[*] Reported by al-Lalikai in *Karamat al-Awliya* and Ibn Abi ad-Dunya in *Majabu ad-Dua* [142].

[ﻍ] Madina was sieged by people of al-Hurra, led by Yazid bin Mu'awiyah.

[ʔ] Reported by al-Lalikai in *Karamat al-Awliya* and Ibn Sa'd in *at-Tabaqat* [142].

[*] *al-Bidayah wa an-Nihayah*.

Sahaaba ﷺ also experienced kashf. E.g. Anas ibn Nadr ﷺ could smell the fragrance of Jannah beyond Mount Uhud [6, 8]. Sa'd ibn abi-Waqqas ﷺ saw angel Jibrael and Mikail ﷺ fighting fiercely on either side of rasulullah ﷺ [6, 8]. Narrated by Ibn Abbas ﷺ that one sahaabi who inadvertently pitched a tent near a grave heard a man reciting soorah Mulk inside the grave [9]. It is reported in *al-Bidayah wa an-Nihayah* that Abu Usaid Malik ibn Rabi'ah ﷺ once told Sahl ibn Sa'd ﷺ:

> O nephew, by Allaah, had you and I been at Badr, and Allaah had restored my eyesight, I would have shown you the valley from where the angels came upon us. There is no doubt in this. It is a fact.

However, as most things of this world, corruption crept into sufi discourses and its practices to the extent that it became difficult to know the truth from falsehood. Local culture and polytheism crept in extreme cases, from Hindus, Pagans and Greek philosophers. People invented new things, their direction changed from Allaah to various experiences. For example, the forgoing experiences can easily be extended to include such sufi terms which are at best subject to interpretation and at worst dubious and deviant or heretic:

Fana': On a basic level it means "…annihilation of one's desires and whims, instead following only what pleases Allaah [394]." The sufis take the inspiration for fana' from the ayat:

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever. | 55:26-7 |

In the state of annihilation the Mystic becomes fully absorbed to the point becoming unaware of himself or the objects around him. In such a state Bayazid Tayfur al-Bistami called out: "Praise to Me, for My greatest Glory [395]!" Weighed in the scale of shari'ah, except for remembrance of Allaah, fanaa' fails in all its stages of bewilderment, intoxication, annihilation and viewing Allaah. On the contrary, no mortal can see Allaah, as He is, in this life. Allaah says in the Qur'an:

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

No vision can grasp Him, but He grasps all vision. He is al-Latif (the Most Subtle and Courteous), the Well-Acquainted. | 6:103 |

Dhawq: This can be translated as intuitive perception. Others translated this as "tasting." Often regarded as an essential dimension to a seeker's relationship to Allaah, "…dhawq is related metaphorically to imbibing the intoxicating beverage of the divine presence. Some authors, such as Abu Hamid al-Ghazali ﷺ, use the term to distinguish first-hand experience from mere intellectual or notional assent to a truth [400]." As Ibn Taymiyyah ﷺ argued in *Majmu'a al-rasa'il wal-masa'il*, these inspirational experience are by nature ambiguous and needs to be qualified and informed by the criteria of the Qur'an and the Sunnah. It cannot lead to a certainty of the truth.

Claim to Esoteric Knowledge: Sufis use the story of Musa and Khidr ﷺ to divide knowledge in terms of exoteric and esoteric. So while ulama know the exoteric shari'ah, the esoteric knowledge is in the realm of sufi elites, thus making the door wide open for misinterpreting the Qur'an and Sunnah. These are sufi innovations with no basis in Qur'an and Sunnah. Musa and al-Khidr ﷺ had different shari'ah just as Muhammad had a different shari'ah to Musa or 'Eesa ﷺ . This is why al-Khdir ﷺ responded to Musa ﷺ by saying in the hadeeth narrated by Sa'eed bin Jubair ﷺ:

إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

You will not be able to have patience with me. | 18:66 |

> O Musa! I have some of Allaah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allaah's knowledge which He has bestowed upon you, but I do not know it [6].

In general, many sufis have a tendency to rely on weak and fabricated hadeeth to further their appeal. In *Al-Fataawa al-Kubra*, Shaykh Ibn Taymiyyah ﷺ refuted a number of off-quoted hadeeths by sufis which were fabricated or without any isnaad such as:

- My heaven and my earth could not contain Me, but the heart of My believing slave contains Me [◇].
- I was an unknown treasure and I wanted to be known, so I created mankind and taught them about Myself so that they would know Me.
- Allaah created reason, and said to it, 'Come here,' and it came. He said to it, 'Go there,' and it went. He said, 'By My Glory and Majesty, I have not created anything more noble than you. I shall reward and punish because of you.'
- "Do favours for the poor, for tomorrow they will have authority, and what authority!" and, "Poverty is my pride and I boast of it."
- I am the city of knowledge and 'Ali is its gate [⅄].
- Whoever visits me and my father Ibrahim in one year will enter Jannah.
- I was a Prophet when Adam was between the water and the clay. I was a Prophet when Adam was neither water nor clay.
- Whoever teaches his brother an ayat from the Book of Allaah becomes his master.

Ever since Ibn Taymiyyah ﷺ criticised the heretic concepts in *al-Fuṣuṣ*, he became an enemy to the people of deviation. Yet, he and his student Ibn al-Qayyim al-Jawziyya ﷺ did not criticise tasawwuf, rather they criticised the innovated beliefs and practices of tasawwuf. Ibn Taymiyyah ﷺ considered himself a sufi of the Qadiri order, and volumes ten and eleven of his thirty-seven-volume, *Majmu' al-fatwaṣ*, are devoted to tasawwuf. He included in his list such shaykhs and immams as Ahmad bin Hanbal, Abi Sulayman ad-Daarani, As-Sirr as-Saqati, al-Junayd al-Baghdadi, Hasan al-Basri, Fudayl ibn 'Iyad, Ibrahim ibn Adham, Ma'aruf al-Karkhi, Abdul Qadir Jilani (he refers to him as shaykhuna "our shaykh," just as he refers to Imaam Ahmad as imamuna, "our imaam").

In *Majmu' al-fatawa*, Ibn Taymiyyah ﷺ traces the origin of tasawwuf to Basra among the generations after the taabi'is and the fact that Imaam Ahmad ﷺ, Abu Sulayman al Darani ﷺ and other imaams spoke about it. He grouped sufis in three kinds:

1. Sufiyyat il-Haqa'iq - the True Sufis such as Abdul Qadir Jilani [▷], al-Junaid bin Muhammad, Sahl bin 'Abdullah at-Tustori, Abu Yazid al-Bistami.
2. Sufiyyat il-Arzaaq - those who use Sufism for personal gain.
3. Sufiyyat il-Rasm - the Caricature Sufis such as Ibn al-Arabi [⋆], al-Hallaj [ᵑ], Ibn Sab'een, at-Talmasani [ᵌ] and Ibn al-Farid [ᵠ].

[◇] Israa'eeliyyaat.

[⅄] This hadeeth is reported by at-Tirmidhi and others but declared fabricated by muhadhiseen.

[▷] Sufis attribute many false things to him which Ibn Taymiyyah refuted.

[⋆] Muhiyddin ibn Arabi authored *al-Futuhat* and *al-Fuṣuṣ* (usually translated as Bezels of Wisdom) (Andalusian D 1240CE). He gained adulation of sufis around the world who were too busy studying the matphysical doctrines of the sufis. R J Austin who translated Bezels of Wisdom wrote, "…often led Ibn Arabi, even while he was still young man in Seville, to spend long hours in the cemeteries communing with the spirits of the dead [391]!" He further wrote in the introduction to its chapter three:

> Certainly, from the standpoint of the exoteric theology, Ibn Arabi's approach to the Qur'anic material in this chapter is at best reckless, and at worst flagrantly heretical.

[ᵑ] Masur al-Hallaj was executed in 922C for apostasy as he famously claimed "Ana-l Haq" or I am the Truth. He also claimed:

> He Whom I love is I; we are two souls co- inhabiting one body. If you see me you see Him and if you see Him you see me [393].

[ᵌ] When al-Fusus was read to him and it was said to him, "The Qur'an contradicts this book." He replied, "The whole of the Qur'an, in its entirety is shirk and tawhid is only to be found in our words."

Ibn Taymiyyah ﷺ states in *Risalat al-'ibadaat al-shar'iyya wal-farq baynaha wa bayn al-bid'iyya*:

> The lawful is that by which one approaches near to Allaah. It is the way of Allaah. It is righteousness, obedience, good deeds, charity, and fairness. It is the way of those on the path (al-salikeen), and the method of those intending Allaah and worshipping Him; it is that which is travelled by everyone who desires Allaah and follows the way of self-denial (zuhd) and religious practice, and what is called poverty and Sufism and the like °.

Ibn al-Qayyim al-Jawziyya ﷺ wrote his three-volume, *Madarij al-salikin*, a detailed commentary on 'Abdullah al-Ansari al-Harawi's tract on the spiritual stations of the Sufi path, *Manazil al-sa'irin*. Their criticisms were targeteed at specific groups of deviant sufis prevalent in their time. Ibn al-Jawzi's work *Talbis Iblis* * was written against specific innovated practices of many groups, including: philosophers (mutakallimoon), theologians, traditionalists ('ulama al-hadeeth), jurists (fuqaha), preachers, philologists, poets and sufis.

Sufi shaykhs themselves were critical of the state sufism had reached. It is reported that the tenth century sufi Qushayri said that the door to tasawwuf had already been closed and true guides and disciples had disappeared. Similarly, Abu'l-Hasan al-Bushanji observed that "Sufism was formerly a reality without a name; it is now a name without a reality [387]."

A true believer "…is able to differentiate between the state of the walis of the Most Merciful and the walis of shaitaan in the same way that the money exchanger can tell the difference between a good dirham and a forged dirham, or an expert in horses can tell the difference between a good horse and a bad horse, or one who understands chivalry can differentiate bravery from cowardice [142]."

Sufism emerged as a movement for well-meant increase in dhikr, ibadah and zuhd but little by little a snowball effect gathered landing it in kufr and bid'ah. Any serious study of sufism will reveal the roots of its beliefs and experiences, not just in its far-fetched representations of Qur'an and Sunnah but in neoplatonic and gnostic doctrines. Some of the seriously mistaken beliefs and practices are listed below ◇:

- Wahdat al-wujood (unity of existence) akin to pantheist - this was first developed by Greeks. This is the supposed end result of fana' when they start saying such things as ana al haqq (I am the Truth), or subhani (Glory to Me!), and ma fi al-jubba illa Allaah (There is nothing in this cloak except Allaah). Ibn Taymiyyah ﷺ considered this a crazed condition for which they will not be taken to task as insanes are excused for what they say or do. He said in *Majmu'a al-fatawa al-kubra*:

  > This matter has in it both truth and falsehood. Yet when someone enters through his fervour a state of ecstatic love ('ishq) for Allaah, he will take leave of his mind, and when he enters that state of absent-mindedness, he will find himself as if he is accepting the concept of ittihad (union with Allaah). I do not consider this a sin, because that person is excused and no one may punish him as he is not aware of what he is doing. The pen does not condemn the crazed person except when he is restored to sanity (and commits the same act). However, when he is in that state and commits wrong, he will come under Allaah's address:
  >
  > رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا

It was asked, "If all of existence is one and the same then why is ones wife lawful but his sister not?"
He replied, "It is all lawful in our view, however those people who have been veiled [from the 'true reality'] say that it is unlawful so we say, 'it is unlawful for you [142].' "

♀ He wrote the polytheistic poem, *Nadham as-Suluk*, in which he used the feminine pronoun to refer to Allaah!!

° Ibn Taymiyyah ﷺ - On "Futooh al-Ghayb" and Sufism by G Fouad Haddad, 20 March 1996.

* In fact he has written books on tasawwuf: *Safwat as-Safa* and *Minhaj al-Qasidin wa Mufid as-Sadiqin*. He has also written other biographical works such as "*Fada'il Hasan al-Basri*", "*Manaqib Ibrahim bin Adham*", "*Manaqib Bishr al-Hafi*, *Manaqib Ma'ruf al-Karkhi*, "*Manaqib Rabi'a al-Adawiyya*."

◇ For a proper discussion of these the reader must consult advanced books on criticism of sufi deviations. "Sufism in the West" would be a good start [389].

O Our Lord, do not take us to task if we forget or make mistakes. | 2:286 |
There is no blame on you if you unintentionally make a mistake.

- Visit graves to make tawaaf, sacrifice at the site or seek blessings from their occupants.
- Seeking help or intersession of the dead ﴿.
- Belief that sufi shaykh knows the unseen or the so-called mysticism.
- Belief in *hulul* or "divine incarnation."
- Neglect shari'ah. Someone said to Junayd ﷺ, "There is a group who claim they arrive to a state in which legal responsibility no longer applies to them." "They have arrived,'' he replied, "but to hell!" Other shaykhs went even further, even calling for their execution by the immams of Muslims or their representatives [61].
- Use of dancing, music, sorcery and shaitaan.
- Believe that Allaah has given the power to run the affairs of the universe to abdaal, aqtaab and walis.
- Taking one's beliefs and acts from sources such as dhawq, kashf, and ilhaam.
- Believing that it is necessary for a person to become a 'murid' and have a 'shaykh' whom he must unconditionally obey or give bay'ah to etc.
- Live in impure places, refuse dumps or graveyards, eats impure creatures, drinks urine etc and prefers music, songs and poetry over recitation of Qur'an.
- Believing that all religions are acceptable to Allaah. They do not make distinction between a kaafir and a Muslim. At present in Europe and America there are many sufis who do not even profess to Islaam [217]!!
- Certain people could attain a rank higher than the Prophets and their Companions ﴾.

﴿ Ibn Kathir ﷺ mentions in his tafseer a famous story of someone going to the grave of rasulullah ﷺ. Related from Abu Mansur al-Sabbagh that:

> According to 'Utbi, once he was sitting beside the Prophet's grave when a bedouin came and he said, "Peace be on you, O Rasulullah. I have heard that Allaah says:
>
> وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓاْ أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُواْ ٱللَّهَ وَٱسْتَغْفَرَ
> لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾
>
> **(O beloved!) And if they had come to you, when they had wronged their souls, and asked forgiveness of Allaah, and the Messenger also had asked forgiveness for them, they (on the basis of this means and intercession) would have surely found Allaah the Granter of repentance, extremely Merciful.** | 4:64 |
>
> I have come to you, asking forgiveness for my sins and I make you as my intermediary before my Lord and I have come to you for this purpose."
> Then he recited these verses:
> "O, the most exalted among the buried people who improved the worth of the plains and the hillocks! May I sacrifice my life for this grave which is made radiant by you, (the Prophet,) the one who is (an embodiment) of mercy and forgiveness."
> Then the bedouin went away and I fell asleep. In my dream I saw rasulullah ﷺ. He said to me:
> *O 'Utbi, the bedouin is right, go and give him the good news that Allaah has forgiven his sins.*

A similar story is also given in Tafseer al-Qurtubi.

This needs to be interpreted as Allaah says in another place

وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ﴿٢٢﴾

And you cannot make those who are in graves to hear. | 35:22 |

However, the state of rasulullah ﷺ in his grave is special and different from others.

﴾ The author of *Fusus* that is Ibn Arabi claimed to take from the same source as the angel who revealed to rasulullah ﷺ.

- Shaykh is intermediary between Allaah and Man.
- Shaykh can be in any place at the same time.
- Belief that there is such a thing as "qutbhood", a sufi state embodying perfection of knowledge, observation and mushahadah.

It is important to realise that criticism of tasawwuf is not unique as far as a branch of Islamic knowledge. Similar problems occurred say in the case of tafseer where too many Isra'iliyyat tales * crept in its literature, fabricated hadeeth crept in hadeeth literature. Ulama warned us against these developments and worked laboriously to sift truth from falsehood.

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ADVICE OF RASULULLAH TO ABU DHARR

This hadeeth has been quoted from *at-Targhib* [11],

Abu Dharr ﷺ says that he inquired from rasulullah ﷺ about the number of books revealed by Almighty Allaah. Rasulullah ﷺ replied:

> *One hundred booklets and four books. Fifty booklets were revealed to Sheeth ﷺ, thirty to Idrees ﷺ, ten to Ibrahim ﷺ and ten to Musa ﷺ before the Torah. In addition. four books, i.e., the Torah, the Bible, the Psalms and the Holy Qur'an have been revealed by Almighty Allaah.*

Abu Dharr ﷺ enquired about the contents of the booklets revealed to Ibrahim ﷺ. Rasulullah ﷺ replied that they consisted of proverbs, e.g.,

> *O, you strong and proud king! I did not appoint you to hoard wealth, but to prevent the complaint of the oppressed from reaching me by redressing it beforehand, because I do not reject the complaint of the oppressed person, even though he may be a disbeliever.*

…whenever rasulullah ﷺ deputed any of his sahaaba as an ameer or governor, in addition to giving other advice, he used to emphasize:

> *Beware of the invocation of the oppressed because between him and Allaah there is no veil or intermediary.*

…These booklets also mentioned that it is incumbent on a wise man, unless he is deprived of sanity, to divide his time in three parts: one for worship of his Lord; one for self-reckoning to consider what acts, good or bad, he did and one for his lawful earning of livelihood. It is also incumbent upon him to watch of his time and be thoughtful about improving his conditions and to guard his tongue against unnecessary and useless talk. Whoever keeps a check on his own speech, his tongue will indulge less in useless talk.

Also, a wise man should not travel except for three purposes. viz., for making provision for the life of aakhira, or in search of livelihood, or for such recreation as is permissible.

Abu Dharr ﷺ then enquired about the contents of the booklets revealed to Musa ﷺ. Rasulullah ﷺ said,

> *They contained monitions only, such as*
> *'I am astonished by one who finds pleasures in anything in spite of his faith in the certainty of death.'*
> *'I am astonished by one who laughs in spite of his faith in certainty of death'.*
> *'I am astonished by one who observes accidents, changes and revolutions of the world all the time, and*

*It's fine to do so only if people can readily distinguish their origins.

[11] This hadeeth is reported from Ibn Hibban by Mulla Ali Qari ﷺ in detail and by as-Suyuti ﷺ in brief. *At-Targheeb Wat-Tarheeb* by Hafidh al-Mundhiri ﷺ (D 656H).

still finds satisfaction in it.'
'I am astonished by one who believes in predestination, still suffers from grief and hardship.'
'I am astonished by one who believes that he will soon be required to render an account and still does no good deed.'

Abu Dharr ﷺ goes on saying that he asked for more advice. Rasulullah ﷺ advised that he should cultivate fear of Allaah, because it is the root and basis of all spiritual actions. Abu Dharr ﷺ then begged for more advice. Rasulullah ﷺ said,

Be consistent in recitation of Qur'an and remembrance of Allaah, because it is a noor in this world and a provision in Heaven.

Abu Dharr ﷺ again sought further advice and was told.

Abstain from too much of laughter, because it causes the heart to wither, and the face loses its lustre."

Abu Dharr ﷺ sought further advice, whereupon rasulullah ﷺ said,

Stick to jihaad because this is the rahbaaniyyat of my ummah [3].

Abu Dharr ﷺ asked for more advice and rasulullah ﷺ said,

Associate yourself with the poor and the needy, be friendly with them and sit in their company.

When Abu Dharr ﷺ requested further advice, rasulullah ﷺ said,

Look towards those who rank below you (so that you may get used to being thankful) and do not look at those who rank above you, lest you should despise the favours of Allaah upon you.

When Abu Dharr ﷺ again asked for more advice, rasulullah ﷺ said,

Let your own faults prevent you from criticizing others and do not try to find fault with others, because you commit those faults yourself. It is enough to prove you guilty that you should find in others such faults as you yourself possess, though you may not be aware of them, and that you should find in others such misdeeds as you yourself commit.

After this, rasulullah ﷺ patted the chest of Abu Dharr ﷺ with his loving hand and said,

O, Abu Dharr! there is no wisdom better than prudence, nor any piety better than refraining from the unlawful, nor any nobility better than good character.

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c Safety Through Good Deeds

Reported by Abdullah ibn 'Umar ﷺ:

I heard rasulullah ﷺ say:

Three men, amongst those who came before you set out until night came and they reached a cave, so they entered it. But a boulder rolled down from the mountain and blocked the entrance of the cave. So they said: Nothing can rescue you from this rock except that you supplicate to Allaah by mentioning righteous deeds you have done.

So one of them said: O Allaah I had two elderly parents and I had not used to give precedence over them to my family and slaves in giving them milk to drink. But one day I was delayed in seeking after something and I did not return with the flock until they (my parents) had slept. So I milked the animals for them but found that they were both asleep. However I hated to give milk to my family

[3] Rahbaan - The people of previous ummah who severed all their worldly connections and turned towards Allaah - (singular raahib).

and slaves before them, so I waited with the bowl in my hand for them to awake. Then with the break of dawn they awoke and drank their milk. O Allaah if I did that seeking Your Face, then relieve us from this situation caused by the rock. So it moved slightly, but they were unable to escape.

The next said: O Allaah my uncle had a daughter and she was the most beloved of the people to me and I tried to persuade her to have sexual relations with me, but she refused me until she suffered from a year of famine. Then she came to me and I gave her a hundred and twenty dinars on the condition that she would comply with my desire for her, so she agreed. But when I was about to fulfil my desire she said: It is unlawful for you to break the seal except by lawful means. So I felt ashamed to commit the crime against her so I left her alone, and she was the most dear of all the people to me, and I (also) left the gold which I had given her. O Allaah if I did that seeking Your Face then release us from the situation we are in. So the rock opened further but they were still unable to escape.

And the third said: O Allaah I employed some labourers and paid them their wages except a single man who did not take his wages and went away. I invested his wages and it grew into a great deal of property. Then after some time he came to me and said: O servant of Allaah, give me my wages. So I said to him: All the camels, cows, sheep and slaves that you see are your wages. So he said: O servant of Allaah, do not mock me. So I said: I am not mocking you. So he took all of that and led them away and did not leave any of it. O Allaah if I did that seeking Your Face, then release us from our situation. So the rock moved and they walked out of the cave [6, 8, 13].

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CHAPTER

10

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Towards Revival

Revival is one of the salient features of Islaam. Over time, for various reasons, corruption occurs in the deen of Allaah ﷻ and the people generally deviate from the straight path. They become laxed and loose purpose, the deen slowly leaves their lives and various bid'ah, heresy and superstition come to fill their religious lives or at worst case they believe but otherwise live a godless life. However, by the infinite mercy of Allaah ﷻ, the deen undergoes revival from time to time, thus preserving it for all to come till the end of time. The means, processes and principles to aid this revival as well as the diversions and obstacles are the subject matter of this chapter.

A number of means can be identified from Qur'an and Sunnah for the revival to take place:

- **Preservation of Qur'an & Sunnah** : Qur'an is a timeless message to mankind which speaks truth and dispels darkness in all ages. It explains the needs and wants of human being. With Qur'an Allaah guides many people, He purifies them of polytheism and heedlessness. It enlightens their heart so that the world becomes small in their eyes, and they devote themselves in the service of Allaah. It raised the desert dwellers who could barely fill their stomachs and cover their backs to new heights in material and spiritual achievement. They trampled the crowns of Caesar and Khusroes and guided the entire world.

بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ

Nay, We fling the truth (this Qur'an) against the falsehood, so it destroys it, and behold, it is vanished. | 21:18 |

Qur'an is protected and falsehood cannot come near it. Sunnah, which explains the matter in Qur'an, is also preserved. Allaah says in this regard:

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝٩

Verily, We, it is We Who have sent down the dhikr and surely We will guard it. | 15:9 |

Maulana Abul Hasan Nadwi ﷺ explains that [364]:

All the commentators of the Qur'an unanimously state that the word "dhikr" in this verse refers to the Qur'an. …In this promise to safeguard the Qur'an, how many other promises are included? Ponder over this! And what a great glad tiding there is in this for us.…When Allaah ﷻ says, وَإِنَّا لَهُۥ لَحَٰفِظُونَ, do you think that it means this Book will be a mere adornment for some libraries? Even a child will not think this. …or that it will merely remain protected in the hearts of people? …that they will recite it in the taraweeh salaat? No! The words وَإِنَّا لَهُۥ لَحَٰفِظُونَ have numerous announcements within them. In this is an announcement that:

- We will safeguard this Book
- We will keep the meanings that it contains alive
- We will keep the system of practising on it alive
- We will protect those who protect this Book
- We will also honour those who memorize this Book
- We will also maintain the system of those who acquire 'ilm of this Book
- We will also protect the language in which this Book is revealed
- We will also maintain those sciences and branches of 'ilm that are necessary to learn this language
- We will also protect those places and countries to which this language belongs as well.

The shaykh further stated that the Muslims of different countries are also protected in this way - ie the protection of Allaah ﷻ is with us. Allaah ﷻ did not sent the Qur'an on its own. Rather he sent prophet Muhammad ﷺ to explain it to us:

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

And We revealed to you the dhikr, that you may explain clearly to men what is sent down to them and that they may give thought. | 16:44 |

- **Replacement of those who fail to uphold Truth** : Allaah ﷻ enlightens any nation that bears the message of Qur'an. However, if a nation fails to uphold Islaam, He replaces it with another nation as standard bearer. Allaah says:

وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ﴿٣٨﴾

And if you turn away, He will exchange you for some other people, and they will not be your likes. | 47:38 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ
إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ
ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنفِرُوا۟ يُعَذِّبْكُمْ عَذَابًا
أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ﴿٣٩﴾

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allaah you cling heavily to the earth? Are you pleased with the life of this world rather than the aakhira? But little is the enjoyment of the life of this world as compared with the aakhira. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allaah is Able to do all things. | 9:38-9 |

- **Renewal by the Mujaddids** : Rasulullah ﷺ said:

> *Indeed Allaah raises up from this ummah at the beginning of every century someone who will revive it for them* [10].
>
> *This 'ilm will be carried from every generation of ulama by its honest and fair-minded ulama. They will reject from it the alteration of the extremists, the appropriation of the corruptors, and the interpretation of the ignorant ones* [16].

There are many ulama who have been recognised for their efforts and were given the title of mujaddid [a →894]. There is no unanimous agreement on who is in this list or whether there is more than one alim in each century. Despite the disagreement, what is for sure, is that they all strengthened the deen of Allaah in different fields such as rulership, 'ilm, purification and propagation. Appendix A has a short biography and an account of the efforts of Shaykh-ul-Islaam ibn Taymiyyah ﷺ, Imaam Muhammad ibn Abdul Wahhab ﷺ and Maulana Ilyas Khandlawi ﷺ. These were chosen for their enduring messages which is still active to this day and appears to have a global appeal.

■ **Existence of a Triumphant & Manifest Group** : By the grace of Allaah, in this ummah there will always be a triumphant group which will be upon manifest truth. Rasulullah ﷺ said:

> *There will never cease to exist a people from my ummah manifest upon the people until the Command of Allaah comes, and they are manifest* *.
>
> *A group of people from my ummah will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allaah's Command is executed* ◇ … [8, 12, 9, 11].

10.1 An Auspicious Time

The political clout of the ummah as a whole is at its lowest ebb and enemies of Islaam are at its strongest, frequently inviting each others to wage wars in Muslim enclaves one after another. This understanding strengthens our eeman because we have been told of these signposts by rasulullah ﷺ himself.

Narrated by 'Abdullah ibn 'Umar رضي الله عنه [11]:

> Rasulullah ﷺ came to us and said,
>
> *O Muhajirs, you may be afflicted by five things – May Allaah forbid that you should live to see them.*
>
> - *If fornication should become widespread, you should realise that this has never happened without new diseases befalling the people which their forebears never suffered.*
> - *If people should begin to cheat in weighing out goods, you should realise that this has never happened without drought and famine befalling the people, and their rulers oppressing them.*
> - *If people should withhold zakaat, you should realise that this has never happened without the rain being stopped from falling – and were it not for the animals' sake, it would never rain again.*
> - *If people should break their covenant with Allaah and His Messenger ﷺ, you should realise that this has never happened without Allaah sending an enemy against them to take some of their possessions by force.*
> - *If the leaders do not govern according to the Book of Allaah, you should realise that this has never happened without Allaah making them into groups and making them fight one another.*

Ibn 'Abbas رضي الله عنه have said:

> Stealing from the spoils does not appear in a people but that terror is cast into their hearts. Fornication does not spread in a people but that there is much death among them. A people do not lessen the measure and weight but that provision is cut off from them. A people do not judge without right but that

*Bukhari, Muslim, Tirmidhi, Dawood, Ahmad and Darimi.
◇i.e. Qayamah is established

> blood spreads among them. A people do not betray the pledge but that Allaah gives their enemies power over them [17].

Revival of deen is nothing but a reformation of human actions - of the heart and limbs. When individuals rectified their actions then Allaah will unite their hearts, they will arrive at a single motivation, goal and means to achieve them. Not only they will have tawfiq but they will have the help of Allaah with them.

As far as the common people are concerned, revival is marked by renewed effort to purify and develop themselves as well as work together to realise the deen in wider context. This occurs under the guidance and leadership of trustworthy ulama. The end goal is to reap benefit for individuals, the ummah and the whole mankind.

It is the sunnah of Allaah that He does not change the condition of people unless they change what is within themselves:

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمۡ يَكُ مُغَيِّرٗا نِّعۡمَةً أَنۡعَمَهَا عَلَىٰ قَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ۝٥٣

> **That is so because Allaah will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allaah is All-Hearer, All-Knower.** | 8:53 |

To put it simply (to be more specific [382]), if they rectify their actions then Allaah will bring better conditions for them and if they change for worse then Allaah will deprive them of the blessings they enjoy:

إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ

> **Verily, Allaah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves** [ك]. | 13:11 |

It is a tremendous good fortune for anyone to become the catalyst for the revival. Rasulullah ﷺ said:

> *Whoever revives an aspect of my Sunnah that is forgotten after my death, he will have a reward equivalent to that of the people who follow him, without it detracting in the least from their reward …* [9].

The revival that is under-way now in the ummah around the world is a unique phenomenon different from all previous episodes. This is the view of many ulama of this day and age. An analysis of current situation indicate a time immediately prior to the era of Imaam Mahdi, who will govern upon the way of Khulafa-ar-Rashidin. This prophesy will be fulfilled at the hands of the best Muslims in centuries - truly an auspicious time.

What follows then outlines some of the aspects of beneficial deeds to focus on. In it are principles and methods which the salaf have followed and insha-Allaah lots of virtues of a'maals to create the zeal and redirect our energy.

[ك] That is by committing sins and by being ungrateful and disobedient to Allaah.

10.2 Clarity of Purpose

An enduring revival necessarily entails clarity of purpose in the activities of individuals and organisations. Muslims must be able to distinguish the difference between means and objectives. The purpose and benefit of every objects and means to attain them must be crystal clear to all. When the purpose is in front, then undergoing hardships become easy. A worker is always motivated when he is certain of the earning and subsequent benefit it will gain him. Similarly, we need to have full conviction in the promises of Allaah and His prophet.

Deeds are of different levels, scope and order of importance - therefore prioritising is essential. One must be aware of "needs" as well as "wants" and circumstances when one may be sacrificed for the other in order to attain success. As for sahaaba ﷺ, on the whole, they were involved in fulfilling the needs of deen for the sake of Allaah. Ibn 'Umar ﷺ once said [32]:

> If I knew that Allaah had accepted even one good deed from me, death would be the most dear thing to me, because Allaah says:
>
> قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾
>
> **Verily, Allaah accepts only from those who are muttaqins.** | 5:27 |

Everyone must understand their stake in this noble purpose, men, women & children; the layman, the educated as well as those on authority over us. Anyone who does not understand this may become an obstacle. Related by Asma' bint Yazeed ibn as-Sakan ﷺ that she went to rasulullah ﷺ and said:

> O Rasulullah, may my father and mother be sacrificed for you. I have come to you on behalf of the women. Verily Allaah has sent you to men and women. We have believed in you. We do not go out and we remain in your homes. We are your source of physical pleasure. We carry your children. A man goes out to pray jum'ah and jama'ah, and follows the janaazah. And if you go out for hajj, or 'umrah, or jihaad, we look after your wealth. We wash your clothing. We raise your children. Shall we not share in the reward?

Rasulullah ﷺ turned to his sahaaba and said,

> *Have you ever heard anything a woman has said better than what she has said?*

[In another narration, the sahaaba replied, "O Rasulullah, we never thought a woman would be guided to such a question."]

Then he ﷺ said to her,

> *Understand O woman, and inform the other women. Indeed a woman's perfection of her relationship with her husband, her seeking his pleasure, and doing that which he approves of is equivalent to all of that.*

Asma' ﷺ left exclaiming ﴿لَا إِلَٰهَ إِلَّا اللَّهُ﴾ [451].

10.2.1 Prioritising

A Muslim must differentiate between goals in life and then prioritise. One needs to understand that some goals have eternal consequences and there are others which are time limited. Prioritising will help one to keep loftiest goals in front and ensure appropriate preparation is made to fulfil various goals. At other times it will be easier to forego limited goals and courageous decision must be made. Informed decisions help one to remain steadfast in testing times. The following story, which has appeared in various forms, clearly illustrates the need to prioritise:

> An instructor decided one day to demonstrate to his trainees the importance of prioritizing their goals in life. He placed a wide-mouth gallon jar on the table in front of him. Next to the jar was a platter full of fist-sized rocks. He carefully filled the jar with the big rocks, until he could fit no more. He asked the group, "Is the jar full?"
> Everyone responded, "Yes."
> He then pulled out a bucket of gravel from under the table and proceeded to pour the gravel into the jar. The gravel fit into the spaces between the rocks. He again queried, "Is the jar full?"
> "Probably not," the trainees replied.
> He reached for another bowl, this one filled with sand. He dumped the sand into the jar. The sand filled the spaces not taken by the rocks and the gravel. Once more, he grinned and asked, "Is the jar full?"
> "No," the trainees roared.
> He said, "Good!" and reached for a pitcher of water and poured water into the jar until it was filled to the top.
> Finally, the instructor repeated the same trial using the same materials, but pouring water first, then sand and gravel. When it was time to put rocks he could not get any in the jar. He then asked, "Well, what is the point?"
> One trainee replied, "Well, there are always gaps in your schedule, and if you really work at at it, you can always fit more in."
> "No!" He said, "That is not the point: if you had not put these big rocks in first, would you ever have managed at all? The jar here is your life and if you don't start with big issues, the small ones will fill it!"

10.2.2 Loftiest Goal

The mark of ultimate success of man is the good pleasure of Allaah, our Creator and Sustainer. His pleasure is above all else, above all objectives, above all felicity. Allaah ﷻ said in the Qur'an:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

> **But the greatest bliss is the Good Pleasure of Allaah. That is the supreme success.** | 9:72 |

When everything on Earth will perish Allaah will still be there:

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

> **Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever.** | 55:26-7 |

Hence the need to break from anything that stands in the way of the glorious call, to run from the torment of Allaah to the mercy of Allaah:

فَفِرُّوٓا۟ إِلَى ٱللَّهِ

So, flee to Allaah. | 51:50 |

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

> **And who can be better in deen than one who submits his face (himself) to Allaah, does good, and follows the religion of Ibrahim, the upright? And Allaah did take Ibrahim as an intimate friend!** | 4:125 |

Rasulullah ﷺ said:

> *Allaah, the Lord of Honour and Glory, will call the inmates of Jannah, '**O Residents of Jannah!**'*
> *They will respond, 'Here we are, our Lord, and all good is in Your Hands.'*
> *He will ask them: '**Are you now pleased?**'*
> *They will answer: 'Why should we not be pleased, our Lord? When You have bestowed upon us such bounties which You have not bestowed on any of Your other creation.'*
> *He will then say to them: '**Shall I not bestow upon you something even better than that?**'*
> *The inhabitants of Jannah will inquire: 'What could be better than that?'*
> *Allaah will say, '**I bestow upon you My Pleasure and shall never thereafter be displeased with you** [6, 8].'*

This is what our prophet Muhammad ﷺ used to pray for:

> *O Allaah, I ask You for Your Pleasure and Jannah.*

Allaah makes this journey easy for those who come in repentance, submitting to His obedience and strives in his path:

ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾

> **Allaah chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.** | 42:13 |

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

> **As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths. And verily, Allaah is with the muhsins.** | 29:69 |

Sahaaba ﷺ has shown us how to seek the pleasure of Allaah. He ﷻ praised them many times in the Qur'an. The following ayah was revealed regarding Suhaib ﷺ:

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ﴿٢٠٧﴾

> **And of mankind is he who would sell himself, seeking the Pleasure of Allaah. And Allaah is full of kindness to (His) slaves.** | 2:207 |

Such are the people who gave up this world for the eternal one, sold themselves for the pleasure of Allaah.

Once a worker of khalifa 'Umar ibn 'Abdul 'Aziz ﷺ complained to him of his condition. The khalifa wrote back to the man [368]:

> My brother
> Remember the people in the Fire are there for eternity and those in the Jannah are there for eternity. Make sure that you do not let someone divert you from Allaah to the everlasting Fire, for that is the end of the line. That cuts off all hope.

When the man read the letter, he travelled long and hard to different places until he found 'Umar ibn 'Abdul Aziz ﷺ. When the labourer found him, 'Umar ibn 'Abdul 'Aziz ﷺ asked him:

> What brought you so far?

The labourer answered,

> Your letter touched my soul. I will neither work for you nor anyone else after you who might distract me from Allaah!

Seeking the pleasure of Allaah will elevate us to the level of wali even in this life. Allaah, the Almighty, showers his mercy on these special people, protects them and helps them and eradicates darkness through them. This is the highest aspiration in this life. Throughout the ages, Allaah ﷻ had chosen such people from the masses, we should befriend them, emulate them and surpass anything that comes in the way in reaching this lofty goal.

Once Mu'awiyah ﷺ wrote to Aa'isha ﷺ asking her to write him a letter giving him advice but not to make it lengthy. She wrote:

> Peace be upon you!
> To proceed: I heard rasulullah ﷺ say,
> *If anyone seeks Allaah's good pleasure at the cost of men's displeasure, Allaah will keep from him the trouble caused by men; but if anyone seeks men's good pleasure at the cost of Allaah's displeasure, Allaah will leave him in men's hands* [9].

10.2.3 Differentiating Between Means & Ends

In the analysis of any human activity the differentiation between means and ends is essential. Lack of clarity will result in confusion and other misfortunes. The following story, written in-short, makes the difference between means and ends quite obvious - yet how many people get it wrong?

> An American businessman was at the pier of a small coastal Mexican village when a small boat with just one fisherman docked. The American complimented the Mexican on the quality of his fish. Then they had the following conversation:

The American: How long did it take to catch them?
The fisherman: Only a little while.
The American: Why didn't you stay out longer and catch more fish?
The fisherman: I got enough to support my family's immediate needs.
The American: But what do you do with the rest of your time?
The fisherman: I sleep late, fish a little, play with my children, take siesta with my wife, Maria, stroll into the village each evening …, I have a full and busy life, senor.
The American: I am a Harvard MBA and could help you. You should spend more time fishing and with the proceeds buy a bigger boat, with the proceeds from the bigger boat you could buy several boats, eventually you would have a fleet of fishing boats. Instead of selling your catch to a middleman you would sell directly to the processor, eventually opening your own cannery. You would control the product, processing and distribution. You would need to leave this small coastal fishing village and move to Mexico City, then LA and eventually NYC where you will run your expanding enterprise.
The fisherman: But senor, how long will this all take?
The American: 15-20 years.
The fisherman: But what then, senor?
The American: Then you would retire. Move to a small coastal fishing village where you would sleep late, fish a little, play with your kids, take siesta with your wife, stroll to the village in the evenings … [369].

Clearly in this story, the man who confused between means and ends will reach his destination many years later, a state the fisherman is already enjoying. Many Muslims in this day and age are also making mistakes as a result of not making a distinction between means and ends. Consequently, their efforts are astray and in some cases harming Islaam and Muslims rather than helping; instead of drawing the non-Muslims close to their Creator and sustainer, Allaah, they are turning them away.

Whether in private or public life, one must not loose sight of the end and not fall in love with the means. Another important point is that ends does not justify means. Both means and ends must be sanctioned by the shari'ah.

10.2.4 Returning to Deen

Turning back to deen is the only way to our salvation and honour. For decades and in some parts of the world for centuries the ummah has been subjugated by enemies of Islaam. Although in some cases the natural resources was the main reason for this, but by and large the real reason was Muslims themselves. The Muslims have not been implementing deen in their life, the worldly gains became their focus, they were content with this life and forgot the next. Rather their hearts have been corrupted to the extent that now many of their deeds resemble their enemies.

Following alien ways has been a curse for this ummah. The result - not only Muslims are suffering - even non-Muslims and animals in the jungle are suffering because of it. In fact, rasulullah ﷺ foretold us that Muslims will follow the Jews and Christians:

Verily, you will surely follow the pattern of those who were before you, span by span and cubit

> *by cubit, to the extent that if they entered a lizard's hole, you would follow them* [6, 8, 12].
>
> *Verily, a portion of my nation shall surely legitimize alcohol, by [using for it] a name which they will call it [instead]* *.

The truth of these statements of the noble prophet ﷺ is now evident, beyond any shadow of doubt. Abdullah bin 'Umar ﷺ narrates that:

> Rasulullah ﷺ said: *Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that) Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my ummah will split into seventy-three. All these are headed for Jahannam except one.*
> The sahaaba asked: Which group will this be, O Rasulullaah!
> It was said: *The one that follows my ways and the ways of my sahaaba* [9].

How many have been beguiled by the deceptions of the kuffar who themselves are deceived? Allaah ﷻ says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّواْ مَا
عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ
ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾

> **O you who believe! Take not as (your) bitaanah ◇ those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the ayat if you understand.** | 3:118 |

The sons and daughters of the ummah have tried everything under the Sun from East to West, whether it was Socialism, Communism, Capitalism or anything else one could care to name, in order to come out of this humiliation. The penetration of these foreign ways started during the colonial period in a big way - replacement of the elites were the most immediate but norms and culture of the ordinary people followed suit.

However, now the ummah is under far bigger threat. This is because kufr is being propagated freely and opened for mass consumption while there isn't anybody to check the evil unleashed by desires, hedonistic people and various socio-economic pressure groups. People are desensitised, and unless one takes time to discover the roots of the foreign accretions they will not be prepared to resist effectively. Thus, the condition is aggravated and likely to slide deeper in inequity and disgrace.

And remedy! It has been prescribed by rasulullah ﷺ long before this state came into existence. He ﷺ warned:

> *When you deal in 'eenah (usury-based) transactions, hold onto the tails of cows, become satisfied with agriculture, and leave off jihaad, then Allaah will cover you with humiliation,*

*Ahmad, Ibn Majah, al-Mukhtarah.
◇Advisors, consultants, protectors, helpers, friends, etc.

and he will not withdraw it until you return to your original deen [1].

So the beginning of the solution is to return to deen and if we do so, then and only then the problems of the ummah will depart. To put it another way, what is required is a complete "U" turn, that is to return to correct aqeedah, and undertake a programme of tasfiyah and tarbiya upon the manhaj of the salaf. Allaah promises to change our condition in the following ayat:

إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ

Verily, Allaah will not change the condition of a people as long as they do not change their state themselves. | 13:11 |

Therefore the burden of revival must be carried by all Muslims, collectively and individually.

10.2.5 Sincerely for Allaah

Ikhlas as a prerequisite to acceptance of any action is discussed in section 2.4.1. Here the focus is on how to bring ikhlas in all that we do. Rasulullah ﷺ said:

> *Indeed all actions are by intention. And for each individual is that which he intended. So he whose migration was for Allaah and His Messenger, then his migration was for Allaah and His Messenger, and he whose migration was to attain some worldly goal or to take a woman in marriage, then his migration was for that which he migrated* [6, 8].

The first sentence implies 'causation', that every action is founded upon an intention and that must be pure. The second sentence implies 'consequence'. Two person might perform the same action from start to finish but the difference between the two action can be like between earth and sky. For example the sunnah and fardh salaat of fajr are exactly same, yet even if someone prays the two raka'a sunnah all his life, it would not be equal to a single two raka'a fardh salaat.

The reality is that no matter how much devotional acts we do, it's all null and void unless we approach the deed with pure heart. In order to achieve sincerity all personal consideration must be put aside. Any expectation in return must only be from Allaah. It is only through sincerity that a person can avoid the snares of shaitaan:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ﴿٨٣﴾

[Iblis] said: "By Your might, then I will surely mislead them all, except Your true servants amongst them." | 38:82-3 |

Rasulullah ﷺ gave glad tidings and also warned:

> *Tell this ummah the good news of high rank, might, exaltation, deen and firm establishment in the land. Yet, if any of them, does the deed of aakhira for worldly benefits, they will have no portion in the aakhira* [12, 15].

Sincerity cannot coexist in a heart which has the love of praise and commendation, or the yearning of that possessed by the people, just as fire and water or a lizard and fish cannot

[1] Sunan Abu Dawud & Saheeh al-Jaami' & Ahmad & Abu Umayyah at-Tarsoose in "Musnad ibn 'Umar".

coexist. One must take care to avoid insincerity and riya' as all types of people are susceptible to it. Riya' is a minor form of shirk, which not only null and voids an action, but it also draws the punishment of Allaah. Rasulullah ﷺ has warned us against this destructive practice.

Mahmood ibn Lubayd ﷺ reported:

> Rasulullah ﷺ said: *Indeed I fear most for you is al-Shirk al-Asghar (minor Shirk).*
> The sahaaba ﷺ asked: What is al-Shirk al-Asghar 0 Rasulullah?
> He replied: *al-Riya'. Allaah the Exalted, the Majestic, will say to them on the Day of Resurrection when he is rewarding the people for their deeds: Go to those for whom you were performing your deeds in the dunya and see if you are able to find any reward with them* [▷].Ⓢ

When a deed in purely founded upon riya', eg to be noticed by people or for other worldly benefit, then it is like the action of munafiqs, deserving the anger and punishment of Allaah [106]:

وَإِذَا قَامُوٓا۟ إِلَى ٱلصَّلَوٰةِ قَامُوا۟ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ

> **And when they stand up for salaat, they stand with laziness and to be seen of men.** | 4:142 |

It is narrated by Abu Hurayra ﷺ that [8]:

> I heard rasulullah ﷺ saying, "*The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allaah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: '**What did you do to express gratitude for it?**'*
> *The man will reply: "I fought for Your Cause till I was martyred."*
> *Allaah will say: "**You have lied. You fought so that people might call you courageous; and they have done so.**"*
> *Command will then be issued and he will be dragged on his face and thrown into jahannam.*
>
> *Next a man who had acquired and imparted 'ilm and read the Qur'an will be brought forward, Allaah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: "**What did you do to express gratitude for it?**"*
> *The man will reply: "I acquired 'ilm and taught it, and read the Qur'an for Your sake."*
> *Allaah will say to him: "**You have lied. You acquired 'ilm so that people might call you learned, and you read the Qur'an so that they might call you a reciter, and they have done so.**"*
> *Command will then be issued , and he will be dragged on his face and thrown into jahannam.*
>
> *Next a man whom Allaah had made affluent and to whom Allaah had given plenty of wealth, will be brought forward, Allaah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: "**What did you do to express gratitude for it?**"*
> *The man will reply: "I did not neglect any of the ways You liked wealth to be spend liberally for Your sake."*
> *Allaah will say to him: "**You have lied. You did it so that people might call you generous, and they have done so.**"*
> *Command will then be issued and he will be dragged on his face and thrown into jahannam.*

[▷] Collected by Ahmad; al-Tabaraanee; al-Bayhaqee in *al-Zuhud*.

An-Nawawi ﷺ said [370]:

> His ﷺ statement regarding the fighter, the ulama, and the generous donator, and their punishment for their actions being for other than Allaah's Face, and their entering the Fire – these are all proofs for the emphasized prohibition of showing off and the severe punishment for doing so, as well as for the obligation of having a pure intention in one's actions, as Allaah said:
>
> وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ
>
> **And they were not commanded except to worship Allaah, making the deen sincerely for Him …** | 98:5 |
>
> And it also shows that the general texts regarding the virtues of jihaad are referring to the one who seeks only the Pleasure of Allaah, just as with the texts praising the ulama and generous donators – all of these are interpreted to be only in regards to the one who does these things for Allaah, the Exalted.

When a deed is performed for the sake of Allaah and intermingled with riya', the deed is rendered invalid due to presence of associating partners with Allaah at the foundation of the deed. Rasulullah ﷺ said in a hadeeth Qudsi:

> *Allaah said:* ***I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me*** [8, 11].

This is explained by a group from amongst the salaf who included 'Ubaydah ibn as-Saamit, Abu d-Darda, al-Hasan, Sa'eed ibn al-Musayyib ﷺ. However, "…an individual's intention for jihaad intermingled with a matter disassociated to riya', e.g. to take a payment for a service [provided], or to obtain a portion of war booty, or to partake in business, the requisite amount shall be deducted from his reward for his participation in jihaad. In this instance, his association shall not result in the absolute nullification of his deed [200]."

Rasulullah ﷺ stated:

> *There is no military expedition that goes out in the cause of Allaah and acquires some spoils of war, but they have been given two-thirds of their reward in this world instead of in the aakhira, and there remains one-third (in their credit).*
> *And if they do not acquire any spoils of war, then all of their reward (will come in the aakhira)* [8].

Imaam Ahmad ﷺ stated:

> The trader, the mercenary and the donkey driver, receive a reward commensurate to the degree they purified their intentions in the performance of jihaad. It is not however possible that they shall receive a reward comparable to the one who fought jihaad with his self, his wealth, and avoided the intermingling of any other matter [200].
>
> If an individual does not set out for jihaad except by payment, there is no objection that he takes it, for it is comparable to him departing for his deen [200].

A similar matter is narrated from 'Abdullah ibn 'Umar ﷺ, who said:

> If anyone of you collected [money] during the military expedition, it is as if Allaah has compensated him with sustenance, and there is no objection to that. In relation to the one who upon receiving payment participates in jihaad, but if he does not receive any payment he refuses to proceed: There shall be no reward in that instance [200].

Following are some of the statements from the salaf regarding intention:

Abdullah ibn al-Mubaarak ﷺ said:

> Perhaps a deed is small but is elevated by the intention [106].

Yahya bin abi Kathir ﷺ said:

> Keep good intentions, for they are higher than undertaking deeds [200].

Zayd al-Yamy ﷺ said:

> I would always like to observe good intention in every deed, even eating and drinking [200].

Sufyan ath-Thawry ﷺ said:

> The most difficult thing I keep observing is my intention, as it is always apt to change [200].

As it is abundantly clear from above, seeking only the pleasure of Allaah is at the foundation of any deed and maintaining its purity is the most difficult aspect of performance of a deed. Hence, everyone should make a habit of checking their intentions as Imaam Ahmad ﷺ said:

> Before you do anything, check your intention (niyyah) – ask yourself before performing an action: "Is it for the sake of Allaah [128]?"

Ibn Rajab ﷺ says according to the ulama' if the niyyah at the end of the action matches the beginning (i.e. doing the action for the sake of Allaah), then any changes in the middle of the action will be forgiven or does not matter, insha-Allaah [128]. For defects which are inevitable we should do istighfar afterwards.

When this matter is understood and practised collectively - only then we can expect to reap the fruits of deeds performed as a jama'ah. At worst case, having ikhlas will save us from eternal disgrace. Once, during the days of Ibn az-Zubair, Umm Salamah ﷺ, the Mother of the Believers, was asked about the army which will be swallowed up by the earth *. She said:

> Rasulullah ﷺ said: "*Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth.*"
> I said: "0 Rasulullah, What about one who was forced (to join that army)?"
> He said: "*He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention.*"

*Abu Ja'far said: It is the plain of Madeenah.

10.3 Returning to Qur'an & Sunnah

Returning to the sources of Islaam, i.e. Qur'an & Sunnah must be the basis upon which we return to the deen of Allaah, Almighty. As a first step towards revival, we must make a firm intention to go back to Qur'an and Sunnah to solve our problems and rectify our conditions. The ummah has been split in many groups - offering often contradictory analysis and solutions [11]. There are many underlying reasons for this differing, the sort of differing that is not allowed in shari'ah. The splitting normally emanate from the following reasons, the lower down the list the less dangerous it is:

- difference in goal or 'aqeedah
- which affects analysis of past and present condition
- which affects identification of malady
- which affects prognosis

When we are in such a situation we ought to return to the primary sources of the deen and discard all secondary and tertiary understanding and derived principles which are in conflict. This what is enjoined upon us in this condition:

فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ۝٥٩

So if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ﷺ, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. | 4:59 |

Narrated by 'Abdullah ibn Mas'ud ﷺ [12, 13]:Ⓗ

> Rasulullah ﷺ drew a line for us and said: "*This is Allaah's Straight Path.*"
> Then he drew lines to its right and left and then said: "*These are other paths. Upon every one of them there is a devil calling towards it.*"
> Then he recited:

وَأَنَّ هَٰذَا صِرَٰطِي مُسۡتَقِيمٗا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦۚ

Indeed this is My Straight Path, so follow it. And do not follow other paths, they will separate you from His Path. | 6:153 |

Imaam Malik ﷺ said:

> The sunnah of rasulullah ﷺ is like the Ark of Nooh ﷺ. Whoever embarks upon it reaches salvation and whoever refuses is drowned [138].

He further said:

> The last period of the Muslim ummah cannot be rectified and reformed except by adopting the ways and methods which were adopted by earlier Muslims.

[11] They differed on the current state of affairs, and if they agreed on that then they differ on solutions, and if they agreed on that then they differ on priorities, and if they agreed on that then they differ in commitments.

Also going back to Sunnah does not only mean considering Sunnah as one of the sources of shari'ah, but actually it means obeying rasulullah ﷺ as this is something we are commanded to do many times in the Qur'an [50].

وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

> **And We have also sent down to you (O Muhammad ﷺ) the dhikr, that you may explain clearly to men what is sent down to them, and that they may give thought.** | 16:44 |

Rasulullah ﷺ further said:

> *Whoever revives an aspect of my Sunnah that is forgotten after my death, he will have a reward equivalent to that of the people who follow him, without it detracting in the least from their reward* [9].Ⓗ

By the mercy of Allaah we can easily go back to Qur'an and Sunnah as they are preserved and their preservation is guaranteed. There are hundreds of tafseers written by the ulama' throughout the history of Islaam. These tafseers preserves the understanding of the Qur'an from rasulullah ﷺ, who was the walking and talking Qur'an, and the sahaaba ﷺ. These also capture the prevalent life of the people of Madeenah from the best generations who have been cultured in the spirit of Qur'an [3].

Only when we look at us in the light of Qur'an and Sunnah and without emotion then we can realise the following:

- Connect to the real goal of life, individually and as an ummah.
- Find out which qualities of the ummah and ummati missing or corrupted.
- Identify roots of the matter - making a distinction between symptoms and the disease.
- Get an insight into the methodology of the salaf.
- Develop a framework upon the methodology of the salaf to rectify our condition and draw help of Allaah.

So what does returning to Qur'an and Sunnah involve? It means knowing first of all the people who had taken this arduous journey. It is not an easy path but definitely its is the blessed path.

10.3.1 Threading the Manhaj of the Salaf

It is incumbent upon believers to follow the way of the salaf as they were the ardent followers of rasulullah ﷺ. Threading their path is the only way of salvation of the latter generation. Knowing the ways of the salaf: their struggle to live by and propagate deen, their attitude in times of trial and tribulation, through authentic stories and narrations is then becomes an important part and parcel of knowing the deen of Allaah. Through their examples we shall find the true meanings of obeying Allaah and His Messenger ﷺ.

[3] The details of tafseer has already been discussed in section 5.2.7.

Allaah ﷻ declares in the Qur'an:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ
ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴿١١٥﴾

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination! | 4:115 |

فَإِنۡ ءَامَنُواْ بِمِثۡلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهۡتَدَواْۖ وَإِن تَوَلَّوۡاْ فَإِنَّمَا هُمۡ فِي شِقَاقٖۖ
فَسَيَكۡفِيكَهُمُ ٱللَّهُۚ وَهُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ﴿١٣٧﴾

So if they believe in the same as you believe in, then they are rightly guided, but if they turn away, then they are only in opposition. So Allaah will suffice you against them. And He is the All-Hearer, the All-Knower. | 2:137 |

In light of this ayat, the correct understanding is what mirrors the beliefs and understandings of the sahaaba ﷺ. They were the most fortunate people as they learnt the deen directly from rasulullah ﷺ. Consequently, their understanding was the most pure, they were the most successful. Allaah is well-pleased with them as they are well-pleased with Him [375].

وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ
رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٠٠﴾

And the first forerunners to embrace Islaam of the Muhajirs and the Ansars and also those who followed them exactly - Allaah is pleased with them as they are pleased with Him. He has prepared for them gardens under which rivers flow, to dwell therein forever. That is the supreme success. | 9:100 |

Rasulullah ﷺ said,

> *I have been sent (as an Apostle) in the best of all the generations of Adam's offspring since their creation* [6].

Imaam al-Awzaee ﷺ said:

> Hold fast to the narrations of the salaf, even if people were to abandon you. Beware of the opinions of the people, no matter how much they beautify it with their speech [117].

Imaam Abu Haneefa ﷺ said:

> Stick to the aathar and the way of the salaf and beware of newly invented matters, for all of it is innovation [117].

Sufyaan ath-Thawree ﷺ said:

> You are in a time which the sahaaba ﷺ used to seek refuge from reaching, and they had the 'ilm that we do not have, and they had precedence which we do not. So how is it for us, when we reach that, having little 'ilm, little patience,

> few helpers upon what is good, corruption of the people and pollution of this world? So take to the original state of affairs and cling to it [ף].

We must leave sentimentalism and set revival firmly on a 'ilm based foundation. Shaykh al Banna [°] explained,

> We do not have the strength, we do not have the strength, especially the strength of eeman and it is the basis and the strength of Islaam and it is the foundation. We have left the strength of Islaam …One may be surprised and say: 'We are all Muslims! All of us are believers!!'
>
> Allaah says:
> **The honour belongs to Allaah and the Messengers and the Believers.**
> And Allaah says:
> **Never will Allaah allow a way for the disbelievers over the believers.**
> This is a promise from Allaah.
>
> The reality is that the disbelievers are more established than the believers. Is not that so? It is enough to mention the sacred site (Masjid al-Aqsa) …This is humiliation. It will not be removed until we return to our deen. What is our deen? Islaam. What is Islaam? They do not know it.
>
> Islaam is what Allaah has given us from the Qur'an or clarified by rasulullah ﷺ with the understanding of the sahaaba, the most knowledgeable people and most concerned with fulfilling the commandments of Allaah and His Messenger ﷺ and they are the sahaaba ﷺ. So we must go back to this way and it is by the grace of Allaah preserved. We build the foundations from it [382].

10.3.2 Sahaaba's Fervour in Following Rasulullah

Sahaaba ﷺ trodden the path shown by rasulullah ﷺ to their last breadth. Their manner of emulating the prophet is unprecedented. In easy times and in hard times they exerted themselves single-mindedly. Countless incidence has been recorded in Muslim history which illustrate the ardent fervour sahaaba ﷺ had for following the way of rasulullah ﷺ.

Narrated by Abi Salma ﷺ:

> 'Umar ﷺ once wore a new shirt and he called his son 'Abdullah and said to him, "Son take this blade and trim these long sleeves for me. Place your fore fingers across the edge of my knuckles and trim the balance."
> Ibn 'Umar ﷺ cut the two sleeves with the blade but the cut looked somewhat sloppy and the fabric began unravelling. Ibn 'Umar ﷺ then said "Father let me adjust the trim with a pair of scissors instead, and then I will hem them for you."
> 'Umar ﷺ insisted "It is all right son, leave them like that. I saw rasulullah ﷺ wear it this way [384]."

[ף] Reported by Waki' in *az-Zuhd* and through him Ahmad in *az-Zuhd*, ad-Darimi in the introduction of his Sunan and others.

[°] Muhammad ibn Abdul Wahhab Marzooq al-Bannah ﷺ is originally from Egypt but moved to Makkah.

While eating in the court of the Persian King, a morsel of food fell on the floor from the hand of Hudhayfa ibn Yaman ﷺ. He picked it up to eat it. Somebody next to him cautioned him that such an act was against the culture of the Persians. He should therefore follow their way and refrain from picking up the morsel. His spontaneous response was: "Should I leave the sunnah of my beloved rasulullah ﷺ for these fools?"

Narrated by Urwa bin az-Zubair ﷺ [6]:

> Hakim bin Hizam said, "I asked rasulullah ﷺ for something, and he gave me, and I asked him again and he gave me and said,
>
> *O Hakim! This wealth is green and sweet, and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. The upper hand is better than the lower hand.*
>
> Hakim added, "I said, O Rasulullah! By Him Who has sent you with the truth I will never demand anything from anybody after you till I die."
> Afterwards Abu Bakr used to call Hakim to give him something but he refused to accept anything from him. Then 'Umar called him to give him (something) but he refused. Then 'Umar said, "O Muslims! I offered to him his share which Allaah has ordained for him from this booty and he refuses to take it." Thus Hakim did not ask anybody for anything after the Prophet, till he died ﷺ.

Once Abdullah ibn Rawaha ﷺ was walking toward the masjid when he heard rasulullah ﷺ urge those inside to sit down. He sat down immediately where he was - upon this rasulullah ﷺ supplicated for him, "*May Allaah increase your submission*."

Rasulullah ﷺ granted Khuzaymah ibn Thabit ﷺ 's testimony equivalent of two witnesses after an incident involving him. 'Umarah bin Khuzaymah narrated the story as he was informed by his uncle:

> Rasulullah ﷺ was making a deal for a horse with a bedouin man. Rasulullah ﷺ asked the bedouin to follow him so that he could pay him the price of the horse. Rasulullah ﷺ went ahead of the bedouin. The bedouin met several men who tried to buy his horse, not knowing if rasulullah ﷺ was actually determined to buy it. Some people offered more money for the horse than rasulullah ﷺ had. The bedouin man said to rasulullah ﷺ, "If you want to buy this horse, then buy it or I will sell it to someone else."
> When he heard the bedouin man's words, rasulullah ﷺ stood up and said, "*Have I not bought that horse from you?*"
> The bedouin said, "By Allaah! I have not sold it to you."
> Rasulullah ﷺ said, "*Rather, I did buy it from you.*"
>
> The people gathered around rasulullah ﷺ and the bedouin while they were disputing, and the bedouin said, "Bring forth a witness who testifies that I sold you the horse."
> Meanwhile, the Muslims who came said to the bedouin, "Woe to you! Rasulullah ﷺ only says the truth."
> When Khuzaymah bin Thabit came, having heard the dispute between rasulullah ﷺ and the bedouin who was saying, "Bring forth a witness who testifies that I sold you the horse," he said, "I bear witness that you sold him the horse."

> Rasulullah ﷺ said to Khuzaymah, "*What is the basis of your testimony?*"
> Khuzaymah said, "That I entrusted you, O Rasulullah!"
> Therefore, Rasulullah ﷺ made Khuzaymah's testimony equal to the testimony of two men [12, 10, 13].

Narrated Anas ibn Malik ؓ:

> Rasulullah ﷺ came out, and on seeing a domed building, he said: *What is it?*
> His companions replied to him: It belongs to so and so, one of the ansaar.
> He ﷺ said nothing but kept the matter in mind. When its owner came and gave him a greeting among the people, he turned away from him. When he had done this several times, the man realised that he was the cause of the anger and the rebuff. So he complained about it to his companions, saying: I swear by Allaah that I cannot understand rasulullah ﷺ.
> They said: He went out and saw your domed building. So the man returned to it and demolished it, levelling it to the ground. One day rasulullah ﷺ came out and did not see it. He asked: *What has happened to the domed building?*
> They replied: Its owner complained to us about your rebuff, and when we informed him about it, he demolished it.
> He said: *Every building is a misfortune for its owner, except that which is essential* [10].

Sahl bin Hadhaliyyah Abshami ؓ narrates that rasulullah ﷺ once said to him, "*Khuraym Asadi is an excellent man if it were not for his long hair and his garment hanging below his ankles.*" When this statement reached Khuraym ؓ, he immediately cut his hair up to the middle of his ears and raised his lower garment up to the middle of his calves *.

Juthaama bin Musaahiq bin Rabee bin Qais Kanani ؓ was 'Umar ؓ 's envoy to Heraclius (the emperor of Rome). He says,

> I once sat on a throne (when visiting Heraclius) not knowing what it was. When I discovered that is was made of gold, I immediately got off. Heraclius laughed and said to me, 'Why did you get off that throne that we have honoured you with?'
> I replied, 'Because I heard rasulullah ﷺ forbid (us) from using such things ◇.

Mughiera bin Shu'ba ؓ reports,

> I once proposed for the hand of a lady from the ansaar. When I mentioned this to rasulullah ﷺ, he asked, '*Did you see her?*'
> When I informed him that I did not, he said, '*See her because it contributes towards love developing between the two of you.*'
> I then went to her home and when I mentioned this to her parents, they just stared at each other. I then got up and left. The lady then sent for me and stood in the corner of her veiled room as she said, 'If rasulullah ﷺ had commanded you to see me, then you may look, otherwise you have no permission to do so.'
> I then looked at her and we were later married. I have never married a woman whom I loved as much as her and whom I respected as much as her, although I have married seventy women ⅄.

*Ahmad, Bukhari in his Taareekh and Ibn Asaakir, as quoted in *Kanzul Ummaal* by 'Ala-uddeen 'Ali al-Mutttaqi.

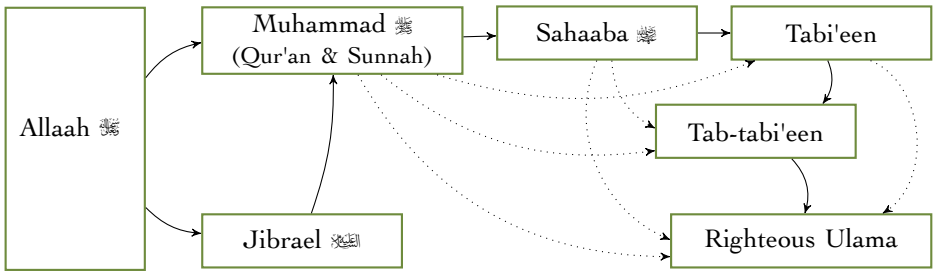
◇Abu Nu'aym, as quoted in *Kanzul Ummaal*.

⅄Sa'eed bin Mansoor and Ibn Najjaar, as quoted in *Kanzul Ummaal*.

10.3.3 Proliferation of 'Ilm

The nature of 'ilm and its types was discussed in detail in section 1.3. The most important point that needs repeating here is that Allaah ﷻ is the source of all 'ilm. What follows from this is a tremendous realisation that the true 'ilm of deen Islaam is only passed on through His Messengers. And again since prophet Muhammad ﷺ was the seal of messengers, the 'ilm passed on from him takes a certain path in space and time. It has a single source, Allaah ﷻ - others are simply guiding to this path. This is the path of siratal mustaqim, that ulama are charged to elucidate without adding or subtracting anything. In fact, hiding this divine 'ilm is a crime.

Moreover, Allaah ﷻ, out of His mercy has taken the responsibility of preserving the 'ilm of deen till the Hour. In other words, this 'ilm exists in all its form, be it written or in the life the people of the past and present. This makes the task of knowing the deen relatively easy for someone from this ummah. The diagram below illustrates the route traversed by 'ilm clearly - solid lines for direct transmission and dotted lines represent authenticated narrations:



Islaam has been perfected during the lifetime of rasulullah ﷺ. Although it is still possible to receive wahy through dreams and ilham, these are not considered as proof in the shari'ah. Therefore, we must seek 'ilm rather than invent and be amazed with our own voices and opinions. Thus Ali bin abi Talib ؓ said:

> If this deen was according to opinion, then the bottom of the khuff (leather socks) would have more right to be wiped than its top, and I have seen rasulullah ﷺ wipe over the top of his khuffs [10].Ⓢ

Sufiyan at-Thawri ؒ repeated thrice,

> This deen is based upon narrations, not opinion [▷].

This stance is so beautified in the following famous verses of a poem by Abu Zayd al-Faqeeh,

> Every speech after the Qur'an is heresy,
> Except for the hadeeth and except for understanding (fiqh) in deen.
> And 'ilm emanates from "It was narrated to us." (*ḥaḍḍathanaa*)
> And everything other than this is a whispering from the devils [76].

And there are other great ulama who have said similarly with regard to the nature of 'ilm.

[▷] Quoted by al-Khatib al-Baghdadi in *Sharaf Aṣḥaabul Ḥadeeth*.

Imaam al-Awzaai ﷺ said *:

> Patiently restrict yourself to the Sunnah and pause where the people paused, say what they said and avoid what they avoided. Take to the path of your Salaf-us-Saalih, for indeed, what was sufficient for them, is sufficient for you.

Imaam ash-Shafi'i ﷺ said:

> 'Ilm is whatever begins with 'It was narrated to us …' And everything else is the whispering of shaitaan… [370].

Muhammad ibn Sirin ﷺ said:

> This 'ilm is deen. So, look to who you take your 'ilm from[8].

Ibn al-Qayyim ﷺ said:

> 'Ilm is what Allaah, His Messenger and the sahaaba said, as they are the most knowledgeable. And 'ilm is not foolish oppositions to the Messenger with the opinion of a person [370].

Ibn Abi Uways ﷺ said:

> I heard Malik say, "This 'ilm is the deen, so look to the one from whom you take it. I have met seventy people who said, 'Rasulullah ﷺ said …' within those pillars (- and he pointed to the pillars inside the masjid of Madeenah -) and I did not take anything from them. Had one of them been entrusted with a treasury, he would have been trustworthy. But they were not the people of this business [184]."

Imaam Malik ﷺ said:

> 'Ilm is not by a lot of riwayat. 'Ilm is a light which Allaah places in them [184].

And thus Ibn 'Umar ﷺ lamented:

> When a sedition occurs, if people would only refer the business to the people of Madeenah, and if they agree on something, (- that is, they do it -) then the business would be put right. But when a dog barks, the people follow [184].

Acquiring 'ilm has many many virtues. Allaah elevates the status of the person who is knowledgeable:

وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ

> **And when you are told to rise up [11], rise up. Allaah will exalt in degree those of you who believe, and those who were given 'ilm.** | 58:11 |

Rasulullah ﷺ said:

> *The superiority of the ulama over the worshipper is like my superiority over the lowest of you in good deeds…*
> *Allaah, His angels, the dwellers of the heaven and the earth, and even the ant in its nest and the fish in the sea pray for the one who teaches people good* [9].ﷺ

* Related by Imaam al-Ajurri in *ash-Shari'ah* and also al-Bayhaqi in *Madhkal ilas-Sunan* [374].
[11] For salaats, or jihaad, or for any other good deed.

> *…He who treads the path in search of 'ilm, Allaah will make that path easy, leading to jannah for him and those persons who assemble in one of the houses of Allaah (masjids), recite the Book of Allaah and learn and teach the Qur'an (among themselves). There will descend upon them tranquillity, mercy will cover them, the angels will surround them and Allaah will mention them in the presence of those near Him. He who is slow-paced in doing good deeds, his (long) descent does not make him go ahead* [8].

> *When a man dies, his acts come to an end, but three: recurring charity, 'ilm (by which people) benefit, and a pious son who prays for him* [8].

> *There is no envy except in two: a person whom Allaah has given wealth and he spends it in the right way, and a person whom Allaah has given wisdom (i.e. religious 'ilm) and he gives his decisions accordingly and teaches it to the others* [6].

It is important to make a distinction between 'ilm and understanding. 'Ilm is a means to understanding. Allaah ﷻ said:

قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾

> **Say: Are those equal, those who know and those who do not know? It is those who are endowed with understanding that remember.** | 39:9 |

Rasulullah ﷺ said:

> *If Allaah wants to do good to a person, he makes him comprehend the deen; and of course 'ilm is attained by learning* [6].

Learning essential 'ilm is compulsory [3] so that people can fulfil the commands of Allaah upon them at different time, place and condition; and refrain from sins. This is why Allaah commanded:

فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

> **So ask the people of the message if you do not know.** | 16:43 |

To clarify and elucidate the truth with 'ilm is an excellent form of jihaad. Rasulullah ﷺ said:

> He whom death overtakes while he is engaged in acquiring 'ilm with a view to reviving Islaam with the help of it, there will be one degree between him and the Prophets in jannah [9].

We must make a habit of frequenting the ulama', to sit with them and learn from them. Once al-Hasan al-Basri ﷺ said,

> Were it not for righteous people, the earth and everything in it would have been destroyed; were it not for the virtuous, the corrupt would have perished; were it not for the ulama, people would have become like cattle; were it not for rulers, people would have killed one another; were it not for fools, the dunya would have devastated out of neglect, and were it not for the wind, everything would have stagnated [385].

[3] More discussion on this in section 1.3.4.

How to Seek 'Ilm

The 'ilm of deen is a vast ocean. We should start with what is obligatory and then moving to matters less urgent than that, then find out our local ulama who are knowledgeable and trustworthy before seeking travelling to further afield. We can learn from the books and lectures of past ulama' who are not readily accessible as well. It is a lifetime effort. Most ulama specialize in certain field: Qur'an, Hadeeth, History, Fiqh, Da'wah, Principles of Islaam etc. Knowing this will make us reflect on how little we know!

Al-Haafidh ibn Rajab ﷺ - said in *Faḍlu 'Ilmiꜥ-Salaf 'alal-Khalaf* [374]:

> So the beneficial 'ilm from amongst all the types of 'ilm is to take possession of the texts of the Book and the Sunnah and to understand their meanings, and to limit oneself to that which is reported from sahaaba, the taabi'is and their successors - with regards to the meaning of the Qur'an and hadeeth, and what is reported from them as regard to the halaal and haraam, and zuhd, raqaa'iq, the accounts (of previous nations and Prophets), and other than that.
>
> Striving firstly, to distinguish what is authentic and what is weak; and then secondly, striving to understand and comprehend it. And there is enough in that for the intelligent one, and enough to occupy one who busies himself with beneficial 'ilm. And he who stops at that and makes his intention purely for the Face of Allaah and seeks His help - then Allaah will help him, guide him and grant him success, satisfaction, understanding and inspiration.
>
> Then he will take the benefits of this 'ilm - which are found through it alone - and that is fear of Allaah, as Allaah - the Exalted and Majestic - says:
>
> إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟
>
> **Only those fear Allaah, from among His servants, who have 'ilm.** | 35:28 |

Sahaaba ﷺ shared their day time in pairs for devoting time to learning. 'Umar ﷺ used to alternate with another sahaabi - such that when the other sahabi would go to learn he would earn his living and vice-versa. And then they would teach each other. Allaah ﷻ commands in this regard:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ
طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ ﴿١٢٢﴾

> **And it is not for the believers to go forth [to battle] all at once. Of every division of them, a party only should go forth, that they (who are left behind) may get instructions in deen, and that they may warn their people when they return to them, so that they may beware (of evil).** | 9:122 |

Sahaaba ﷺ would also go to others who were more distinguished for 'ilm to learn from them. And when they spread out in different lands, the taabi'is would travel to seek 'ilm. This is what is needed today as most of us cannot go to madrasa.

Aa'isha ﷺ praised the women of ansaar for their spirit of enquiry and learning, saying, 'How praiseworthy are the women of ansaar that their modesty does not prevent them from attempts at learning and the acquisition of 'ilm [8].'

Kathir ibn Qays ﷺ said:

> I was sitting with Abu-Darda' in the masjid of Damascus. A man came to him and said: Abu Darda, I have come to you from the town of rasulullah ﷺ for a tradition that I have heard you relate from rasulullah ﷺ. I have come for no other purpose.
>
> He said: I heard rasulullah ﷺ say:
>
> *If anyone travels on a road in search of 'ilm, Allaah will cause him to travel on one of the roads of jannah. The angels will lower their wings in their great pleasure with one who seeks 'ilm, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man.*
> *The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only 'ilm, and he who takes it takes an abundant portion* [10].

Given the condition of the Muslims now-a-days, which in many ways resemble the condition of the Muslims in the early days of Islaam in terms of lack of formal structures and patrons, we need to study the manner in which sahaaba ﷺ and their immediate followers acquired ilm. They did not have khanka or madrasa or a set syllabus which was delivered systematically. We need to acquire 'ilm the same way without formal structures.

Further, We need to make a distinction between true 'ilm of deen and customs and traditions in different parts of the world and learn from authentic sources of deen. In no way we take a position that justifies the following statement of Allaah upon us:

بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾

Nay! they say: "We found Our fathers following a certain religion and We do guide ourselves by their footsteps." |43:22|

When we sincerely seek 'ilm of deen, make du'a and free ourselves for it then Allaah will facilitate it for us. So earnestly make du'a:

رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾

My Lord! Increase me in 'ilm. |20:114|

Our salaf left us with a rich tradition of becoming ulama' and sacrifice to that end. For example Imaam Bukhari ﷺ went to many muhaddiths to collect hadeeth often accompanied by his mother. Women also achieved the highest level of scholarship. Aa'isha ﷺ reported the second highest number of hadeeths, well over 2210 and her fiqhi rulings were highly regarded. Nafeesah, who was a descendent of Ali ﷺ, was such a great authority of the hadeeth traditions that Imaam ash-Shafi'ie ﷺ learned from her. As-Souyouti ﷺ and Ibn Hazm ﷺ also learnt from 'alima.

To summarise, we ought to:

- Set aside time to learn every week.
- Travel to learn from ulama and those more knowledgeable than us.
- Pursue this throughout our life.
- Learn from books, CDs etc. However, be aware that books are written for people of different capabilities. However, learning the fundamentals from ulama' might be a necessary pre-requisite to access these books. Also, know that books are written for both academic and public consumption - many books of fadhails are written for common people. Bear in mind - ulama' are not infallible. This is famously said by Imaam Malik ﷺ while pointed to the grave of rasulullah ﷺ:

  > Everyone's opinion could be accepted or rejected except that of the one buried in this grave [۹].

  This is even though their contribution and sacrifices has been amazing, through them Allaah preserved this deen to this day and their sleep is better the worship of the common folk.

10.3.4 Adorning 'Ilm With Actions

As accountability depends on the ability of the individual, one would have to answer whether he/she acted upon the 'ilm bestowed on him/her. Abu ad-Darda ﷺ used to fear so much that he would counsel himself saying, "Verily what I fear from my Lord on the Day of Resurrection is that He calls me at the head of all creation and says to me: "O Umaymir," so I say "Here I am, My Lord, at Your service," so He says, "What did you act upon from the 'ilm that you acquired [386]?"

Allaah revealed a similitude for the 'alim from Bani Israeel who does not act upon that 'ilm:

مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا

> **The likeness of those who were entrusted with the Tawraat, but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books.** | 62:5 |

Abu Darda ﷺ narrated:

> We were with rasulullah ﷺ when he turned his sight towards the heaven and said, "*This is the time when 'ilm is being withdrawn from the people till they will have no control over anything of it.*"
>
> So, Ziyad ibn Labit Ansari ﷺ said, "How will it be withdrawn from us while we have read the Qur'an and, by Allaah, we do read it, as our women do read it, as also our children?"

[۹] Quoted in *Al-Bidayah wan-Nihayah*.

> He said, "*O Ziyad! May your mother weep over you! I took you for a learned man of Madeenah! There is the Torah and the Injil with the Jews and the Christians, but how do they benefit from it?…* °"

This was further confirmed by Ubaydah ibn Samit ﷺ, who said, "Abu Darda has spoken the truth. If you like, I will tell you of the first (kind of) 'ilm that will be taken away from the people - humbleness! Soon, you will enter a Jami Masjid and not find even one man observing humbleness [9]."

Malik ibn Dinar ﷺ said as in the book *Iqtida'ul-'Ilmil-'Aml*:

> When a servant seeks the 'ilm for practice, his 'ilm humbles him. When he seeks it for other than that, it increases him in immorality and pride by it [374].

Sahaaba ﷺ used to practice upon what they learnt of Qur'an and hadeeth straight-away. The revelation of the ayat of alcohol and purdah and the subsequent conduct of the sahaaba ﷺ clearly illustrates their readiness to act on knowledge without delay. We should race towards righteous actions, no matter how small it might be in the eyes of people. Reported from Abu Juray al-Hujaymi ﷺ who said,

> I came to rasulullah ﷺ and said, 'O Rasulullah, we are a desert people. Teach us something by which Allaah, may He be blessed and exalted, will benefit us.' He said, "*Do not look down on any act of goodness, even if it is just emptying your bucket into the vessel of one who wants to drink, or speaking to your brother with a cheerful expression* [12, 72]."

In the aakhira one single deed can earn great reward as promised by rasulullah ﷺ:

> *Whoever removes something harmful from the path of the Muslims, one hasana will be recorded for him, and whoever has a hasana accepted, will enter jannah* [7, 16, 72].

It does not befit a Muslim that he lolls his tongue out for extra worldly things. Life is short and more importantly we do not know when it will end. Our salaf are the torch bearer for us in this. Imaam al-Hassan al-Basri ﷺ is reported to have said in *Hilya al-Awliya'*:

> We laugh and yet – who knows? – perhaps Allaah has looked at some of our works and said: "I will not accept anything from you." Woe to you, son of Adam! Can you fight Allaah? Whoever disobeys Allaah is fighting Him.
>
> By Allaah! I have met seventy veterans of Badr. Most of their garments were wool. Had you seen them you would have said they are crazy, and had they seen the best among you they would have said: "Those people will have no part in the Hereafter." Had they seen the worst among you they would have said: "Those people do not believe in the Day of Reckoning." I have seen people for whom this world was cheaper than the dust under their feet.
>
> I have seen people the like of whom would come home at night, not finding more than his own portion of food, and yet say: "I shall not put all of this into my belly. I shall certainly give some away for Allaah's sake." Then he would give away some of his food in charity, even if he were more in need of it than its recipient.

° Ahmad, Ibn Majah, Tirmidhi and ad-Darimi.

10.4 Remain Steadfast & Persevere

When a Muslim makes his/her goal Allaah; sets the sight upon aakhira; settles the heart upon a life of purpose and priorities; then threads the path of those who have already reached their destination; then the remaining challenge is to be steadfast. As life is full of trials and temptations he/she must be ready for tremendous sacrifices and persevere till reaching the goal. Allaah ﷻ mentions this test in the Qur'an:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾

And surely, We will try you till We make evident those who strive hard [for the cause of Allaah] and the patient, and We will test your affairs *. | 47:31 |

He ﷻ further exhorts the believers to remain firm in many places in the Qur'an:

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allaah], and transgress not. Verily, He is All-Seer of what you do. | 11:112 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful. | 3:200 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ

O you who believe! Stand out firmly for Allaah, witnesses in justice … | 5:8 |

When we are steadfast upon truth, then Allaah will: rectify our actions and forgive our sins.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. | 33:70-1 |

For such people, they will receive welcome from angels even before their souls depart from the their bodies:

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

Verily, those who say: "Our Lord is Allaah," and then remained steadfast, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of jannah which you have been promised!" | 41:30 |

* Make manifest the liar, and the truthful ones [1].

At times, it helps to remind ourselves to put things in perspective. Nothing should distract us from the way of Allaah as He reminded about the dire consequences of such distractions:

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ
إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ
ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

Say [O Muhammad], if your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allaah and His Messenger and Jihaad in His cause, then wait until Allaah executes His command. And Allaah does not guide the defiantly disobedient people. | 9:24 |

At times of hardship, when the condition gets unbearable, more so than any other time, we should look up to the way of sahaaba ﷺ and even Muslims of previous ummah. How they bore patiently and with steadfastness against all that came their way will remain an inspiration for the Muslims till the Hour.

Narrated by Khabbab ibn al-Arat ﷺ:

> We complained to rasulullah ﷺ when he was leaning on his cloak in the shade of the Kabah. We said, 'Will you not pray for victory for us? Will you not pray to Allaah for us?'
>
> He said, *One of those who came before you would be taken, and they would dig a hole in the ground and put him in it, then they would bring a saw which they would bring on his head and cut him in two. Or they would use an iron comb and separate his flesh from his bones, but that did not make them give up their religion.*
>
> *By Allaah, Allaah will complete this matter [i.e., Islaam] until a rider will be able to go from Sana'a to Hadramawt fearing nothing except Allaah and the wolfs attack on his sheep. But you are trying to hasten matters* [6].

So cast aside desires of this world and hasten towards Allaah, in His obedience away from things which make us neglectful. Thus advised rasulullah ﷺ:

> *There is hesitation in everything except in the actions of the aakhira* [10].

According to Umm Salama ﷺ, rasulullah ﷺ frequently made the following du'a:

> *O Changer of the hearts make my heart firm upon your deen* [12, 9].

Rasulullah ﷺ set forth a beautiful parable for the believers:

> *The example of a believer is that of a fresh tender plant, which the wind bends it sometimes and some other time it makes it straight. And the example of a hypocrite is that of a pine tree which keeps straight till once it is uprooted suddenly* [6].

When Muslims encounter a setback the people who suffer from hypocrisy usually think they knew better, we must guard ourselves against such backsliders. They aim to undermine the

morale of the Muslims and saw seeds of division in the ranks of the Muslims. Instead, we must seek help of Allaah to remain steadfast. Allaah ﷻ says about them:

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَيَّ إِذْ لَمْ أَكُن
مَّعَهُمْ شَهِيدًا ﴿٧٢﴾

There is certainly among you he who would linger behind; and if a misfortune befalls you, he says, "Indeed Allaah has favoured me in that I was not present among them." | 4:72 |

For sahaaba ﷺ, they were ready to rise up to the call of Allaah and His rasool at each and every condition; eg. Hanzala ﷺ went to battlefield in janaba and Ka'ab bin Malik ﷺ had to repent for procrastination during the tabuk expedition [b→894].

In this day and age, as evident in the hadeeth, if we do only 10 percent of what the sahaaba ﷺ did it will suffice. Now, lets ask ourselves, am I doing that? Then what about the fulfilling the need to take the message to the world? After all, who is our salaf in steadfastness and perseverance if not Abu Bakr ﷺ, who uttered the famous words:

> Revelation has ceased to descend and the deen is complete. Shall I allow it to decrease while I am alive [204]?

When 'Umar ﷺ also asked him to go a bit slow on dealing with the apostates, he taunted him: "Were you strong in pre-Islamic days to have become a coward now [204]?"

10.4.1 Striving in the Way of Allaah

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ
مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا
لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

And strive hard in Allaah's Cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. It is He (Allaah) Who has named you Muslims both before and in this, that the Messenger ﷺ may be a witness over you and you be witnesses over mankind! So, perform salaat, give zakaat and hold fast to Allaah. He is your mawla, what an excellent mawla and what an excellent helper! | 22:78 |

Ibn Kathir ﷺ explains this ayat in his tafseer [3]:

> **And strive hard in Allaah's cause as you ought to strive** means, with your wealth and your tongues and your bodies.
>
> **He has chosen you** means, 'O Ummah, Allaah has selected you and chosen you over all other nations, and has favoured you and blessed you and honoured you with the noblest of Messengers and the noblest of Laws.'

and has not laid upon you in religion any hardship means 'He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out.

So the salaat, which is the most important pillar of Islaam after the two testimonies of faith, is obligatory, four rak'as when one is settled, which are shortened to two raka'a when one is travelling. According to some imaams, only one rak'as is obligatory at times of fear, as was recorded in the hadeeth. A person may pray while walking or riding, facing the qibla or otherwise. When praying optional prayers while travelling, one may face the qibla or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties.

So rasulullah ﷺ said: *I have been sent with the easy Hanifi way* [12].

And he said to Mu'adh and Abu Musa, when he sent them as governors to Yemen:

Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them [6, 8].

He has named you Muslims both before meaning, as Mujahid and others said, Allaah named you Muslims before, in the previous Books and in adh-Dhikr,

and in this means, the Qur'an.

that the Messenger may be a witness over you and you be witnesses over mankind! means, thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be, witnesses over mankind because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

So perform the salaat, give zakaat means, respond to this great blessing with gratitude by fulfilling your duties towards Allaah, doing that which He has enjoined upon you and avoiding that which He had forbidden.

and hold fast to Allaah means, seek the help and support of Allaah and put your trust in Him, and get strength from Him.

He is your mawla, meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

what an excellent mawla and what an Excellent Helper! He is the best mawla and the best helper against your enemies.

10.4.2 From the Promises of Allaah and His Messenger

It was the nature of the sahaaba ﷺ that they used to act upon the promises of Allaah and His Messenger promptly. They could not tolerate any delay. The following hadeeth mentions one of many such incidences.

It has been reported on the authority of Anas bin Malik ﷺ:

> Rasulullah ﷺ sent Busaisah as a scout to see what the caravan of Abu Sufiyan was doing. He came …and told him the news of the caravan. Rasulullah ﷺ came out (hurriedly), spoke to the people and said: *We are in need (of men); whoever has an animal to ride upon ready with him should ride with us.*
> People began to ask him permission for bringing their riding animals which were grazing on the hillocks near Madeenah. He said: *No. (I want) only those who have their riding animals ready.*
> So rasulullah ﷺ and his sahaaba proceeded towards Badr and reached there forestalling the polytheists (of Makkah). When the polytheists (also) reached there, rasulullah ﷺ said: *None of you should step forward to (do) anything unless I am ahead of him.*
> The polytheists (now) advanced, and rasulullah ﷺ said, *Get up to enter jannah which is equal in width to the heavens and the earth.*
> 'Umair bin al-Humam al-Ansari said: Rasulullah, is jannah equal in extent to the heavens and the earth?
> He said: *Yes.*
> 'Umair said: My goodness!
> Rasulullah ﷺ asked him: *What prompted you to utter these words?*
> He said: Rasulullah, nothing but the desire that I be among its residents.
> He said: *You are (surely) among its residents.*
> He took out dates from his bag and began to eat them. Then he said: If I were to live until I have eaten all these dates of mine, it would be a long life.
> He threw away all the dates he had with him. Then he fought the enemies until he was killed.

Those who strive in the path of Allaah, He opens up for them many doors to guidance as it was promised in the Qur'an:

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allaah is with the muhsins. | 29:69 |

Those who obstruct the way of Allaah do not go unpunished. Their actions are only a proof against themselves. It neither dissuade the believers nor frustrate the cause of Allaah.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۚ وَسَيُحْبِطُ أَعْمَٰلَهُمْ ﴿٣٢﴾

Indeed, those who disbelieve, and hinder (men) from the path of Allaah and oppose the Messenger ﷺ, after guidance had become clear to them - never will they harm Allaah at all, but He will make their deeds fruitless. | 47:32 |

There are many places in the Qur'an where Allaah promises to help the believers. A few of these ayat are given below:

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

And indeed We did send messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and (as for) the believers, it was incumbent upon Us to help (them). | 30:47 |

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾

And verily, Our word has gone forth of old for Our slaves, the messengers, that indeed they would be made triumphant, and that Our hosts! they verily would be the victors. | 37:171-2 |

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

Indeed, Allaah defends those who believe. Indeed, Allaah does not like any treacherous and ungrateful. | 22:38 |

Allaah sets forth the example of Hawariyyun in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ ۖ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ ۖ فَآمَنَت طَّائِفَةٌ مِّن بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ ۖ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

O you who believe! Be you helpers (in the Cause) of Allaah as said 'Eesa, son of Maryam, to the Hawariyyun ◇: "Who are my helpers (in the Cause) of Allaah?" The Hawariyyun said: "We are Allaah's helpers". Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost). | 61:14 |

Allaah helped the Romans against the Persians during the Makkan period of Muhammad ﷺ's prophethood as was promised in the Qur'an. The prophesy realised within a decade:

وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾

[It is] the promise of Allaah and Allaah does not fail in His promise, but most of the people do not know. | 30:6 |

Allaah says in the Qur'an about the future of Islaam:

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾

◇The disciples of 'Eesa ﷺ.

They (the disbelievers, the Jews and the Christians) want to extinguish Allaah's Light [ا] with their mouths, but Allaah will not allow except that His Light should be perfected even though the kaafirs hate (it). | 9:32 |

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٣٢﴾

It is He Who has sent His Messenger ﷺ with guidance and the religion of truth, to make it superior over all religions even though the mushriks hate (it). | 9:33 |

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ﴿٣٣﴾

Further, Allaah promises:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾

Allaah has promised those among you who believe, and do righteous deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them. And He will surely give them in exchange a safe security after their fear (for) they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the faasiqs. | 24:55 |

Allaah helped the sahaaba ﷺ many many times. The following ayats are just two examples of how severely they were tested before the help of Allaah came and the reward accorded to them:

مَسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾

They were afflicted with severe poverty and ailments and were shaken until even the Messenger and those who believed with him said, "When (will come) the help of Allaah?" Yes! Certainly, the help of Allaah is near! | 2:214 |

فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾

…So those who emigrated and were evicted from their homes, and suffered harm in My Cause, and who fought, and were killed, verily, I will expiate from them their evil deeds and admit them into gardens under which rivers flow; a reward from Allaah, and with Allaah is the best of rewards. | 3:195 |

[ا] Muhammad ﷺ has been sent with this Light - Islamic Monotheism.

It is a tremendous blessing that Allaah made us Muslims and then gave the opportunity to strive in His path. But for the backsliders Allaah has a stern warning:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾

O you who believe! Whoever from among you turns back from his deen, Allaah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allaah, and never afraid of the blame of the blamers. That is the grace of Allaah which He bestows on whom He wills. And Allaah is All-Sufficient for His creatures' needs, All-Knower. | 5:54 |

Rasulullah ﷺ promised many blessings in return including khilaafa. He ﷺ said:

> *This matter (i.e. Islaam) will reach to wherever night and day reach. And Allaah will not leave a clay house nor a house made from hides, except that Allaah will enter this religion into it with the strength of the powerful or the humiliation of the humiliated; strength by which Allaah strengthens with Islaam, or humiliation by which Allaah humiliates with kufr* [12].

Indeed what Allaah wills will come to pass. Allaah perfected this deen, and then set it to reach the four corners of the world and dominate over all other ways of life. In this regard, rasulullah ﷺ said,

> *Allaah made the eastern and western parts of the earth draw near for me [to see], and the rule of my ummah will extend as far as I saw* [8, 10]. Ⓢ

He ﷺ also foretold the return of the rightly guided khilaafa to the Muslim ummah:

> *Prophethood will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up.*
> *Then there will be khilaafa upon the manner of prophethood and it will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up.*
> *Then there will be harsh kingship which will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up.*
> *Then there will be tyrannical kingship and it will remain amongst you for as long as Allaah wishes it to, then Allaah will raise it up when He wishes to raise it up.*
> *Then there will be khilaafa upon the manner of prophethood. Then he was silent* [12]. Ⓢ

When one ponder upon these, he/she must come to see the reality that: The Muslim ummah will come out of its sorry state that it is in today, ie there will be unity, correct following & leadership, love and sacrifice for deen; Peace & Justice will prevail and the Word of Allaah will stand supreme. However, in no way this journey could be easy. It will be a long, painful and arduous task with many trials and tribulations. The youths of this ummah must meet this challenge with the grace of Allaah.

10.4.3 Support Deen Intellectually, Materially & Physically

Strive in the way of Allaah in all capacity - physically, materially and intellectually. When deen becomes the priority, then intellect, health, wealth all becomes available for the struggle. Otherwise, even if Muslims belong to the strongest nation, with the largest manpower, rich in material wealth, none will be of any use to forward this deen. Though, on an individual level, one must be ready to sacrifice whatever is needed by deen, ultimately it is the collective struggle that will change the welfare of the ummah. Rasulullah ﷺ said:

> *The best jihaad is (by) the one who strives against his own self for Allaah, The Mighty and Majestic* [16].Ⓢ

The struggle for the cause of Allaah is only to benefit ourselves, for Allaah is above any need of creation. However, His help is incumbent upon those who help His deen:

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾

And whosoever strives, he strives only for himself. Verily, Allaah stands not in need of any of the worlds. | 29:6 |

وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer – then such are the ones whose striving shall be appreciated. | 17:19 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

O you who believe! If you help (in the cause of) Allaah, He will help you, and make your foothold firm. | 47:7 |

Allaah will most surely test to see who is true and who is false in belief. Such striving was difficult for the munafiqs or those possessing weak eeman:

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٦﴾

Do you think that you shall be left alone while Allaah has not yet tested those among you who have striven hard and fought and have not taken intimates ▷ besides Allaah and His Messenger ﷺ, and the believers. Allaah is well-acquainted with what you do. | 9:16 |

We should make all out effort to support this deen, making best use of all available resources. Given the myriad of possible good deeds it is paramount that every ummati prioritises and aims for the highest deed he/she is capable of performing. Allaah ﷻ informs us about ranks in effort of deen so that we join the most lofty struggle.

▷Helpers, advisers and consultants from disbelievers, pagans giving openly to them their secrets.

أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾
ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ
ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ
لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

Do you consider the providing of drinking water for the pilgrims and the maintenance of Masjid al-Haraam (at Makkah) as equal to the one who believes in Allaah and the Last Day, and strives hard and fights in the cause of Allaah? They are not equal before Allaah. And Allaah guides not those people who are the zaalims. Those who believed and emigrated and strove hard and fought in Allaah's cause with their wealth and their lives, are far higher in degree with Allaah. They are the successful. Their Lord gives them glad tidings of mercy from Him, and His being pleased, and of Gardens for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allaah is a great reward. | 9:19-22 |

لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ
وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾
دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٩٦﴾

Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allaah with their wealth and their lives. Allaah has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allaah has promised good (Jannah), but Allaah has preferred those who strive hard and fight, to those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allaah is ever Oft-Forgiving, Most Merciful. | 4:95-6 |

In the above ayats Allaah ﷻ highlighted certain blessings, which will be a test for us. Our health, wealth, time, abilities etc are given to us as trusts. We are accountable to Him for the correct use of these blessings - something that cannot simply be spent as we wish!

We should, in particular, make use of the following blessings in the path of Allaah as much as possible:

- **Intellect:** We ought to use our intellect to further the cause of Islaam. Allaah exhorts us to strive against the disbelievers intellectually using Qur'an as well as by other means:

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾

So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'an). | 25:52 |

Since the early days ulama of ahl-e-Sunnah have been at the fore front of this struggle and among those who suffered the most to spread the correct understanding of this deen and uphold its message.

- **Health:** We should eat with the intention of serving Allaah by renewing physical strength. "We know that rasulullah ﷺ raced on foot, on horse, and on camel, and lived an active and vigorous physical life. His stomach was described as being strong and flat even in his later years [378]." Rasulullah ﷺ said:

> *A strong believer is better and is more lovable to Allaah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the aakhira) and seek help from Allaah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allaah did that what He had ordained to do and your "if" opens the (gate) for the shaitaan* [8].

When one is healthy it is easier to perform rituals and deeds which are strenuous such as hajj and working under stress.

- **Wealth *:** The ummah has more wealth than ever before - yet seriously think, where is it dedicated? Rasulullah ﷺ said:

> *This wealth consists of various kinds of treasures and those treasures have keys. Blessed is the man whom Allaah has made a key for good and a lock for evil, but woe to the man whom Allaah has made a key for evil and a lock for good* [9, 11].

Allaah ﷻ said about spending in His path:

وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٣٩﴾

And whatsoever you spend of anything (in Allaah's cause), He will replace it. And He is the best of providers. | 34:39 |

مَن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Who is he that will lend to Allaah a goodly loan so that He may multiply it to him many times? And it is Allaah that decreases or increases (your provisions), and unto Him you shall return. | 2:245 |

- **Time:** This life is very short and a good portion of it is spent in childhood and old-age. Of what remains of it suffers from unforgivable wastage and misuse. Rasulullah ﷺ said:

> *To guard Muslims from infidels in the cause of Allaah for one day is better than the world and whatever is on its surface, and a place in jannah as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a mornings or an evenings journey which a slave (person) travels in the cause of Allaah is better than the world and whatever is on its surface* [6].
>
> *Anyone whose both feet get covered with dust in Allaah's Cause will not be touched by the fire of jahannam* [6].

It is a tragedy, that many of our lives are filled "…with distractions and time-consuming trivialities like magazines, movies, and countless other activities that produce little or no profit. Perhaps the greatest thieves of time in our age are the television and the Internet …Our lives are akin to an hourglass, and each grain of time that passes takes us one instant close to our inevitable meeting with Allaah. Reflection on death is a serious and constant way is one of the greatest catalyst for change. When terminally ill people realise they are dying, they undergo a profound transformation … [378]"

Allaah ﷻ informed us the attitude of the believers with regards to vain talks:

وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ۝

And those who turn away from laghw [۴]. | 23:3 |

We need to heed the advice of rasulullah ﷺ:

Consider yourselves already people of the grave [9].

There are two blessings most people are cheated out of: good health and free time [6].

Finally, realise that people are blessed with different qualities and capabilities - for example, some are able to free more time, others can easily donate or lend money and yet others can help with their professional skills or eloquent speeches. Allaah ﷻ wishes that we are generous with that which we covet in His cause:

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ

Never will you attain piety until you spend of that which you love. | 3:92 |

The life of prophets ﷺ, and the sahaaba ﷺ are examples for us to follow, in that whatever demand made by deen - they were ready to sacrifice despite the unfavourable conditions.

When rasulullah ﷺ decided to send an expedition to Tabuk - at the borders of Byzantine, the Muslims faced an apparently impossible task against an enemy which is numerous and well-equipped. Madeenah was in drought and hardship. Even though fruits were ripe, they could not harvest. It was a journey of more than a thousand kilometres long. Provisions were in short supply.

As part of the war effort, rasulullah ﷺ exhorted the sahaaba ﷺ to donate generously in the path of Allaah and assured them of enormous reward in the aakhira. When Abdur-Rahman ibn Awf ﷺ [۳] donated two hundred ooqiya of gold the following conversation took place:

'Umar ibn al-Khattab ﷺ said to the Prophet: "I have (now) seen Abdur-Rahman committing a wrong. He has not left anything for his family."
Prophet: "*Have you left anything for your family, Abdur-Rahman?*"
Abdur-Rahman: "Yes, I have left for them more than what I give and better."
Prophet: "*How much?*"
Abdur-Rahman: "What Allaah and His Messenger have promised of sustenance, goodness and reward."

[۴] Laghw - dirty, false, evil vain talk, falsehood, and all that Allaah has forbidden.

[۳] There Abdur-Rahman was blessed with an honour which was not conferred on anyone till then. Once the time of salaat came and rasulullah ﷺ was not there at the time. The Muslims chose Abdur-Rahman as their imam. The first raka'a of the salaat was almost completed when rasulullah ﷺ joined the salaat, performing it behind Abdur-Rahman ibn Awf ﷺ [239].

The Muslim army eventually left for Tabuk. Many could not join simply because their transport could not be arranged. These sahaaba came to be known as the bakka'in or the "weepers" and the army itself was called the Army of Hardship (*'Usrah*).

The many practical ibadah/programmes that we participate in our everyday life can actually develop the sense of sacrifice, zuhd, brotherhood and closeness to Allaah. Some of these deeds are outlined below:

Ramadan

Ramadan is a special month for devotion to Allaah. It is the month of Qur'an; it is the month of mercy, forgiveness and freedom from jahannam. It is the month of patience, self-control and solidarity. In this month our eeman should get a real boost and we gain nearness to Allaah. Regarding the fasting in Ramadan, Allaah ﷻ explained in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن
قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become muttaqis. | 2:183 |

As for its virtues, there are too many which have been mentioned by rasulullah ﷺ. Allaah alone knows whether somebody is fasting or not, He alone knows its quality and He alone will reward the person on the Day Judgement accordingly. Rasulullah ﷺ said:

> *Every action of the son of Adam is given manifold reward, each good deed receiving ten times its like, up to seven hundred times. Allah the Most High said,*
> ***'Except for fasting, for it is for Me and I will give recompense for it, he leaves off his desires and his food for Me.'***
> *For the fasting person there are two times of joy; a time when he breaks his fast and a time of joy when he meets his Lord, and the smell coming from the mouth of the fasting person is better with Allah than the smell of musk* [6].'

Kaab ibn Ujrah ﷺ relates:

> Rasulullah ﷺ said, "*Come near to the mimbar*", and we came near the mimbar. When he climbed the first step of the mimbar, he said "*Aameen*". When he ascended the second step, he said "*Aameen*". When he climbed the third step, he said "*Aameen*."
> When he came down, we said "O Rasulullah, we have heard from you today something which we never heard before."
>
> He ﷺ said,
>
> *When I climbed the first step, the angel Jibrael ﷺ appeared before me and said, "Destruction to him who found the blessed month of Ramadan and let it pass by without gaining forgiveness" Upon that I said 'Aameen'.*
> *When I climbed the second step, he said, "Destruction to him before whom thy name is taken and then he does not make du'a for Allaah's blessing on me (by saying, for example ﷺ)." I replied, 'Aameen'.*

> *When I climbed the third step, he said, "Destruction unto him in whose lifetime his parents or either one of them reaches old age, and (through failure to serve them) he is not allowed to enter jannah".*
> *I said, 'Aameen'* [14, 18].

Muslims look forward to Ramadan - for it brings its special blessings which facilitates an environment that can be spiritually transformative.

I'tikaf

This is literally a spiritual retreat in the masjid for men and in a private room of the house for women. Allaah ﷻ said:

وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ

…While you are doing i'tikaf in masjids. | 2:187 |

It is especially recommended during Ramadan, in the last ten day in particular. Rasulullah ﷺ used to perform I'tikaf for ten days every year except the year of his death when he performed it for twenty days [6, 10, 11]. I'tikaf is a means to get close to Allaah and a sunnah of our prophet *.

It is preferred for the one who is making i'tikaf to perform many nawafil acts of worship such as salaat, reciting the Qur'an, glorifying and praising Allaah, extolling His oneness and His greatness, asking His forgiveness, sending salutations on the Prophet ﷺ, and du'a - that is, all actions that bring one closer to Allaah. Included among these actions is studying and reading books of tafseer and hadeeth, books on the lives of the prophets عليهم السلام, books of fiqh, and so on. It is also preferred to set up a small tent in the courtyard of the masjid as the Prophet did [111].

Umrah & Hajj

وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا

And hajj to the House is a duty that mankind owes to Allaah, those who can afford the expenses. | 3:97 |

Narrated by Abu Hurayra رضي الله عنه [6]:

> Rasulullah ﷺ was asked which deed is best. He said, "*Belief in Allaah and His Messenger.*"
> He was asked, then what?
> He said, "*Jihaad for the sake of Allaah.*"
> He was asked, then what?
> He said, "*An accepted hajj.*"

*The legitimacy of i'tikaf is well known even though there is no sound hadeeth concerning its merits.

Rasulullah ﷺ also said:

> *'Umrah is an expiation for the time between it and the previous 'umrah, and an accepted hajj has no less a reward than jannah* [6, 8].
>
> *Keep on doing hajj and 'umrah, for they eliminate poverty and sin just as the bellows eliminate impurities from iron and gold and silver* [9, 13]. Ⓢ

Aa'isha ؓ, the Mother of the Believers, said:

> I said, "O Rasulullah, can we not go out on campaigns and fight in jihaad with you?"
> He said, "*But the best and most beautiful of jihaad is hajj, an accepted pilgrimage.*"
> I never stopped going for hajj after I heard that from rasulullah ﷺ [6].

Camping and Residential Programmes

Such programmes can be designed to uplift the eeman, gain ilm, purify the soul and inculcate practice of sunnah. No doubt, it can be a life-changing experience if the time is spent properly under the guidance of ulama. Needless to say that Islamic morals would have to be strictly observed. Newcomers, new-Muslims and those who have been estranged by the "cultural baggage" should be treated with empathy and nurtured with their difficult circumstances in mind such that Islaam is accessible to them while making the goal posts and the way very clear.

10.4.4 Bear Patiently

وَٱلۡعَصۡرِ ۝١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ۝٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ
وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ۝٣

> **By the time. Verily, man is in loss, except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience.** | 103:1-3 |

When Muslims practice deen completely, call to truth, enjoin good and forbid evil then they will be put to test. These tests and trials are means to ennoble us - thus we must support each other to persevere despite the difficulty. Allaah promises:

وَلَا تَهِنُواْ وَلَا تَحۡزَنُواْ وَأَنتُمُ ٱلۡأَعۡلَوۡنَ إِن كُنتُم مُّؤۡمِنِينَ ۝١٣٩

> **So, do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.** | 3:139 |

It is not a disaster or a loss if anyone is harmed or killed in the path of his deen, for his/her eeman and for being steadfastness in da'wah. Fir'awn promised and warned the magicians of execution when they believed in their Lord and they did not submit to him. The magicians did not tire, nor did they become weakened due to these warnings - for Allaah is better in rewarding and His punishment is more severe and lasting.

Their response was unequivocal:

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ
إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا
عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾

They said: "We prefer you not over the clear signs that have come to us, and to Him (Allaah) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. "Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allaah is better as regards reward in comparison to your reward, and more lasting." | 20:72-3 |

These moments on a personal level becomes a means to our forgiveness as well. Rasulullah ﷺ said:

> *No fatigue, illness, anxiety, sorrow, harm or sadness afflicts any Muslim, even to the extent of a thorn pricking him, without Allaah wiping out his mistakes by it* [6].

When it comes to life of a nation or a religion: its rise and fall, mere individual patience and fortitude is not sufficient. What is required is a general atmosphere of patience, courage and steadfastness, where every individual is a source of strength and support for the other.

Shaykh Abul Hasan Nadwi ﷺ explained this as the reason behind the use of the word صَابِرُو in the following ayat [364]:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٢٠٠﴾

O you who believe! Endure and be more patient (than your enemy), and guard ◇, and fear Allaah, so that you may be successful. | 3:200 |

"By merely looking at him, feet that are slipping must be able to become steadfast, depressed spirits and low courage must become lofty and fortified." He must engender patience because of صَابِرُو - an air of patience which encompass everything. At the same time fear Allaah as we are bounded by the limits of shari'ah - we cannot go to mindless revenge and excesses as others in these situations do [364].

In the Qur'an, Allaah ﷻ informs about the hatred and conspiracy of Fir'awn and his people against Musa ﷺ and his people. They blamed Musa ﷺ and his people of spreading mischief on earth:

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ
وَءَالِهَتَكَ ۚ

The chiefs of Fir'awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods?" | 7:127 |

Then they came up with the most unjust and horrifying plan:

◇Guard the Muslim territory by stationing army units permanently at the vulnerable places.

قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْيِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾

We will kill their sons, and let live their women, and we have indeed irresistible power over them. | 7:127 |

In this, perhaps the most testing time for the Children of Israel, Musa ﷺ advised them - offered two solutions to come out of this trial: seeking help of Allaah and remain patient until things change in their favour:

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

Musa said to his people: Seek help in Allaah and be patient. Verily, the earth is Allaah's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the muttaqis. | 7:128 |

It seemed the Israelites found the patience illogical and so they complained to Musa ﷺ about the trouble they faced before and were continuing to face even in his presence. Musa ﷺ consoled them with news of success and warned them at the same time that the authority/sovereignty comes with responsibility and as a test [5]:

عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act? | 7:129 |

How invaluable are these counsels from Musa ﷺ [ʌ] and how extraordinarily revealing is the test from Allaah ﷻ!

10.4.5 Struggle of a Jama'ah

وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

And those who disbelieve are allies to one another, (and) if you (Muslims collectively) do not do so [▷] , there will be fitna and oppression on earth, and a great mischief and corruption. | 8:73 |

This mighty ayat was revealed to a community of believers from muhajirs and ansaar numbering not more than 1500 [*]. Here Allaah is inviting to a brotherhood to such a small handful of souls as they were to change the face of the earth forever. In spite of the brotherhood that they had already embraced, here Allaah is ordering the believers to become a single unit [364].

[ʌ] The ummah of Muhammad ﷺ has a lot of similarity with the ummah of Musa ﷺ.

[▷] i.e. Become allies, as one united block with one khalifa - chief Muslim ruler for the whole Muslim world - to make victorious Allaah's Religion of Islamic Monotheism [1].

[*] According to some hadeeths, soorah al-Anfal was revealed around the time of battle of Badr.

This is the single jama'ah founded upon eeman, deep conviction, tawheed, concern for the welfare of the humanity and steadfast upon the principles of Islaam.

Here Allaah is telling believers that hundreds of years of goodness is at stake if they show any neglect in solidifying their ranks. On the contrary, if they failed to do so great oppression, wars, polytheism and corruption will fill the earth. Just reflect on this fact - Allaah is addressing this tiny group of Muslims in the Prophet's city of Madeenah when most of the world was at the hands of Romans and Persians who had complete control over world resources, its culture and civilisation. Note the lack of consideration for any numbers, means or the size of the Muslim land in this ayat. The value and importance of the Muslims ummah rests on its distinctive qualities - the beautiful words of al-Mugheerah bin Shu'abah will suffice to illustrate their nobility. Narrated Jubair bin Haiya ﷺ:

> 'Umar sent the Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islaam, 'Umar said to him. "I would like to consult you regarding these countries which I intend to invade."
>
> Al-Hurmuzan said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; If one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau."
>
> So, 'Umar sent us appointing an-Numan bin Muqrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!"
>
> Al-Mughira replied, "Ask whatever you wish."
> The other asked, "Who are you?"
>
> Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allaah alone or give jizya; and our Prophet has informed us that our Lord says:
> **Whoever amongst us is killed (i.e. martyred), shall go to jannah to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master…** [6]."

The sahaaba ﷺ were ready to come to aid of Islaam at every moment. When some of the ansaar thought of ease, Allaah warned them. Narrated by Aslam ibn 'Imran ﷺ that when they were fighting a mighty army of the Romans, a mujaahid attacked the Roman ranks

until he penetrated them. People shouted, saying, "Subhan-Allaah! He has contributed to his own destruction." Thereupon, Abu Ayyub al-Ansaari ﷺ stood up, and said,

> O people! You give this interpretation to this ayat, whereas it was revealed concerning us, the ansaar, when Allaah had given honour to Islaam and its supporters had become many, whereupon some of us secretly said to one another …"Our wealth has been depleted, and Allaah has given honour to Islaam and its supporters have become many, so let us stay amidst our wealth and make up what has been depleted of it." Thereupon, Allaah revealed to His Prophet:

وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ

> **And spend in the Path of Allaah, and do not contribute to your own destruction [11].** | 2:195 |

> refuting what we had said. So, the destruction lay in staying with our wealth and repleting it, and abandoning combat [3].

Abu Ayyub ﷺ remained fixed until he [was killed and] was buried in Rome.

Unlike munafiqs, the trials and tests the sahaaba endured – did not increase them in anything except in eeman in Allaah and in submission. Allaah informed us about such attitude of sahaaba ﷺ:

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

> **And when the believers saw the Confederates, they said: "This is what Allaah and His Messenger had promised us," and Allaah and His Messenger had spoken the truth, and it only added to their eeman and submission.** | 33:22 |

Allaah himself praised them in the Qur'an:

وَٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟ أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۖ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾

> **And those who believed, and emigrated and strove in the cause of Allaah (al-Jihaad), as well as those who gave (them) asylum and aid – these are the believers in truth, for them is forgiveness and a generous provision.** | 8:74 |

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[11] Many people use the ayat:

وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ

Do not contribute to your own destruction. | 2:195 |

similar to how they treat the following ayat:

لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ

O you who believe! Approach not salaat. | 4:43 |

They suggest keeping away from all that is dangerous and harmful such as keeping away from family, business etc. due to misunderstanding. They claim we should not do something which would cause us harm or loss. The demand of this verse is completely opposite [364].

[3] Abu Dawud and Tirmidhi (who graded it saheeh) [10, 9]. Al-Hakim authenticated it, saying it conforms to the criteria of Bukhari and Muslim, and Dhahabi corroborated him. Nasa'i and Ibn Hibban also narrated it. Bayhaqi included it, and other narrations in his Sunan in a chapter entitled, "Permissibility of a man or men fighting alone in the enemy land."

So what was the beginning of this jama'ah? The sahaaba ﷺ suffered persecutions at the hands of the mushriks - they would not hesitate to violate even the holy sanctuary of Ka'bah to harm the Muslims. The situation was extremely severe for the slaves who converted to Islaam. Umayyah ibn Khalf would lay Bilal ﷺ on the burning sand and put a huge rock on his chest. Abu Jahl thrust a spear in the abdomen of Sumayyah ﷺ, the mother of Ammar ibn Yasir ﷺ, and she became the first shaheed in Islaam. Rasulullah ﷺ used to enjoin upon them to have patience and give them the glad tidings of jannah.

The mushriks laid three years of complete boycott when the sahaaba ﷺ lived in the gorges of Makkah. No one was allowed to bring any food in aid or to trade. In order to survive they had to eat leaves of trees and skin of dead animals. All of this was because of their rejection of polytheism. Finally, they emigrated to Madeenah, leaving their jobs and properties behind. The journey itself was harsh and dangerous as the migrants could be robbed or killed on the way.

In this struggle, like men, the women of sahaaba lent full support, sharing the burden with men in their own way. It is not possible to write a full account of each and every sahaabiya and their sacrifices and struggles in this short space. However, some examples are given now:

Asma bint Abu Bakr ﷺ

She is the step-sister of Aa'isha ﷺ and the eighteenth person to embrace Islaam. She was twenty-seven years old at the time of the hijrah. She migrated to Madeenah after the safe migration of rasulullah ﷺ and Abu Bakr ﷺ. When she reached Quba, she gave birth to Abdullah bin-Zubair ﷺ, the first Muslim baby born since the hijrah. She says:

> When I was married to Zubair ﷺ, he had neither money nor property of any kind. He had only one camel for carrying water and one horse. I would bring fodder for the animals and datestones to feed them instead of grass, bring water from the well, mend bucket myself when needed, and attend to other domestic duties. Attending to the horse was the most difficult of all jobs. I was not good at baking and, therefore, after kneading the flour, I would take it to ansaar women in my neighbourhood, who would bake bread for me. When we arrived in Madeenah, rasulullah ﷺ allotted a piece of land to Zubair ﷺ two miles away from the town. I would bring date stones from there on my head.
>
> One day when I was coming in this fashion, I met rasulullah ﷺ with a group of ansaar in the way. He stopped his camel. From his gesture, I understood that he intended to give me a lift. I felt shy of going with men, and I also remembered that Zubair ﷺ was very sensitive in this matter. Rasulullah ﷺ understood my hesitation and left me alone. When I reached home, I narrated the story to Zubair ﷺ and told him that, due to my own shyness and his sensitiveness, I did not avail of the offer of rasulullah ﷺ. He said, 'By Allaah I am more sensitive about your carrying the load over such a long distance, but I cannot help it.
>
> In fact, sahaaba remained occupied in striving in the path of Allaah and all other such jobs had to be done by their womenfolk. Sometime later, Abu Bakr ﷺ

> transferred to us a servant that rasulullah ﷺ had given to him. I was therefore relieved of attending to the horse, which had been really very hard for me [63].

On another occasion Asmaa ﵂ says ؉,

> I was once in the land in the Banu Nadheer district that rasulullah ﷺ had apportioned to Abu Salma ﵁ and (my husband) zubayr ﵁. Zubayr ﵁ had left with rasulullah ﷺ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadija and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?'
> Yes,' she replied, 'an Arab lady came to ask for some fire.'
> He said, 'I shall never eat the food until you send some to her.'
> A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal.

Khansa ﵂

She embraced Islaam in Madeenah, along with some others of her clan. Ibn Athir ﵀ writes: "All masters of literature are unanimous in declaring Khansa ﵂ as the best woman poet in Arabic. No woman in history has ever written such poetry as Khansa ﵂."

During the reign of 'Umar ﵁ in 16H, the famous battle of Qadisiyyah was fought between the Muslims and the Persians. Khansa ﵂, along with her four sons, took part in this battle. On the eve of the battle, she exhorted all her four sons, saying:

> O, My sons! You embraced Islaam and emigrated of your own free will. By Allaah, beside Whom there is no God, you all are the sons of the same father, just as you are the sons of the same mother. I never betrayed your father, nor defamed your maternal uncle. I never allowed a blot to come on your high birth nor polluted your pedigree. You know what rewards Allaah has promised for those who fight against the disbelievers in His path. You must remember that the everlasting life of the hereafter is far better than the transitory life of this world. Allaah has said in His Holy Book:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٢٠٠﴾

O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful. | 3:200 |

؉ Tabraani.

> When you get up tomorrow morning, be prepared to contribute your best in the battle. Go ahead into the enemy lines, seeking help from Allaah. When you see the flames of war rising high, get right into the centre and face the enemy chiefs. Insha-Allaah you will get your abode in paradise with honour and success.

Next day, when the battle was in full swing, all the four sons advanced towards the enemy lines. One by one, they attacked the enemy, reciting the words of their mother in verses and fought till all of them were martyred. When the mother got the news, she said:

> Alhamdulillah. Glory to Allaah Who has honoured me with their martyrdom. I hope that Allaah will unite me with them under the shade of His mercy [63].

10.4.6 Role of Mortal Combat

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ
خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا
تَعْلَمُونَ ﴿٢١٦﴾

> **Fighting is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah knows but you do not know.** | 2:216 |

This does not mean Allaah loves warfare - rather He extinguishes the fire of war:

وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ
كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا
بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ
وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٦٤﴾

> **The Jews say: "Allaah's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allaah extinguished it; and they (ever) strive to make mischief on the earth. And Allaah does not like the mischief-makers.** | 5:64 |

Jihaad in the form of mortal combat is prescribed in certain conditions. We must seek advice of trustworthy ulama who have deep insight in this field. We must understand what triggers it and what are the prerequisites. Otherwise, one will fight to further the cause of shaitaan rather the cause of Allaah. People of desire who call for jihaad without following the guidance from Qur'an and sunnah will cause more harm than good.

Many ulama make a distinction between offensive and defensive fighting. Shaykh Al-bani ﷺ explains the difference thus:

> So it is upon the Muslims all of them even the women to each stand upright with what they are able to do in terms of jihaad to defend themselves against the enemies who have attacked them from inside their own land. Here there is no mention of having an ameer or the obligatory preparation that the Muslims establish. However the (other) jihaad which we say has to have an ameer, a person in charge, to be in preparation for - in the two types of it. The first being the ma'nawee (spiritual) and the second being the maadeee (material). The jihaad that is referred to is to pass on the Islamic call from a Muslim land to a non-Muslim land [382].

In any case, the intention behind fighting must be to seek the pleasure of Allaah alone. No worldly motive or revenge should be mixed with it - the understanding of the sahaaba sheds more light into this. Narrated Sa'eed bin Jubair ﷺ:

> 'Abdullah ibn 'Umar came to us and we hoped that he would narrate to us a good hadeeth. But before we asked him, a man got up and said to him, "O Abu 'Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allaah says:
>
> وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ
>
> **And fight them until there is no more afflictions.** | 2:193 |
>
> Ibn 'Umar ﷺ said:
> Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling [6].

Narrated by Abu Musa al-Ash'ari ﷺ:

> A man came to rasulullah ﷺ and asked, "O Rasulullah! What kind of fighting is in Allaah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness."
>
> Rasulullah ﷺ raised his head (as the questioner was standing) and said:
>
> *He who fights so that Allaah's Word (Islaam) should be superior, then he fights in Allaah's cause* [6].

Allaah ﷻ testifies the truthfulness of those believers who fight in His cause:

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم
مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ
ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

> **Among the believers are men who have been true to their covenant with Allaah * ; of them some have fulfilled their obligations ◇ ; and some of them**

*i.e. They have gone out for holy fighting, and showed not their backs to the disbelievers.
◇i.e. They have been martyred.

are still waiting, but they have never changed in the least. That Allaah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them (in mercy). Verily, Allaah is Ever Oft-Forgiving, Most Merciful. [33:23-4]

In the Qur'an, Allaah gives many other rationales for mortal combat:

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ
ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ
وَلِيًّا وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٥﴾ ٱلَّذِينَ ءَامَنُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ
كَفَرُوا۟ يُقَٰتِلُونَ فِى سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَٰنِ
كَانَ ضَعِيفًا ﴿٧٦﴾

And what is wrong with you that you fight not in the cause of Allaah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." Those who believe, fight in the cause of Allaah, and those who disbelieve, fight in the cause of taghut. So fight you against the friends of shaitaan; Ever feeble indeed is the plot of shaitaan. [4:75-6]

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ
وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ﴿٢٥١﴾

And if Allaah did not check one set of people by means of another, the Earth would be full of mischief. But Allaah is full of bounty to the worlds. [2:251]

وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ
يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ
لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

And were it not that Allaah checks one set of people by means of another, monasteries, churches, synagogues and masjids, wherein the name of Allaah is oft mentioned, would surely have been pulled down. Indeed Allaah will help those who help His cause. Truly, Allaah is All-strong, All-mighty. [22:40]

Narrated by Salamah ibn Nufayl Kanadi ﷺ:

> I was sitting in the presence of rasulullah ﷺ, and a man said, "O Rasulullah! People have tethered their horses and laid down their arms, saying, 'There is no jihaad, war is over.'"
>
> Rasulullah ﷺ turned to face him and said, "*Now, now! Fighting has come! And a group of my ummah will continue fighting on (the way of) truth, and Allaah will subdue the hearts of peoples and provide for (the mujaahids) from them, until the Hour is established and until Allaah's promise comes to pass. And good is tied to the forelock of the horse until the Day of Resurrection* [13].

Rasulullah ﷺ said:

> *I was ordered to fight the people until they say bear witness that there is nothing worthy or worship besides Allaah and that Muhammad is the Messenger of Allaah, and they establish salaat and give zakaat. So if they do that, then their blood is protected by me except for the right of Allaah (i.e. punishment etc.) and their reckoning is with Allaah* [6, 8].

We must understand the meaning of this hadeeth in the right context in light of the understanding of the sahaaba ﷺ. Did rasulullah ﷺ fight or kill all those mushriks who he found in Makkah after the conquest of Makkah when he had all the power to do so? Did Muslims kill all the non-Muslims when they agreed to pay jizya? Yet, sahaaba ﷺ fought Muslims when they denied to pay zakaat or those who declared takfeer upon Muslims for their sinning.

Rasulullah ﷺ warned us:

> *Those who go to extremes are destroyed* [12].

One must follow the strict ethos of war as laid down by shari'ah. Allaah sent this deen to benefit the whole mankind. Women, children, elderly and unarmed civilians cannot be a target under any circumstance. This is why when Muslims used to invade countries the civilians used to welcome them for saving them from tyranny. Killing innocents is the method of blood thirsty oppressors like the Mongols who ravaged the world in the middle ages and those even today call killing innocents "Collateral damage."

As for believers who desire khilaafa, should know that the History of Islaam post Muhammad ﷺ offers only one model. This is the way the great Umayyads came to power, this is the way the great 'Abbasids came to power, this is the way Salah-ud-Deen ﷺ came to power, this is the way the Ottomans came to power, this is the way Moghuls came to power, this is the way Uthman Dan Fodio ﷺ came to power, this is the way Saudis came to power, this is the way Taliban came to power, this is the way Somali Islamic Courts came to power, and many others like them.

They were all successful in their own way, the longest reigning Ottomans lasted for 623 years (re-inventing themselves few times) while the shortest ones lasted only few months. There exists tremendous similarities in their rise and fall. Their rise correspond to:

- a fervour to establish truth and justice.
- the effort of the most noble amongst their generation.
- the people with most tawqa among their leadership.
- ascending from a political abyss and a general low in morale.

Therefore, it is incumbent upon those who want to establish khilaafa to study the days, months and years prior to the establishment of these entities in the minutest detail. It is very important that we study the vision, principles and qualities which made them so successful. Eventually however, khilaafa must return upon khulafa-ar-Rashideen as decreed by Allaah, which we can ascertain from many saheeh hadeeths. No doubt, Allaah will bring it about through Muslims who are the best in their generation.

10.5 Means to Unity

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟

And hold fast, all of you together, to the Rope of Allaah, and be not divided among yourselves. | 3:103 |

This is the command of Allaah regarding the way we should submit to His will. Immediately after reminding us to hold firm to His covenant [3] as a community of believers, Allaah cautioned us not to divide amongst us. Unity is of crucial importance as:

- Division, disputes and disunity denies us the help of Allaah when we need Him the most. Lack of unity degrades us in His sight. Allaah expressed His pleasure on those who were present at the Pledge of ar-Ridwan:

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ

Verily, those who give bai'ah to you (O Muhammad ﷺ), they are giving bai'ah to Allaah. The Hand of Allaah is over their hands. | 48:10 |

Rasulullah ﷺ explained:

Indeed Allaah will never unite this ummah upon misguidance and the Hand of Allaah is upon the jama'ah [9].

The hand of Allaah is over the jama'ah, so follow the great mass of believers, and whoever dissents from them departs to Hell [14].

- Disunity weakens our resolve, wipes out our strength and makes us vulnerable against our enemies.

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿٤٦﴾

And obey Allaah and His Messenger ﷺ, and do not dispute lest you lose courage and your strength departs, and be patient. Surely, Allaah is with the patient. | 8:46 |

- We need unity not only in pure worship, in supporting each other to follow deen, but we need unity to develop and run various social institutions. Allaah tells us about the believers who work in such harmony:

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ

The believers, men and women, are auliya' of one another… | 9:71 |

Unity is something that we will neither get on a plate nor will it be achieved through lecturing on it's importance, the lack of it or the evils thereof [ك]. Unity is a blessing we must make ourselves worthy of. We need to find out from Qur'an, Sunnah and the salaf how to work towards unity, how to maintain it and how not to work against it.

[ك] A lot of people dwell on this aspect - do they really think Muslims need to be informed about how disunited they are sometimes!

What follows then is a discussion on causes of disputes and disunity as well as aspects of our conduct which promotes it. In this issue, just like any other aspect of deen, the conduct of sahaaba ﷺ is the yardstick. Indeed they were the living example of a community that lived by Qur'an and Sunnah. By the will of Allaah they remained united, as a whole, until the middle of Uthman ﷺ's khilaafa. However, it is their attitude at times of unity and disunity which will remain a blazing example of human achievement! No people has been tried with so much trials and tribulations as them despite the fact that they were from different nations and tribes, from all strata of society and in their midst were munafiqs who worked day and night to sow discord and disunity.

10.5.1 Implement Complete Deen

Allaah ﷻ has blamed and reproached the Christians by telling:

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذۡنَا مِيثَٰقَهُمۡ فَنَسُواْ حَظّٗا مِّمَّا
ذُكِّرُواْ بِهِۦ فَأَغۡرَيۡنَا بَيۡنَهُمُ ٱلۡعَدَٰوَةَ وَٱلۡبَغۡضَآءَ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۚ

And from those who say, "We are Christians", We took their covenant, but they abandoned a good part of the message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection. | 5:14 |

Therefore, not implementing the deen completely is a source of disunity in the ummah. How can they remain united when some of them decided to leave a part of the deen or apply something else to replace it? How can people who have given in to their lusts and desires unite with those who have submitted totally to dictates of their deen? So it is necessary that everyone in the community seeks to live by the principles of deen.

Forgetting/abandoning a portion of the Message is something Allaah has warned us against.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ
ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ٢٠٨

O you who believe! Enter perfectly into Islaam and follow not the footsteps of shaitaan. Verily, he is to you an open enemy. | 2:208 |

Rasulullah ﷺ left us on a clear straight path and he also warned us about the deviated groups just as it happened to previous nations - only difference being there will have more splitting and groups in this ummah.

The people of the Book were upon truth until they wilfully decided to turn their back against part of it. As a consequence, Allaah put disunity amongst them:

وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ إِلَّا مِنۢ بَعۡدِ مَا جَآءَتۡهُمُ ٱلۡبَيِّنَةُ ٤

And the people of the Scripture differed not until after there came to them clear evidence. | 98:4 |

In order to remain a united ummah we must abandon all groups which do not enjoin practising deen in its entirety and which only practice what they desire to practice. Grouping around one part of deen neglecting other parts is the heritage of the perished nations.

Allaah ﷻ mention in the Qur'an:

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ
زُبُرًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾

And verily, this your religion is one religion, and I am your Lord, so fear Me. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs). So, leave them in their error for a time. | 23:52-4 |

Hence, when we begin to implement deen completely in our lives then, no doubt, Allaah will bless us with unity that we need so much just as he blessed the sahaaba in Madeenah:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ
أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ
ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold fast, all of you together, to the Rope of Allaah, and be not divided among yourselves, and remember Allaah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His ayat clear to you, that you may be guided. | 3:103 |

When sahaaba ﷺ wholeheartedly submitted to the will of Allaah, they were blessed with unity - they forgot the differences that existed between them. They forgot their places of birth - Makkan, Madeenan, Yemeni, Persian or Roman. They lost their colour and did not care who was rich and who was poor.

10.5.2 Avoid Bid'ah

It is reported by Sufyaan Ibn Uyainah who said ▷,

> I heard 'Aasim al-Ahwal narrating from Abul-Aaliyah who said:
> Beware of these innovations because they cause enmity and hatred between you, but stick to the original state of affairs present before they divided.
>
> Aasim said, So I told it to al-Hasan al-Basri, so he said, "He has given you sincere advice, by Allaah, and has told you the truth."

Ramadan is a great sign in this regard. For a whole month the Muslim ummah fasts, in some cases for more than twenty hours daily, and pray together in the mosque even in the middle of the night in large numbers unlike any other time during the year. This was possible because in Ramadan we abandon our whims and desires for the sake of fulfilling commands of Allaah to fast.

▷Reported in *Hilyatul-Awliyaa* of Imaam Abu Nuiaim al-Asbahaanee and its isnaad is authentic [410].

10.5.3 Stop Sinning

Sinning * is a major cause of the disunity within the ummah. It can break the bonds of brotherhood. Rasulullah ﷺ is reported to have said:

> *No two people are friends for the sake of Allaah or in Islaam, but they will be split apart by the first sin committed by either of them* [7, 12, 72].

No doubt disunity is a calamity, resulting from our own evil deeds:

قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ

> **Say: "He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another."** | 6:65 |

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ ﴿٣٠﴾

> **And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.** | 42:30 |

Confusion and strife is a tremendous trial from Allaah. This ummah is not secure from such happenings and the history is replete with such incidences of disunity even to the extent of bloodshed. It is reported from Sa'd bin Abi Waqqaas ﷺ who said [8]:

> We went along with rasulullah ﷺ until we came to the masjid of banu Mu'awiya, so rasulullah ﷺ entered and prayed two raka'as so we prayed along with him. So he called upon his Lord for a long time, then he said:
>
> *I asked my Lord for three things: I asked Him that He should not destroy my nation with a deluge so He granted me that: I asked him that He should not destroy my nation with famine - as happened to the people of Fir'awn so He granted me that: and I asked Him that they should not fight amongst themselves - but He refused me that.*

Similarly, Khabbaab ibn al-Arat ﷺ said [12, 13, 9]:

> I came to rasulullah ﷺ on a night in which he spent the whole of it in prayer until it was fajr, so rasulullah ﷺ concluded his prayer with tasleem. I said: 'O Rasulullah: You have prayed a prayer this night the like of which I have not seen you pray.'
>
> Rasulullah ﷺ said: *Indeed it was a prayer of hope and fear. In it I asked my Lord, the Mighty and Majestic, for three things. He granted me two and refused me one. I asked my Lord, the Mighty and Majestic, that He should not destroy us with that which He destroyed the nations before us - and He granted it to me; I asked my Lord, the Mighty and Majestic, that He should not overwhelm us with an enemy from other than us - so He granted it to*

*Sinning has many other evil effects. Written by Ibn al-Qayyim ﷺ in *al-Jawab al-Kafi*: "And sins leave ugly, despicable, and harmful effects to the heart and body in this world and the next that none know except Allaah. From them is that one is prevented from 'ilm, as 'ilm is a light that Allaah places into the heart, and sins put out this light. When ash-Shafi'i sat in front of Malik to read to him, he was amazed at what he was seeing of ash-Shafi'i's intelligence, wisdom, and complete understanding and comprehension, saying: "I see that Allaah has placed light in your heart. So, don't put it out with the darkness of sin."
And ash-Shafi'i ﷺ said: I complained to Waki' of my bad memory. So, he advised me to abandon sins; And said: "Know that 'ilm is a blessing and the blessing of Allaah is not accessible to the sinner."

me; and I asked my Lord, the Mighty and Majestic, that He should not cause us to divide into separate groups each attacking the others, but He refused me that.

Shaykh ibn al-'Uthaymin ﷺ said:

> By Allaah, sins affect the security of a land; they affect its ease; its prosperity; its economy; and they affect the hearts of its people. Sins cause alienation between the people. Sins cause one Muslim to regard his Muslim brother as if he were upon a separate religion other than Islaam.
>
> But if we sought to rectify ourselves, our families, our neighbours and those in our areas, and everyone we are able to rectify, if we mutually encouraged good and forbade evil, if we assisted those who do this with wisdom and wise admonition - then it would produce unity and harmony. Allaah, the Mighty and Majestic, says:
>
> وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾
>
> **Let there arise out of you a group of people inviting to all that is good, enjoining ma'ruf and forbidding munkar. And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.** | 3:104-5 |
>
> I call myself and you, O my brothers, to come together upon the deen of Allaah, the Mighty and Majestic; support one another in establishing the shari'ah of Allaah; advise each other sincerely with wisdom and wise admonition; debate with those whom we have to debate with in the best way and by satisfying them with textual proofs and intellectual proofs and do not abandon the people of false beliefs upon their falsehood since they have a right upon us that we should explain the truth to them and encourage them to follow it and that we explain what is false to them and warn against it [108].

We must refrain from all kinds of sins, not to mention the major sins. Abu Hurayra ﷺ reported [6, 8]:

> Rasulullah ﷺ said: *Avoid the seven fatal sins.*
> They said: Rasulullah, what are they?
> He said:
>
> *Associating partners with Allaah,*
> *Sorcery,*
> *Killing a soul which Allaah has forbidden except by legal right,*
> *Consuming usury,*
> *Consuming the property of an orphan,*
> *Fleeing on the day of battle and*
> *Slandering unthinking chaste believing women.*

Rasulullah ﷺ further explains the process by which sinning leads to estrangement. If a ummati reaches such a dark state, can he or she render any capacity to unite?

Rasulullah ﷺ said:

> *Tests are shown to the hearts like a straw mat, straw by straw. Whichever heart accepts them, and absorbs them, gets a black spot placed on it, and whichever heart rejects them, gets a white, clear spot on it. This goes on until the hearts are of two types: a heart which is white, smooth, and clear like a polished stone which will not be harmed by further trials or tests for as long as the heavens and the earth last, and another dark and blemished; it is like a hook turned over the wrong way on which nothing can be hung - it neither acknowledges what is right nor rejects what is wrong, except for that which happens to coincide with its lusts and inclinations with which this heart has become fully absorbed* [140].

A man once came to Imaam Ibrahim ibn Adham [r] for some advice about how to stop sinning. They had the following conversation:

> The man said, "Imaam Ibrahim, I keep doing sinful actions. I have come to ask you for some advice on how to stop doing these things."
> The imaam said, "Yes, I will tell you five things, and if you are able to carry them out, disobedience will not harm you."
> The man said, "Please tell me."
> The imaam said, "Whenever you think about disobeying Allaah, then do not eat from His Sustenance."
> The man was incredulous. "What on earth can I eat when all of it is from the Sustenance of Allaah?"
> The imaam then asked, "Is it then good that you should eat from His Sustenance and then proceed to disobey Him?"
> The man submitted, "No, you are right. Please tell me the second thing."
> The imaam cont., "When you want to disobey Him, then do not live in His Lands."
> The man was again stunned. "This is more impossible than the first! When the skies, the Earth and what was between them belong to Him, where will I possibly live?"
> The imaam said, "Look at the big picture. Is it then right that you eat from His Sustenance, live in His Lands and disobey Him while doing so?"
> The man replied solemnly, "No, you are right. Please tell me the third point."
> The imaam said, "Whenever you think you are about to disobey Him, then go somewhere He will not see you. When you are there then disobey Him."
> The man replied with surprise, "How can I do it when from all that is in the skies, the Earth, the mountains and oceans in totality, there is no place except that it is in submission to Him and under His supervision? He sees what is in the abyss of the oceans and under the layered rock of the mountains."
> The imaam again answered, "You are absolutely right, so how is it that you eat His Sustenance, live in His Lands and openly disobey Him?"
> The man replied, "Good point. Let me hear the fourth point."
> He stated, "When the angel of death comes to take your soul, tell him, 'Leave me for awhile, so I can repent'."
> The man answered, "He would never accept that from me."
> The imaam stated, "This is a good answer. If you disobey Him, there is no

[r] Imaam Ibrahim ibn Adham (d 162H) was one of the grand imaams of the third age. He travelled as far as Makkah, Syria, Jordan, Lebanon and Palestine, sitting with noble ulama and imaams such as Sufyan ath-Thawri, al-Fudail ibn 'Iyad and others. Those in his time knew him to be a tireless preacher and constant in his worship.

guarantee from the pangs of death, nor will it be accepted that things be delayed, so you will die without repentance. How is your state then?"
The man answered, "I would like to hear the fifth point now."
The imaam finally stated, "When the angels of wrath come to take you to the Fire, then do not go with them."
The man replied, surprised, "They would never leave me to do that."
The imaam said, "So if you are not able to refuse them, but carry on doing sinful actions, how can you hope for purification?"
The man said, "I trust in Allaah."

The man became a student of Imaam Ibrahim ibn Adham ﷺ worshipping Allaah obediently until he died. Ibn Qudamah ﷺ who narrated the above story, gave the following advice for us: When you are tested with disobedience then repent quickly, seeking forgiveness and showing remorse. Weep for your sins, for you do not know how severe they really are in relation to yourself [368].

10.5.4 Realise the Status of a Believer

Instead of passing judgement on a believer for every bad action which is done in the past, we must acknowledge the value of the believer in the sight of Allaah. Rasulullah ﷺ said:

> *If anybody comes on the day of resurrection who has said: La ilaha illa-Allah, sincerely, with the intention to win Allaah's pleasure, Allaah will make the hell fire forbidden for him* [6, 8].

> *If anyone testifies that none has the right to be worshipped but Allaah alone Who has no partners, and Muhammad is His slave and his apostle, and that Jesus is Allaah's slave and His apostle and His word which He bestowed on Mary and a soul from him, and that jannah is true, and jahannam is true, Allaah will admit him into jannah with the deeds which he has done even if those deeds were few* [6, 8, 12, 9].

A Muslim's honour is sacred. Elders deserve respect whereas youths need mercy *. During the Farewell Hajj, rasulullah ﷺ addressed the assembly of Muslims, saying:

> *Your lives, your honour, and your property are as sacred to each other as the sacredness of this your day, in this your month, and in this your city* [8].

Reported by 'Aa'isha ﷺ ◇:

> Rasulullah ﷺ asked his sahaaba, '*Do you know what the worst form of usury is in the sight of Allaah?*'
> They said, 'Allaah and His Messenger know best'
> He ﷺ replied, '*The worst form of usury is the violation of the personal honour of a Muslim.*' He then recited,

وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

Those who harm believing men and believing women undeservedly have laid upon themselves a calumny and a manifest sin. | 33:58 |

*See section 4.2.6.
◇Reported by Ibn Abu Hatim, Ibn Murdawai and al-Bayhaqi.

10.5.5 Develop Caring Manners

The Muslims' love is founded solely on their love and fear of Allaah, and it is through this love and faithfulness, that they feel towards Allaah, that they love one another. In the Qur'an, Allaah describes this strong bond between Muslims:

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ

The believers are but brothers. | 49:10 |

In the same vein, rasulullah ﷺ said,

> *The similitude of the believers in their mutual love, mercy and affection is that of the body. When one limb of it aches, the rest of the body aches with sleeplessness and fever* [6, 8, 9].

> *The Muslim is the one who the Muslims are safe from his tongue and his hand and the Muhajir is the one who abandon that which Allaah has declared unlawful* [6, 8].

Reported by Abu Musa ؓ:

> Rasulullah ﷺ said, "*A believer in respect of another believer is like a building whose parts support one another*." and he intertwined his fingers [6, 8].

Rasulullah ﷺ worked to foster a caring and loving relationship between Muslims. The success of this was displayed when ansaar shared their possessions with the muhajirs who emigrated from Makkah. He ﷺ said:

> *If anyone seeks protection in Allaah's name, grant him protection; if anyone begs in Allaah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him* [10].

Cover a Muslim's Faults

Covering faults of the Muslims carries immense reward from Allaah. Rasulullah ﷺ said:

> *No slave veils another slave in this world without Allaah veiling him on the Day of Rising* [8].

> *The Muslim is the brother of the Muslim. He should not wrong him nor surrender him to his enemy. Allaah will take care of the needs of anyone who takes care of the needs of his brother. On the Day of Rising Allaah will dispel the anxiety of anyone who dispels the anxiety of another Muslim. On the Day of Rising Allaah will veil anyone who veils another Muslim* [6, 8].

> *Whoever witnesses the humiliation of a believer and doesn't support him while being capable of supporting him, Allaah will humiliate him before all the creatures (on the day of judgement)* [12].

Narrated by Abu Hurayra ؓ:

> A man who had drunk wine was brought before rasulullah ﷺ. '*Beat him,*' he ordered. Some of us beat with our hands, some with our sandals and some with our garments. When he left, one of the people said, 'May Allaah disgrace you!' He ﷺ said, '*Do not say that. Do not help shaitaan against him* [6].'

Being Gentle & Forgiving

Allaah ﷻ loves forgiving and He recommends his bondsmen to forgive as well. He loves those who forgive others,

وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ
ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾

And hasten to forgiveness from your Lord, and for jannah as wide as the heavens and the earth, prepared for muttaqins. Those who spend (in Allaah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves muhsins. | 3:133-4 |

وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ

The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allaah. | 42:40 |

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾

And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allaah. | 42:43 |

Allaah ﷻ commanded us to be gentle by way of enjoining rasulullah ﷺ to deal with his sahaaba gently.

وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

And lower your wings for the believers. | 15:88 |

Rasulullah ﷺ once said to Aa'isha ؓ:

> *Aa'isha, verily Allaah is kind and He loves kindness and confers upon kindness, which he does not confer upon severity and does not confer upon anything else besides it (kindness)* [8].

Rasulullah ﷺ further said:

> *If someone does not show mercy to people, Allaah will not show mercy to him* [6, 8].
>
> *Shall I tell you who is unlawful for the Fire - or the one for whom the Fire is unlawful? It is unlawful for everyone who is easy, flexible, modest and uncomplicated* [9].

Aa'isha ؓ also said:

> Whenever rasulullah ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it.
> Rasulullah ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allaah's Legal Bindings were outraged in which case he would take revenge for Allaah's Sake. [6].

Be Generous [ك]

Rasulullah ﷺ is reported to have said:

> *Verily Allaah the Mighty and Majestic, is Generous, He loves generosity and noble character and hates the despicable character* [72].
>
> *He who desires to be rescued the fire of jahannam and to enter jannah should die when he believes in Allaah and the Last Day, and should deal with others as he wishes to be deal with* [8].
>
> *Softness is never put inside anything except that it beautifies (embellishes) it, and harshness is never put inside anything except that it makes it ugly* [8].

Sahaaba ﷺ preferred others over themselves even when they were in need.

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ
كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

> **And those who, before them, had homes (in Madeenah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani an-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.** | 59:9 |

Abdullah bin Amr ﷺ narrated that a man asked rasulullah ﷺ, "whose Islaam is good?" or "what sort of deeds (or what qualities) of Islaam are good?" He ﷺ replied,

> *To feed and to greet those whom you know and those whom you do not know* [6].

Narrated by Aa'isha ﷺ:

> A group of Jews came to rasulullah ﷺ and said, "As-samu 'Alaika " (Death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (Death and curse be on you)."
> Rasulullah ﷺ said, "*Be calm! O 'Aa'isha, for Allaah loves that one should be kind and lenient in all matters.*"
> I said. "O Rasulullah! Haven't you heard what they have said?"
> Rasulullah ﷺ said, "*I have (already) said (to them), 'Alaikum (upon you)*' [6].

Don't Mock or Ridicule

Mocking and ridiculing is no small matter. It usually begins unwittingly as a joke - but it ceases to be funny when it hurts people's feelings and then it must be stopped. Making sly remarks about certain features of people or their family/tribal/cultural background can do lasting damage to the brotherhood.

[ك] Al-Manawee says in *Fayd al Qadeer*: "This noble character is the manners and attributes ordained in the deen, not those deemed noble in worldly affairs, for the elevated in them are in actual fact despised."

Allaah ﷻ warned in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ
مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ بِٱلۡأَلۡقَٰبِۖ
بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

> **O you who believe! Let not a group ridicule another group; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. Nor defame one another, nor insult one another by [offensive] nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed zaalims.** | 49:11 |

Narrated by Aa'isha ﵂ that she said to rasulullah ﷺ: "It is enough for you in Safiyyah ▷ that she is such and such," meaning that she was short. He replied, "*You have said a word which would change the sea if it were mixed in it* [12, 9, 10, 18]."

10.5.6 Collective Deeds Take Priority

Islaam lays great importance upon collective effort, even at the expanse of individual pursuits. The daily five times salaat can thus be seen as a training to nurture this ethos. When it's for salaat with jama'ah, everyone is required to disengage from every other occupation, even any other individual salaat. When *musallis* * are gathered rasulullah ﷺ used to say:

> *Straighten your rows and bring yourselves close together* [6].
>
> *Straighten yourselves and do not differ, lest your hearts should differ* [8].
>
> *Straighten your rows (he said it three times), by Allaah either you straighten your rows or Allaah will cause conflict between your hearts* [10, 15, 12].

Neglect of coming together and lining up in this action can lead to their disunity and Allaah knows best. This is one reason why salaat with jama'ah takes priority over individual salaat.

Ibn 'Abbas ﵄ narrates that:

> Rasulullah ﷺ deputed 'Abdullah ibn Rawaha ﵁ on an expedition and that was on Friday. His companions set out in the morning, but he decided to stay back and offer salaat with rasulullah ﷺ, and join them later. When he offered salaat with rasulullah ﷺ, he was seen by rasulullah ﷺ.
>
> He enquired: *What prevented you from going out in the morning with your companions*. He replied: I intended to offer Salat-ul-Jumu'ah with you and then join them. Rasulullah ﷺ said: *Even if you spend whatever is in the world, you will not be able to achieve the reward of those who left in the morning* [9].

There are many other occasions when Muslims must give precedence to collective efforts. For example, one person coming late for mashwara wastes everybody else's time.

▷ Another wife of rasulullah ﷺ.
* Musalli - One who is performing salaat.

10.5.7 Give Those in Authority Their Due

'Umar ibn al-Khattab ﷺ said,

> There is no Islaam without a community, and there is no community without a leadership, and there is no authority without hearing and obeying *.

The importance and need of obeying the ameer or those in authority over us in the community is paramount and this was discussed in detail in section 4.2.3. Here, we peek further into the lives of the salaf, in their attitude to leadership of the community to garner what is required of us in difficult circumstances in relation to unity.

Without a leader the community falls prey to shaitaan and chaos ensues. In fact,this is the case with every level of society - from nuclear family to global level. We find in sahaaba ﷺ giving precedent to selection of ameer over the burial of the body of rasulullah ﷺ the importance of political leadership of the ummah. In every matter, Muslims should appoint an ameer who would draw on right manpower to guide the community. Rasulullah ﷺ gave priority to appointing of ameer in even such matters as travelling, let alone salaat with jama'ah and governorship. Rasulullah ﷺ said:

> *When three (people) go out on a journey, they should appoint one of them as their leader* [10].Ⓗ

Imaam Shawkani ﷺ said in this regard in *Nayl al-Awtar*:

> In the absence of a leader, each individual would impose his own opinion, and act according to the dictates of his own desires, and the group would be destroyed. Thus, with leadership, disagreements are lessened and unity is enhanced. If this (leadership) is prescribed for (a group of) three in the wilderness, or who are travelling, then its rightfulness is more important and more appropriate for a large company inhabiting a town, who are in need of repulsion of injustice and resolution of disputes.

What is necessary then is the development of every member of the community such that he/she will know how to obey those in authority. If they begin to act righteously Allaah will enable good leadership to rise from them. The masses should support their ameers by overlooking their mistakes as much as possible, advising in private and by making du'a so long as they do not order them to do forbidden actions.

Disunity is imminent when people start speaking about matters beyond their remit, when they forget that following ameer is following the rasulullah ﷺ and following rasulullah ﷺ is following Allaah ﷻ. Muslims must be alert to propaganda from the enemies of Allaah and His deen, the munafiqs and the people of desires who conspire to create a rift between them and their rulers.

Anas ﷺ narrates:

> The senior companions of rasulullah ﷺ used to prevent us from certain misdeeds. They would say, "Never speak ill of your leaders, never betray them and never disobey them. Fear Allaah and exercise patience because the event (Qiyaamah/death) is close by ◇."

*Reported by Imaam Askalani, in his *Kitab al-Hwaba*.
◇Recorded by Ibn Jareer as quoted in KanzuJ Ummaal.

Just as being in authority is a test for the respective people, getting close to those in authority is a test. Rasulullah ﷺ said:

> *Whoever goes to a sultan is exposed to fitna* [10, 9, 11, 13].

Regarding fitna, Hudhayfa ibn al-Yaman ﷺ said, "Beware of the stations of fitna!" People asked, "And what might they be?" He said, "The gates of the leaders. One of you enters upon the ruler, validates his lies, and flatters him with falsehood."

Sa'eed ibn al-Musayyib ﷺ said, "When you see a ulama making rounds of the rulers then beware of him, for he is a fraud."

Similarly, on the opposite end of the spectrum it is not the manhaj of ahle-Sunnah to publicize and rebel against rulers. Said Imaam Abu Bakr al-Aajurree ﷺ (d 360h):

> It is not permissible for the one who sees the uprising of a khaarijee who has revolted against the leader, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the Qur'an, the length of his standing in salaat, nor his constant fasting, nor his good and excellent words in 'ilm when it is clear to him that this person's way and methodology is that of the Khawarij [118].

Rasulullah ﷺ said,

> *There are three things towards which the heart of a Muslim never shows hatred or rancour:*
> *Making ones action sincerely for Allaah;*
> *giving obedience to the rulers (wulaatul-umoor);*
> *and sticking to the Jama'ah (united body). Since their supplication encompasses those who are behind them (i.e. those whom they rule over)* ⁽ᴬ⁾ [12, 9, 11].Ⓢ
>
> *He who sees from his ruler something he dislikes, let him be patient with him, for he who splits away from the jama'ah by a hand-span and then dies, dies a death of Jahiliyya* [6, 8] ⁽ᴮ⁾.
>
> *The person must obey in whatever he loves, and in whatever he hates, in ease and in hardship, in willingness and un-willingness; except if he is commanded to disobey Allaah. So if he is commanded to disobey Allaah, then he should not listen, not should he obey* [6].

It is also related by Ibn Sa'ad in *Tabaqaatul Kubraa*:

> A group of Muslims came to al-Hasan al-Basri seeking a verdict to rebel against al Hajjaaj. So they said, "O Abu Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?"
> So al-Hasan said, "I hold that he should not be fought. If this is the punishment from Allaah ﷻ, then you will not be able to remove it with your swords. If this is a trial from Allaah (Ta'aala), then be patient until Allaah's Judgement comes, and He is the best of Judges."
> So they left al-Hasan, disagreed with him and rebelled against al Hajjaaj - so al Hajjaaj killed them all.

⁽ᴬ⁾ In one narration recorded by Ibn Majah the hadeeth ends with - "*Their du'a is answered (i.e. encompassing every good, and all of the people)*."

⁽ᴮ⁾ In another narration, "*then he has thrown off the yoke of Islaam from his neck* [9, 12].

Imaam al-Barbahaaree ﷺ * (d 329h) said:

> If you find a man making supplication against the ruler, know that he is a person of innovation. If you find a person making supplication for the ruler to be upright, know that he is a person of the sunnah, if Allaah wills.

> Fudayl Ibn 'Iyaad (d 187h) said, "If I had an invocation which was to be answered, I would not make it except for the ruler."
> It was said to him, "O Abaa 'Alee, explain that to us."
> He replied, "If I made an invocation for myself, it would not go beyond me. Whereas if I make it for the ruler, he is corrected and through that, the servants and the land are set in order [118]."

Ziyaad ibn Kusaib al-Adawiyy said:

> I was with Abu Bakrah beneath the minbar of Ibn 'Aamir. He was giving a speech and was wearing a fine garment.
> So Abu Bilal said, 'Look at our ameer wearing the garment of the disobedient.'
> Then Abu Bakrah said: Be silent. I heard rasulullah ﷺ say:
> *Whoever demeans the sultan of Allaah upon the earth, Allaah will humiliate him* [9].Ⓢ
> If you see sins from the ruler, then you hate it in your heart. Don't publicize it.

Imaam Bukhari recorded in his *Taareekhul-Kabeer* that Abu Jamrah ad-Dubay'ee said [118]:

> When the news of the burning house reached me, I left for Makkah and visited Ibn 'Abbas there frequently until he recognised me and was amicable to me. Then I reviled al-Hajjaj in the presence of Ibn 'Abbas and he said to me, "Do not be a helper to shaitaan."

Narrated by Junada ibn Abi Umayya [6]:

> We entered upon 'Ubada bin as-Samit while he was sick. We said, "May Allaah make you healthy. Will you tell us a hadeeth you heard from rasulullah ﷺ and by which Allaah may make you benefit?"
> He said, "Rasulullah ﷺ called us and we gave him the Pledge of allegiance for Islaam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open kufr (disbelief) for which we would have a proof with us from Allaah."

Shaykh Ibn Baz ﷺ was asked whether it is from the methodology of the salaf to criticize the rulers from the pulpits? And what is the methodology of the rulers in advising the rulers?" So he answered [118],

> It is not from the methodology of the salaf to criticize the rulers from the pulpits, because that would incite chaos, and it would involve not listening and obeying in that which is good. And this would mean becoming engrossed in that which harms and does not benefit. However, the way of advising that the salaf followed was to write to the ruler, or to convey it (the advice) to the ulama who would then convey it to him, until he has been directed towards good…

*Related by Abu Nu'aym in *al-Hilyah*.

> And when the fitna occurred in the time of 'Uthman ﷺ, some people said to Usama ibn Zayd ﷺ, 'Will you not speak to 'Uthman?'
> So he said, 'Do you think that I have not spoken to him, just because you have not heard it from me? Verily I will speak to him concerning what is between him and me, without opening an affair which I would not like to be the first to open [4].'
>
> So when they (the Khawarij) opened it, evil took place in the time of 'Uthman ﷺ. They opposed 'Uthman openly, thus completing the fitna, fighting and corruption which has not ceased to affect the people to this day, was brought about. And this caused the fitna to occur between 'Ali and Mu'awiya and 'Uthman was killed for these reasons…
>
> Furthermore, a large number of sahaaba and others besides them were killed due to this open rebellion and the open proclamation of the faults of the ruler, until the people began to hate the one charged with authority over them and killed him. We ask Allaah for success.

Narrated by Hudhaifa ibn al-Yaman ﷺ:

> I said to rasulullah ﷺ, "O Rasulullah, no doubt, we had an evil time and Allaah brought us a good time through which we are now living. Will there be a bad time after this good time?
> He said: *Yes*.
> I said: Will there be a good time after this bad time?
> He said: *Yes*.
> I said: Will there be a bad time after this good time?
> He said: *Yes*.
> I said: How?
> Whereupon he said: *There will be leaders who will not lead by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings*.
> I said: What should I do, O Rasulullah, if I (happen) to live in that time?
> He replied: *You will listen to the ameer and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey* [8].

Islaam does not permit giving leadership to those who seek it. Rasulullah ﷺ said:

> *If anyone desires the office of Judge and seeks help for it, he will be left to his own devices; if anyone does not desire it, nor does he seek help for it, Allaah will send down an angel who will direct him aright* [10].
>
> *People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride* [6].

Abu Dharr ﷺ said:

> I said to rasulullah ﷺ, "O Rasulullah, will you not appoint me to a public office?"
> He patted me on the shoulder with his hand and said,
>
> *Abu Dharr, you are a weak man and authority is a trust, and on the Day of Judgement it is a cause of humiliation and repentance except for one who takes it up with a full sense of responsibility and fulfils what is entrusted to him* [8].

[4] Related by Ahmad and Ibn Abi 'Aasim.Ⓢ

Abdur Rahman bin Samurah ﷺ narrated that rasulullah ﷺ said:

> *O Abdur Rahman bin Samurah! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allaah) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath* [6].

10.5.8 Conduct Shura Properly

Allaah ﷻ commanded rasulullah ﷺ to consult the sahaaba ﷺ:

فَٱعۡفُ عَنۡهُمۡ وَٱسۡتَغۡفِرۡ لَهُمۡ وَشَاوِرۡهُمۡ فِي ٱلۡأَمۡرِۖ فَإِذَا عَزَمۡتَ فَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُتَوَكِّلِينَ ﴿١٥٩﴾

> **…So pass over (their faults), and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).** | 3:159 |

Although this ayat is directed at rasulullah ﷺ in the first instance, it applies to all Muslims in general by way of implication. However, the final and binding decision lies with the ameer. "**then when you have decided**" - this implies that the decision lies with one person alone - not the entire shura body. The Qur'an does not say "when all of you have decided" or "when the majority of you has decided" etc.

Ibn 'Abbas ﷺ said:

> When the ayat '**and consult them in the affair**' was revealed rasulullah ﷺ said:
>
> *Most certainly Allaah and His Messenger have no need for consulting anyone, Allaah however has made it a mercy for my ummah. So whoever sought another's advice will never be completely deprived of being guided to the right course. Whoever abandons seeking consultation will not be free from misguidance* [18, 413].Ⓗ

Mashwara creates unity whereas secrecy and dictatorship alienates. People in general feel valued and they take ownership of the project in hand. This also eliminates whispers of shaitaan - as it creates an atmosphere of we are in it together.

Rasulullah ﷺ routinely did mashwara with the sahaaba ﷺ. He ﷺ practised mashwara even though he was under divine guidance. Rasulullah ﷺ accepted the view of al-Hubab ﷺ in the battle of Badr and that of Salman ﷺ in the battle of al-Khandaq.

Ibn Kathir ﷺ ends this issue as follows:

> On the day of Ifk (false accusation), rasulullah ﷺ said to them, "*O Muslims! Give me your advice about some men who falsely accused my wife (Aa'isha). By Allaah! I never knew of any evil to come from my wife. And they accused whom? They accused he from whom I only knew righteous conduct, by Allaah!*"
>
> Rasulullah ﷺ asked 'Ali and Usama ﷺ about divorcing Aa'isha ﷺ.
>
> In summary, rasulullah used to take his sahaaba's advice for battles and other important events [3].

Mashwara only leads to goodness and averts disunity. It is a shield against evil consequences of bad decision. After the battle of Badr, rasulullah ﷺ convened a mashwara to decide how to deal with the prisoner's of war - many of whom were leaders of kufr. Rasulullah ﷺ inclined towards the opinion of Abu Bakr ؓ which was quite lenient compared to that 'Umar ؓ. Regarding this decision, Allaah ﷻ warned:

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ
ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ﴿٦٧﴾ لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ
لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ﴿٦٨﴾

It is not for a prophet to have captives of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. ransom), but Allaah desires (for you) the aakhira. And Allaah is All-Mighty, All-Wise. Were it not a previous ordainment from Allaah, a severe torment would have touched you for what you took. | 8:67-8 |

Mutual consultation is a quality of believers:

وَأَمۡرُهُمۡ شُورَىٰ بَيۡنَهُمۡ

…And who (conduct) their affairs by mutual consultation. | 42:38 |

In dealing with communal matters mashwara will not only bring help of Allaah but it will be a means to unite different parties provided it is done with proper adab.

Adab

- Start with a reminder/exhortation etc.
- A faisal must be selected from the outset, responsible for making the final decision. He is most likely to conduct the meeting as well.
- Debate stage: A thorough and timely discussion which brings forth all the relevant facts, pros and cons - should be conducted in an orderly manner through a chair.
- Opinion stage: The opinions, which are themselves brief and to the point, should be sought from the right side of the faisal. The opinions should be given in light of what best forwards the agenda of deen - not influenced by personal/partisan objectives or circumstances. It is not necessary that everyone is consulted, especially on technical issues. At this stage no-one should cut anybody's opinion.

  Rasulullah ﷺ said about the person from whom advice is sought:

  > *The one whom advice is sought from is to be entrusted* [11, 10, 9, 13].Ⓗ

- Decision stage: It is not necessary to make a decision there and then. The meeting can be adjourned for another seating. For important decisions consensus should be sought. Everyone should rally behind faisal's decision and remain resolute.

There are difficult times when one must make decision on the spot and unable to make mashwara or do istikhara, then the following du'a may be read:

﴿اَللّٰهُمَّ خِرْلِي وَا خْتَرْلِي﴾

O Allaah bring good into this affair and show me what is the soundest decision [3].

10.5.9 Reject Partisanship

Allegiance should only be based upon Allaah and his deen. Allaah ﷻ said in the Qur'an:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ

> **And Muhammad ﷺ is no more than a messenger, and indeed messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?** | 3:144 |

Thus, all other forms of allegiance based around tribes, nations, colour and personalities etc. must be rejected. Indeed partisanship (*hizbiyyah*) has become one of the fastest route to disagreement and disunity within the ummah. Such allegiances are the traits of jahiliyyah and must be rejected. Imaam Ayyub as-Sakhtiyaanee ﷺ (D 131H) said,

> If you wish to know the mistakes of your teacher, then sit with other than him [4].

Abu Tha'labah al-Khushani ﷺ narrates:

> Sahabah ﷺ used to encamp with rasulullah ﷺ. At a location, they scattered in the mountain paths and valleys. Rasulullah ﷺ said: *Your scattering in the mountain paths and valleys is only from shaitan*.
> After that whenever they camped at a location they kept so close together, that it used to be said, that if a cloth were to be spread over them, it would cover them all [10].

Narrated by Jaabir ﷺ who said:

> We went along with rasulullah ﷺ on a military expedition and so many muhajirs went along with him that their number was very great, and amongst the muhajirs was a man who enjoyed pranks and he struck a man of the ansaar on his rear, which caused the ansaar to become very angry to the point they began to call out the ansaari saying, "0 ansaar!" and the muhajir saying, "0 muhajirs!"
>
> Then rasulullah ﷺ came out and said, "*Why the calls of the days of Jahiliyah?*"
> Then he said, "*What is the matter with them?*"
> So he was told of the muhajirs striking the ansaari, so he said, "*Leave these calls for they are foul* [6, 8]."

Similarly, matters of opinion and groups should not come in the way of brotherhood in Islaam. Take for instance, we should not abandon an 'alim and not learn from him simply

[3] Reported in Jami' al-Tirmidhi and Kanz al-Ummal.
[4] Reported by ad-Daarimee in his Sunan.

because we do not follow one of his fatwas or opinion. Partisanship is at the heart of many ills in society such as slandering of other groups.

10.5.10 Avoid Suspicion, Backbiting, Spying, Insulting & Slander

The evil of these traits and actions has been discussed in section 4.3.5. Here, it will suffice to highlight only its relation to unity. It is against the advice of Allaah and His Messenger. Rasulullah ﷺ said:

> *Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allaah's worshippers! Be brothers* [6].

Suspicion and spying leads to distrust amongst people and it weaken the brotherhood. 'Umar ibn Khattab ﷺ used to say:

> If your Muslim brother makes an ambiguous statement to you, you should only think the best and you will find a good explanation for it [17].

In order to forestall any disunity resulting from suspicion rasulullah ﷺ said:

> *When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him* [6].

Rasulullah ﷺ was very careful to dispel any manner of suspicion from believers so that shaitaan cannot play with their imaginations. Narrated Ali bin al-Husain ﷺ:

> Safiya, the wife of rasulullah ﷺ told me that she went to rasulullah ﷺ to visit him in the masjid while he was in itikaf in the last ten days of Ramadan. She had a talk with him for a while, then she got up in order to return home. Rasulullah ﷺ accompanied her. When they reached the gate of the masjid, opposite the door of Umm-Salama, two ansaari men were passing by and they greeted rasulullah ﷺ.
>
> He told them: *Do not run away!* And said, "*She is (my wife) Safiya bint Huyai.*" Both of them said, "Subhan-Allaah, (How dare we think of any evil) O Rasulullah ﷺ!" And they felt it.
>
> Rasulullah ﷺ said (to them), "*Shaitaan reaches everywhere in the human body as blood reaches in it. I was afraid lest shaitaan might insert an evil thought in your minds* [6, 10]."

Finally, we must have good opinion of other brothers and sisters. The story of slander against Aa'isha ﷺ ° became such an immortal story because Allaah ﷻ highlighted the importance of having good opinions of fellow Muslim brothers and sisters, especially in times of fitna. Allaah ﷻ revealed Qur'anic ayat as a consequence. In this incidence, we see how Abu Ayub ansaari ﷺ pass this test as well.

°See page 332.

10.5.11 Dealing with Disputes

Difference of opinions is part of the human nature as Allaah ﷻ informed us:

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ

…but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy. | 11:118-9 |

Its a tremendous mercy of Allaah ﷻ that we are allowed to differ and not condemned for the slightest of divergences. Sahaaba ﷺ differed in the practice of deen in numerous aspects and respected each other despite their differences. These differences did not affect the mutual love they had. This is just one more reason for the Muslims to study the life of sahaaba ﷺ and read their history and of those who lived following their footsteps.

It is well known that when sahaaba ﷺ were fighting against each other during the time of 'Ali and Mu'awiya ﷺ, they fought to uphold justice according to their own ijtihad - and one is not blameworthy for making an error in ijtihad. Nevertheless they did not neglect the right of brotherhood.

Verification Before Action

Needless to say that one must verify before doing anything involving a dispute. Often views get poorly transmitted between people and distortion becomes inevitable. Whenever possible a first hand 'ilm should be sought.

Allaah ﷻ warned us about possible danger of not verification:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ﴿٦﴾

O you who believe! If a faasiq comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. | 49:6 |

This is why muhaddiths had taken great pains in verifying and investigating reports received about deen, hadeeth and their chain of narrators - their memory, character and righteousness.

Differences Amongst Ulama

The differences of opinion that occur between ulama is of two types:

Differences in the usool : These are fundamental beliefs and principles of the deen, which are firmly based upon proofs, such as Allaah's Attributes, al-Qadr and eeman. Anyone opposing these are regarded as deviants as this opposes proofs from the Qur'an, sunnah and ijma' of the salaf.

Differences in the furoo' : These subsidiary issues are built upon the usools of deen. Shaykh Ibn al-'Uthaymeen ﷺ explains in his *Sharh-ul-'Aqeedatul-Waasitiyyah*:

> "This sect [i.e. Ahl-us-Sunnah wal-Jama'ah] unites upon the truth, even if its people do have differences of opinion between themselves. However, these differences do not harm their unity, nor cause them to declare each other as deviants. Rather, their hearts are still united, even when these difference of opinion occur in matters linked to the 'aqeedah; such as did rasulullah ﷺ see his Lord with his eyes, or did he not see him [with his eyes]? Or is the punishment in the grave to the body and the soul, or just to the soul only? Or other such issues. This is because these issues are subsidiary issues connected with the usool, they are not in the actual usool itself. So they do not declare each other as being deviants when they differ in such matters - contrary to what the innovators do [409]."

Make Reconciliation Between Parties

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

> **The believers are but brothers, so make reconciliation between your brothers, and fear Allaah that you may receive mercy.** | 49:10 |

Allaah ﷻ praised such deeds in the Qur'an. This is what done by Hasan ﷺ. Another example when husband and wife are in conflict with each other - the extended family should try to reconcile them.

Abu Hurayra ﷺ reported that [8],

> A man said, "Rasulullah, I have some relatives with whom I maintain connections but who cut me off. I am good to them but they are bad to me. I am forbearing with them but they are hasty towards me!"
> He said, "*If it is as you said, it is as if you were feeding them hot ash and you will continue to have a helper from Allaah Almighty against them for as long as you act like that.*"

Al-Hakim al-Nisaburi ﷺ recorded the following hadeeth in *al-Mustadrak 'ala l-sahihayn* [14]:

> Rasulullah ﷺ said: *I smile because of two men from my ummah, who shall kneel in the presence of the Lord of Power.*
> *One of them says: 'O my Lord, grant me retaliation for the wrong which my brother did to me.'*
> *And Allaah says: '**Give your brother that in which he was wronged.**'*
> *'O Lord,' he says, 'None of my righteous works remain.'*
> *Then Allaah the Exalted says to the man who made the demand: '**What shall you do with your brother, seeing that none of his righteous works remain?**'*
> *And he replies: 'O my Lord! Let him bear some of my burdens in my stead!'*
>
> And rasulullah ﷺ wept, as he said: '*Truly, that shall be a fearsome Day, a Day when men have need of others to bear their burdens.*'
> Then he said: '*Allaah shall say to one who made the request: '**Lift up your head, and look to the Gardens.**'*
> *This he does, and he says: 'O my Lord! I see high cities of silver, and golden palaces wreathed about with pearls. For which prophet shall they be, or which saint or martyr?'*

*And He said: '**They belong to whomsoever pays me their price.**'*
'O my Lord,' he says, 'And who possesses such a price?'
*'**You possess it**,' He replies.*
'And what might it be?' he asks,
*and He says: '**Your forgiveness of your brother.**'*
'O my Lord!' he says, 'I have forgiven him!'
*Then Allaah the Exalted says: '**Take your brother's hand and bring him into jannah.**'*

Then rasulullah ﷺ recited His word:

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

Fear Allaah, and make reconciliation among yourselves. | 8:1 |

Means of Approach When You Can't Unite

Though it is possible, and sometimes beneficial to overlook differences in order to give da'wah and mix with people of bid'ah for the purpose of rectification, there are times when one cannot compromise. This is necessary to safeguard one's deen. After the times of the "Best Generation" (*khairul kuroon*), many differences appeared in the ummah. Compromise should not be sought if the differences are in such serious matters as 'aqeedah which did not exist at the time of sahaaba ﷺ and manhaj which contradicts well-trodden path of the salaf. Ignoring these in order to preserve unity is a futile exercise. Such temporary measure can only bear sour fruit, soon or later. After all, it's Allaah ﷻ who we need to please.

When disputes arise, then we should begin the dialogue from a point of shared understanding and heritage. Shaykh Rabee' bin Hadi bin Umayr al-Madkhalee ﷺ says in this regard [215]:

> I advise those brothers who go to Africa or to Turkey or to India or any other place that they should go with the phrase: 'Allaah said, Rasulullah said and so and so from the ulama whom they respect said.' So if, for example you went to Africa and you said: 'Ibn Abdul Barr said, Malik said, so-and-so said.' Even though the number of people who have corrupt beliefs is not small in number! So if you come to them with the Book of Allaah Ta'ala - and with the Sunnah of rasulullah ﷺ - then you should also bring the speech of the ulama so that they will listen to your speech and obey you. This is wisdom, but if you come to them with just your own speech from yourself no-one will ever accept it from you.
>
> So it is necessary for you - after the speech of Allaah and the speech of His Messenger ﷺ - that you connect it up with the speech of the ulama who have status in the hearts of the people and have a high station, those whom the people will not criticize nor their statements. So if you say: 'Bukhari said', you will find that they respect him.
>
> So for example: The Sufis everywhere respect Bukhari and they respect Muslim. They respect these two books (Saheeh al-Bukhari and Saheeh Muslim) and they respect these two imaams. They respect Ahmad bin Hanbal, al-Awza'ee

> and Sufiyan ath-Thawree and other than them from the preceding senior people of 'ilm. That is why there are ties between us and them where we meet up in the truth, so we enter into them from these channels.
>
> And this is from wisdom O brothers; you should not now, due to this, begin by saying: 'Ibn Taymiyyah said', even though he is an imaam; because the ignorant people do not know him and even if they knew him they are made to hate him from what they hear from their senior people, so they do not want him nor do they desire him - BarakAllaahu Feekum.

We also need to exercise decent manners, *mudarah*, even with people whom we cannot easily get on with. Ibn Hajar ﷺ recorded the following two hadeeths on this issue in *Fath al-Bari*:

> Abu ad-Darda ﷺ said:
> We smile at people even if in our hearts we are cursing them.
>
> 'Urwah ibn al-Zubayr reported that Aa'isha ﷺ told him:
> A man sought permission to enter upon rasulullah ﷺ, and he said, '*Let him in, what a bad son [or brother] of his tribe he is!*'
> When the man came in, rasulullah ﷺ spoke to him kindly and gently. I said: 'O Rasulullah, you said what you said, then you spoke to him kindly.'
> He said, '*O Aa'isha, the worst of the people in the sight of Allaah ﷻ is the one who is shunned by others or whom people treat nicely because they fear his sharp tongue.*'

Ibn Battal ﷺ (d 449H) said:

> Mudarah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony.…Mudarah is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does, and forbidding him with gentle speech and action, especially if his comradeship is needed and likes of that.

One needs to be aware that many pointless questions has been raised regarding the deen since the time of the "Best Generation" by shaitaan in order to create doubt and divide the Muslims.

It is reported on the authority of S'aeed ibn al-Musayyib that Sabeeg al-Tamimi came to the Ameer-ul-mu'mineen, 'Umar bin al-Khatab ﷺ and they had the following conversation :

> Sabeegh said: O leader of the believers! Inform me about, "**By that scatters dust.**" |51:1|
> So 'Umar ﷺ said: It is the wind, and if it wasn't for the fact that I heard rasulullah ﷺ saying this, I would not have said this.
> He said: Then tell me about, "**And that bear heavy weight of water.**" |51:2|
> So he said: It is the clouds, and if it wasn't for the fact that I heard rasulullah ﷺ saying this, I would not have said this.
> He said: Then tell me about, "**And those who distribute by command.**" |51:4|
> So he said, "It is the angels, and if it wasn't for the fact that I heard rasulullah ﷺ saying this, I would not have said this."

> He said: Then tell me about, "**And that float with ease and gentleness.**" | 51:3 |
> So he said: It is the ships, and if it wasn't for the fact that I heard rasulullah ﷺ saying this, I would not have said this.

Then 'Umar ﷺ ordered him to be beaten one hundred lashes *. Then he was confined to a house. Eventually when he recovered; he summoned him then beat him another one hundred lashes, then he loaded him on a small camel. He wrote to Abu Musa al-Ash'ari ﷺ to prohibit him sitting in the company of people. He continued likewise, until he came to Abu Musa al-Ash'ari ﷺ and he swore by heavy oaths that he does not find in himself what he used to find. So he wrote to 'Umar ﷺ informing him, "I do not doubt except that he has spoken the truth, let him have his way with the company of people."

On the issue of boycotting, Shaykh 'Uthaymeen ﷺ said:

> Every believer is not permitted to be boycotted (i.e. absolutely) even if he is an adulterer or a thief, a drinker or a killer because none of that takes him out of having eeman. As Allaah stated:
>
> **And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allaah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allaah loves those who are the equitable. The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allaah that you may receive mercy.** | 49:9-10 |
>
> So the believer is not permitted to be boycotted. It is not allowed for a man to boycott another believer for more than three days. If the two meet the best one is the one who initiates the salaam…unless there is an overall benefit to the boycott. Namely that it causes the person being boycotted to leave the sin he is being boycotted for. In this case the boycott is a remedy. If such would be a cure for the illness then let it be so, but if not then stay away from it. Sometimes boycotting can be a cause for increase in the deviation and the loss of the person [105].

One should be just in criticisms (when criticism is really becomes a necessity), thus avoiding polemic language. Justice is so important in Islamic discourses that towards the close of the usual Friday sermon, Muslims are reminded of the Qur'anic ayat:

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ

Verily Allaah enjoins justice and ihsaan. | 16:90 |

The first is clearly not sufficient; or the second would not have been mentioned. Ihsaan here to be patient in performing your duties to Allaah, totally for Allaah's sake and in accordance with the sunnah of rasulullah ﷺ in a perfect manner [1].

*In another narrated 'Umar ﷺ said "If your head were shaved, I would have beheaded you." Shaved head was the sign of the Khawarij. Sabeegh's story is well-known and authentic. It is reported by ad-Daarimee, Ibn Waddah in *al-Bida'h*, al-Aajurree in *ash-Shari'ah*, al-Laalika'ee in *as-Sunnah* and Ibn Battan.

And…of course we ought to leave that which does not concern us!

Argumentation – Seldom a Good Idea

Men by their very nature argumentative as Allaah said:

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ۝٨

And among men is he who disputes about Allaah, without 'ilm or guidance, or a Book giving light (from Allaah). | 22:8 |

Allaah advises us thus:

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ

And when you see those who engage in a false conversation about Our ayats by mocking at them, stay away from them… | 6:68 |

Hence, one needs to weigh up benefits against possible waste of time and resulting bad feelings. Al-Hasan al-Basri ﷺ said,

> The wise man does not argue or seek to overcome with stratagem rather he propagates his wisdom. If it is accepted he praises Allaah and if it is rejected he praises Allaah ◇.

Excessive arguing and disputing ends in difficulties [c→899] and going astray. Arguing with no proof and for no good reason leads one far away from the Straight Path, and most of people's futile arguments nowadays are conducted without 'ilm or guidance or (reference to) a Book giving light (i.e., the Qur'an). We have sufficient motive to avoid futile arguments in the words of rasulullah ﷺ:

> *No people will go astray after having being guided except that they become argumentative* [12, 75].
>
> *I guarantee a house in the outskirts of jannah to the one who forsakes argument even when he is in the right* [10, 75].

10.5.12 Between Ittiba, Taqleed and Madhab

Disputing should be avoided in the affairs of deen. Rasulullah ﷺ was ever cautious to ensure no rift between brothers develop, let alone grow. Once he ﷺ came out to his sahaaba, who were disputing about al-qadar, and his face became red with anger. He said [11],

> *Is this what you were commanded to do?*
> *Is this what you were created for?*
> *Are you using some parts of the Qur'an to contradict others?*
> *The nations before you were destroyed by this!*Ⓢ

◇Reported by Abu Nu'aim ibn Hammad in his *Zawaa'id 'alaz-Zuhd ibnil Mubaarak* and Ibn Battah in *Ibaanatul-Kubra* [105].

The necessity of avoiding disputes is already discussed above and in particular in section 4.3.5. Above, we discussed how to handle disputes and difference when its absolutely unavoidable. Here the focus is on how to handle differences of opinion which arises with regards to fiqhi issues in particular, the status of ittiba, taqleed and madhab. It is an age old issue which brings a whole spectrum of opinions to light, varying in their scope, allowance and stipulations. Some confusions arise as a result of different ways various technical terms are used, their historical connotations and practical application. For clarity, the following definitions of the terms and phrases would be used in this discussion:

Ittiba: Adherence to the Way of the Prophet Muhammad ﷺ with sure 'ilm with proofs. Those who do ittiba are known as muttabioon. A muttabi does not restrict himself with any 'alim or madhab.

Taqleed: Taking the fatwa of someone without proof. Those who do taqleed are known as muqallidoon. A muqallid may subscribe himself to an 'alim or madhab without following them exclusively.

Bigoted following: This differs from muqallids with the understanding that: when conclusive proof goes contrary to what is prescribed by the madhab or the particular shaykh, then the ruling of the madhab or the shaykh is not abandoned in the respective issue.

A casual reading of above show that the three groups of people are being involved in the discussion, namely: *muttabi*, *muqallid* and *mujtahid*. Classification of this nature can be more crude or sophisticated. For example many ulama would put *muttabi* and *muqallid* as *muqallid* and some others would distinguish mujtahids with varying grades. The present discussion will however be limited to the above three divisions.

The matter seems more settled when looked from a theoretical point of view. The majority of the ulama would however, have certain issues of agreements and disagreements. What follows now is a discussion on some of these issues.

Issues of Agreement

- **Non-Permissibility of Fatwa Based on Taqleed** - A muqallid does not hold the opinion of the one whom he follows as a source of law since the sources are confined to the Qur'an and Sunnah and what is derived from it such as ijma' [67]. Since opinions are not sources of 'ilm, then fatwas cannot be based on taqleed.

  Ibn al-Qayyim ﷺ said:

  > It is impermissible to issue fatwas based on taqleed. Taqleed is not 'ilm, and issuing fatwas without 'ilm is impermissible. There is no division between people of 'ilm that taqleed is not 'ilm. Therefore, a muqallid cannot be called an 'alim.

  As-Suyuti ﷺ said: The muqallid is not an 'alim.

  Ash-Shawkani ﷺ said: Taqleed is ignorance and not 'ilm.

  These statements are in agreement with those of Hafidh Ibn al-Humam ﷺ (d 861h).

A Mujtahid Shar' Must not do Taqleed - The ulama are in agreement that the mujtahid is bound by the result of his ijtahid founded in his true conviction and belief, he may not imitate other mujtahids on that matter regardless as to whether they agree with him or otherwise [55]. The preferred view is that mujtahid must avoid taqleed, even of someone who might be more learned than him [55]. For those capable, ijtihad is a rewarding pursuit. Rasulullah ﷺ said:

> *When a judge exercises ijtihad and gives a right judgement, he will have two rewards, but if he errs in his judgement, he will still have two rewards* [10].

The duty to *istibat* or infer legal rulings directly from evidence rest on the mujtahid who is to guide the non-specialist. Allaah says:

وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ

If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). | 4:83 |

Fiqh, which involves the detailed understanding of the divine command, requires specialists to learn and teach it. Allaah commands:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in deen and warn their people when they return to them that they might be cautious. |9:122 |

Mujtahids of Lower Degree can do Limited Ijtihad - Within madhabs there are various grades of mujtahids who exercise ijtihad, following the usools of their imaam. They could differ with their imaam with respect to the implementation of the general principles, elaborate the law on fresh points, make comparisons so as at find the preferred solution etc.

According to some Maliki, Hanbali and Zahiri ulama, a mujtahid may confine the scope of his ijtihad to the area of his specialisation. Even if someone is able to do *istibat*, he needs 'ilm of the area of ijtihad. Imaam Malik ﷺ is reported to have said with regard to at least thirty-six issues that he did not know the right answer. In spite of this there is no doubt concerning Malik's competence as a mujtahid shari'. This principle of divisibility of ijtihad is supported by such prominent ulama as Abul-Husayn al-Basri, al-Ghazali, Ibn al-Humam, Ibn Taymiyyah, Ibn al-Qayyim, and al-Shawkani [55].

A Lay Person Must do Taqleed - An ignorant (*jaahil*) who is incapable of understanding shari'ah proofs must do taqleed. According to Shaykh Taqi Usmani ﷺ, sahaaba ﷺ

did taqleed of other prominent sahaaba. This he supported with a number of examples such as the following [67]:

> Suliman ibn Yasa said that Abu Ayyub Ansaari went for hajj. When he reached a place called Naziah - on the way to Makkah - he lost his camels - which were for sacrifice. He approached 'Umar on the Day of Sacrifice and mentioned his plight. 'Umar said, "Do what those who perform umrah do (which is tawaf and sa'ee) and then you will become halal [you may take off your ihram]. Then, when you come for hajj next year, perform your hajj and offer whatever sacrifice you can offer [17]." Again Abu Ayyub did not request 'Umar's proof and nor did Umar offer any. Abu Ayyub took his advice and acted accordingly.

In fact, in those days prominent sahaaba were followed without proof in their words and deeds. While in the state of ihram, 'Umar ﷺ saw Talha ibn Ubaidullah ﷺ wearing a coloured piece of cloth. When 'Umar ﷺ enquired Talha ﷺ replied that it was made of fabric, which was not scented. 'Umar ﷺ said [67]:

> You are a group of leaders who are followed by other people. If an ignorant person saw this cloth he would presume that Talha ibn Ubaidullah wore this type of cloth while he was in ihram [and thus assume that even scented material was permissible]. Do not wear coloured garments [17, 12].

And on another occasion 'Umar ﷺ advised Abdur Rahman ibn Auf ﷺ to remove a certain type of socks saying [67]: I implore you to remove them. I fear that others will look at you and follow your lead *.

The ignorant has no choice but to follow as failure to do that will have serious consequences for him and others. Rasulullah ﷺ said:

> *Judges are of three types, one of whom will go to jannah and two to jahannam. The one who will go to jannah is a man who knows what is right and gives judgement accordingly; but a man who knows what is right and acts tyrannically in his judgement will go to jahannam; and a man who gives judgement for people when he is ignorant will go to jahannam* [10, 9, 11]. Ⓢ

Shaykh al-Islaam ibn Taymiyyah ﷺ wrote in *Majmu' Fatawa*:

> That which the majority of the ummah is [agreed] upon, is that ijtihad is totally permissible, and taqleed is totally permissible. They do not compel ijtihad on everyone, forbidding taqleed, nor do they compel taqleed upon everyone, forbidding ijtihad. [They are also agreed] that ijtihad is permissible for the one capable of ijtihad, and taqleed is permissible for one incapable of ijtihad [85].

Ibn Qudamah ﷺ said [85] in *Rawdat an-Nazir*: Taqleed in the peripherals is permissible by consensus (ijma'), and so the proof therein is the consensus.

Imaam al-Shatibi ﷺ said [85]: The fatwas of the mujtahids are to the laymen what the Shar'i evidences are to the mujtahids.

Al-Isti'aab by ibn Abdur Barr ﷺ, *Al-Isaabah* by Ibn Hajar ﷺand *Ilaamul Muqi'een* by Ibn Qayyim ﷺ.

Issues of Disagreement

- **Those Who Understand Clearly Presented Arguments And Evidences** - These people, who are not in a position to do any kind of ijtihad - should they do ittiba rather than taqleed? Shah Waleeyullah ad-Dehlawee ﷺ quoted Ibn Hazm ﷺ in *Hujjatullah ul-Baaligah*, using the following ayat in favour of excellence of muttabioon, Allaah ﷻ says to Muhammad ﷺ to tell the pagan Arabs [84]:

  اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

  Follow what has been sent down unto you from your Lord, and follow not any auliya', besides Him (Allaah). | 7:3 |

  وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا

  When it is said to them: "Follow what Allaah has sent down." They say: "Nay! We shall follow what we found our fathers following." | 2:170 |

  He says, praising those who do not blindly follow:

  الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ

  Those who listen to speech and follow the best thereof. Those are the ones Allaah has guided and those are people of understanding. | 39:18 |

  While reading the above ayats one should note that, these outline the basic understanding of the deen. The concept of taqleed does not entail following imaams and mujtahids in such fundamental issues and truths as beliefs. Shaykh Amir Badshah Bukhari says in his commentary on *Tahreerul Usool*:

  > The chapter on the areas where asking for a fatwa is valid are issues and rules which are non-conclusive and which are not related to beliefs. This is because certitude is required for issues relating to 'aqeedah according to the sound opinion. Taqleed will be disallowed in such issues and it is necessary to acquire such truths through correct understanding [67].

  Al-Fullaanee ﷺ clearly distinguishes the fanaticism of a blind-follower with a muttabi in the following way in *Eeqaz Hamam Oolul-Absaar* [84]:

  > The blind-follower does not ask for the judgement of Allaah and His Messenger, but rather he asks about the position of his imaam and if it appears to him that the madhab of his imaam is contrary to the Book of Allaah and the Sunnah of His Messenger, then still he will not leave that. However, the follower of the evidence (muttabi) asks about the judgement of Allaah and His Messenger and does not ask about someone else's opinion and madhab and if something else occurs in future, he is not bound to refer back to the same 'alim as in the first case, but rather he asks any 'alim whom he finds. It is not binding for him to cling to the view of the first 'alim and not to listen to the view of anyone else and blindly stick to the first one and support his view, to the extent that if a text from the Book or the Sunnah

> goes against what he judged, he ignores it. That is the difference between blind-following, which is the practice of the later people and following the evidence which was the way of the salaf-us-saliheen of the past. Allaah, the Most High, knows best.

Ulama favouring ittiba also support their point by quoting statements from the four imaams such as [78]:

> Abu Haneefah: When a hadeeth is found to be saheeh, then that is my madhab ◇.
>
> Malik: Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the Sunnah, accept it; and all that does not agree with the Book and the Sunnah, ignore it ⅄.
>
> Shafi'ee: The Muslims are unanimously agreed that if a sunnah of rasul-ullah ﷺ is made clear to someone, it is not permitted for him to leave it for the saying of anyone else ▷.
>
> Ahmad: Do not follow my opinion; neither follow the opinion of Malik, nor Shafi'i, nor Awzaa'i, nor Thawri, but take from where they took *.

But other ulama contend that these statements are taken out of context. Shah Waleeyul-lah ad-Dehlawee ﷺ wrote in *Hujjaatullah al-Baligah*:

> These statements can be assessed against those who have some ability to exercise ijtihad - albeit in one single issue; or against those who have conclusively determined that the Prophet ordered this and prohibited that.

The imaams did not make taqleed invalid. Their own lives witness to this. They answered hundreds of questions without volunteering any proofs. Ibn Taymiyyah ﷺ reported in *Fatawa ibn Taymiyah* that:

> Imaam Ahmad used to instruct the lay person to ask Ishaaq, Abu Ubaid, Abu Thaur and Abu Mus'ab. However, he used to prohibit his own companions like Abu Dawood, Uthman ibn Sa'eed, Ibrahim al-Harbi, Abu Bakr al-Athrum, Abu Zar'ah, Abu Hatim and Muslim (among others) to follow anyone. He would say to them: "You must follow the sources of the Qur'an and Sunnah [67]."

- **Restricting to a Particular 'Alim or Madhab** - Opinions vary a lot regarding this: the argument is mainly between those who make it compulsory for the ignorant on the basis of public interest and those who are concerned about the fallibility of taqleed of one 'alim or madhab. For the case of former, during the times of sahaaba ﷺ and their followers the free taqleed did not pose any problems. It became necessary with succeeding generations due to dwindling piety and increased likelihood of succumb-

◇ Ibn 'Aabideen in al-Haashiyah.
⅄ Ibn 'Abdul Barr in Jaami' Bayaan al-'Ilm.
▷ Ibn al-Qayyim & Fulaani.
* Fulaani & Ibn al-Qayyim in I'laam.

ing to one desires. Besides, upon what basis is the "non-'alim" to choose between two contrary fatwas if not ones own nafs [67].

Shaykh Taqi Usmani ﷾ points to sending of Mu'ad ibn Jabal ﷺ to Yemen as an example of taqleed where he did not always provide proofs for his fatwas and only he alone was followed in that region. In addition, he quotes statements of successors too to prove that taqleed of one particular 'alim did exist in their time [67]. For example ◇, Imaam Mujahid ﷾ said: When people disagree about an issue, they should see what 'Umar did and accept it ⅄.

And Imaam Aa'mush ﷾ said about Ibrahim al-Nakhai ﷾:

> Ibrahim did not consider anybody's opinion to be better than 'Umar and Ibn Mas'ud's when they both agreed upon an issue. When they disagreed, Ibrahim would prefer Ibn Mas'ud's opinion over 'Umar's ▷.

The arguments of the second group seems to fit more appropriately to blind-followers of madhab than muqallids. Al-Kamaal ibn ul-Hammaam ﷾, one of the foremost hanafi ulama, wrote in *at-Tahreer*:

> Sticking to a particular madhab is not obligatory in the correct view, since it has not been imposed as a duty, as nothing is obligatory except that which Allaah and His Messenger has obligated; neither Allaah nor His messenger made it obligatory for anyone to follow the madhab of any man of the ulama, so that he follows him in his deen in everything and leaves what comes from other than him. The best generations passed by without saying that it is binding to follow a particular madhab whereas most of the blind-followers say, 'I am a hanafi', 'I am a shafi'i', whereas he knows nothing about the way of his imaam, he does not become his follower just by saying that, in the same way as if he said, 'I am an 'alim' or 'I am a writer', he does not become that just by saying it, while he is far away from the way of his imaam. So how is it correct for him to claim allegiance (to a madhab) due only to his abstract claims and meaningless saying? So consider [84]!

Ibn Taymiyyah ﷾ also says, in *al-Fatawa al-Kubra*, that the lay person, who is incapable of ijtihad and who therefore follows a madhab, can be expected to be rewarded rather than incurring sin, and is to be praised rather than condemned [85].

Khatib al-Baghdadi ﷾ * wrote [67]:

> As for those who should apply taqleed it is the lay person who does not know the methods of extracting Islamic rules. It is permissible for such a person to follow one specific imaam and act upon his fatwas. This is so because he does not posses the tools for ijtihad so his duty is to follow just as a blind person must follow someone who is able to see for determining the direction of the qibla.

◇ It should be noted that following one particular imaam does not exclude the possibility of deferring to another in different issues. This is evident from the fact that on a number cases ulama of madhabs abandoned the fatwas of their respective imaams.

⅄ *Ilaamul Muqi'een* by Ibn Qayyim ﷾.

▷ Ibid.

* *Al-Faqih wal Mutaffaqih* by Khatib al-Baghdadi ﷾.

'Ali al-Qaaree al-Hanafi ﷺ said [84]:

> It is not binding upon anyone from this ummah to be hanafi, or maliki, or a shafi'i, or a hanbali. Rather it is binding on each individual if he is not an 'alim to ask one of the *ahl uðh-ðhikr* and the four imaams are among the *ahl uðh-ðhikr*. Because of this it is said, "He who follows an 'alim meets Allaah safe and sound." Everyone is obligated to follow the best of the Prophets, the most noble of us, Muhammad ﷺ.

- **Do Mujtahid Shar' Exist?** - It appears that the issue of whether Mujtahid Shari exist now or in future is of little practical significance. The superior qualities of this mujtahid as opposed to mujtahids of other grades allow him to be independent to the extent that he can do ijtihad even on usools of fiqh. It is acknowledged by the ahl-Sunnah-wal-Jama'ah that in the early days of Islaam, when Mujtahid Shari existed in great numbers, they formulated much of the secondary proof of the shari'ah. It is through the consensus of these great mujtahids that ijma', qiyas, juristic preference and other proofs were established in Usool al-Fiqh. Therefore, any new mujtahid would not be in a position to deny the ijma' of these earlier mujtahids in usool; ijtihad contrary to ijma' will be sidelined [٢]. This leaves the Mujtahid Shari with a scope of work effectively comparable to other mujtahids.

  This situation is also due to the fact that a Mujtahid Shari can do taqleed of an earlier authority in issues where the Qur'an and Sunnah are silent. The letter of 'Umar ﷺ to qadi Shuraih, who was a Mujtahid Shari, provides an example of this. Imaam Sha'bi said [67]:

  > Shuraih reported that Umar wrote to him and said: "If you are in a dispute or in a case where a rule from the Qur'an evident, then judge accordingly. If there is nothing in the Qur'an, then look into the Sunnah of the Messenger of Allaah ﷺ and judge accordingly. If there is nothing in the Sunnah, then see what people (ulama) have agreed upon and judge accordingly. And if there is nothing in the above-mentioned sources, then you have a choice. You may either exert or exercise your own opinion and enforce it, or you may reserve judgement. I believe that reserving your opinion can be nothing except good for you [٣]."

  It is quite possible that mujtahid shari existed even after the time of Imaam Ahmad ﷺ. Al-Shawkani (d 1255h) names a number of prominent mujtahids of later times, whom he recognised to have reached the highest grade of mujtahid [55]. He called it 'utter nonsense' to say that, 'Allaah Almighty bestowed the capacity for 'ilm and ijtihad on the bygone generations of ulama but denied it to the latter generations.' Muhammad bin 'Abdullah al-Zarkashi, in *Al-Bahr al-Muhit fi Usul al-Fiqh*, named two of these mujtahids, Izz al-Din ibn 'Abd al-Salam and Ibn Daqiq al-Id [55]. The reality is that, the ummah has not united in acknowledging the status of such mujtahids as they had done with regard to say the four imaams.

[٢] Among those who ventured into this are the "modernists" and their likes from the so-called people of "thought" and "research."

[٣] Sunni of Darami.

Another factor in this matter is that 'ilm is slowly being taken away, even though, the 'ilm of this deen will be carried till the Hour by the most trustworthy ulama. Rasulullah ﷺ said:

> *Allaah does not take 'ilm away by taking it away from peoples (hearts); He takes 'ilm away by taking away the ulama (i.e., when ulama die), and when there is not one 'alim left, the people will turn to ignorant leaders who, when they are consulted, will give fatwas without 'ilm. They are misguided and they misguide others* [6].

■ **Reviewing Fatwas of Madhab** - When saheeh hadeeth are found, does it automatically means madhabs need reviewing or change. Shaykh Taqi Usmani ﷾ differentiated between four levels of taqleed; from the taqleed of lay person to the taqleed of an absolute mujtahid. With regard to lay person he says:

> The muqallid on this level cannot get caught up in discussion of proofs to see which imaam's view is stronger…even if this person finds a hadeeth which is apparently contradicts his appointed imaam…Acting upon the apparent meaning of a hadeeth will give rise to as many differing interpretations of a hadeeth as there are intellects [67].

In explaining the pitfall that a layman falls into when deriving rules, he gave two examples of hadeeth, where the layman would give meanings contrary to collective fatwas of imaams. These are:

> *Wudu' does not break unless there is a sound or smell* [9].

> Ibn 'Abbas ﷺ narrated that rasulullah ﷺ combined the afternoon prayer (zuhr) with the late afternoon prayer (asr) and the evening prayer (maghrib) with the night prayer ('isha) in Madeenah even though there was no rain or fear present. Ibn 'Abbas ﷺ was asked to explain this action and said that rasulullah ﷺ did not wish any burden to fall on his community [9].

According to Shaykh Taqi Usmani ﷾, the acumen of the person must match what Shah Waleeyullah ad-Dehlawee ﷾ termed "an expert 'alim [ף]" who is not a mujtahid before they can leave their madhab for another on a specific issue [67]. According to him, the majority of ulama believe that if this expert 'alim has evaluated all arguments from all angles, then he does have the prerogative to act upon the hadeeth provided:

- He has adequately established that the hadeeth in question is indeed a sound hadeeth.
- No verse of the Qur'an or hadeeth apparently contradicts the hadeeth in question.
- The meaning of the hadeeth is clear and does not carry the possibility of another interpretation.
- The opinion of the expert 'alim does not go against the consensus of the four imaams.

[ף] An 'alim who memorised the works of his madhab, of sound judgement and understanding, well-versed in Arabic and rhetoric; aware of different levels of preferences and understand the context of the ulama of his madhab; aware of statements being limited and restricted even though they may appear to be absolute (*Iqdul Jeed*).

And this, he writes to concur with the opinions of Ibn al-Salah *, Imaam Nawawi ◇ and Waleeyullah ad-Dehlawee ⅄.

A further consideration is that, in matters of juristic opinion no-one can be certain that a particular view is wrong ▷, and therefore a view which has already been embodied in decree takes precedence. If however, the initial decision is found to be in violation of the shari'ah, then it is discarded. This is indicated in the well-known letter of 'Umar ﷺ to Abu Musa al-Ash'ari ﷺ [55]:

> After giving a judgement, if upon reconsideration you arrive at a different opinion, do not let the judgement stand in the way of retraction. For justice may not be disregarded, and you are to know that it is better to retract than to persist in injustice *.

Closing Remarks

Here are the key points evident from the above discussion:

- The only blameworthy following is the blind-following of a bigot and madhabs provided an amazing level of stability to the fiqh.
- Despite the extremist tendencies on the fringes, fiqh has undergone a continuous convergence throughout the history. For example, greater hadeeth scrutiny by the hanafis, and certainty arising from the practices of the people of Madeenah.
- The controversy over the existence of Mujtahid Shari does not have any practical relevance to the ummah's capacity to find their solutions through ijtihad at the present time or in future.
- It is not just to suspect an ijtihad at the first instance of finding a saheeh hadeeth contrary to it.

Sufyan al-Thawri ﷺ said: "If you see a man doing something over which there is a debate among the ulama, and which you yourself believe to be forbidden, you should not forbid him from doing it." The alternative to this policy is, of course, a disunity and rancour which will poison the Muslim community from within [169].

Shaykh bin Baz ﷺ said:

> All the imaams of different schools of jurisprudence of Islaam, were rightly guided imaams. Imaams Malik, Ahmad, Abu Hanifah, Auzaa'ee, Ishaaq bin Raahwayh and the like were all religious leaders inviting the people towards

* As mentioned in *Iqdul Jeed*.

◇ In *Al-Majmoo*; the commentary of *Al-Muhaddhab*.

⅄ Refer to *Iqdul Jeed* by Shah Waleeyullah ad-Dehlawee ﷺ.

▷ It is mentioned by Ibn al-Qayyim ﷺ in *I'lam* that a man whose case was adjudicated by 'Ali and Zayd ﷺ informed 'Umar ibn al-Kattab ﷺ of their decision. 'Umar ﷺ replied that he would have judged differently. To this the man replied, 'Then why don't you, as you are the khalifa?' 'Umar ﷺ replied that had it been a matter of applying the Qur'an or the Sunnah, he would have intervened, but since the decision was based on ra'y, they were all equal in this respect.

* Ghazali ﷺ in *Mustasfa*, Ibn al-Qayyim ﷺ in *I'lam*.

truth; they invited them to the way of Allaah and showed them the way of Allaah. No doubt in some problems there have been differences of opinion due to the implied meanings, but they were all rightly guides mujtahids of Islaam. A person who interprets correctly, earns two rewards while, the other, who commits an error in its interpretation, has been awarded with a single reward.

Your duty is to know and realize their status and importance, and ask for blessings from Allaah for them, and at the same time recognise them to be the preacher of Islaam and imaam of the faith Islaam. This should not be done with blind following and extreme fanaticism. Do not say that such and such school of thought is better in all respect, and do not say that the religion of such and such is of such a kind that there is no possibility of any mistake. This is a presumption. Your duty is to adopt the true faith and follow it, when you are convinced of its truth and authenticity, irrespective of the fact that some one is against it [115].

10.5.13 Help Each Other in Birr and Taqwa

The least a person can do to strengthen unity and brotherhood is to promote mutual cooperation as exhorted by Allaah ﷻ in the Qur'an:

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ

Help you one another in birr [ذ] and taqwa [ج] ; but do not help one another in sin and transgression. | 5:2 |

Allaah ﷻ is enjoining us not to imitate the disbelievers and hypocrites who hold secret counsel to further oppression and disobedience, but rather believers should help each other in piety and to eradicate transgression.

[ذ] Birr stands for virtue, righteousness and piety. Allaah ﷻ said in the Qur'an:

لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ
وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى
ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ
ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى
ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾

It is not birr that you turn your faces towards the east and (or) the west (in prayers); but birr is the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to the needy, and to the wayfarer, and to those who ask, and to set slaves free; performs salaat, and gives the zakaat; and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of fighting. Such are the people of the truth and they are muttaqis. | 2:177 |

وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ﴿٣٢﴾

And whosoever honours the symbols of Allaah - indeed, it is from the piety of hearts. | 22:32 |

[ج] The essence of taqwa is discussed in section 2.4.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَٰجَيۡتُمۡ فَلَا تَتَنَٰجَوۡاْ بِٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوۡاْ بِٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ۝٩

O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger, but do it for birr and taqwa; and fear Allaah to Whom you shall be gathered. | 58:9 |

Shaykh Bin Baaz ﷺ was asked about the correctness of the saying: "We should unite upon that which we agree, and excuse each other in that which we disagree." The Shaykh responded by saying [ף]:

> Yes! It is obligatory to co-operate in that which we agree, by aiding the truth, calling to it and warning against that which Allaah and His Messenger ﷺ have prohibited. Its for excusing each other for that in which we differ - then this is not to be taken in an absolute sense, but rather in a general one. Thus, if the difference involves a particular issue of ijtihad wherein the proofs are deep and detailed - then it is obligatory not to reproach or censure one another. However, if it opposes a clear text of the Book and the Sunnah, then it is obligatory to correct the one who has opposed the clear texts, but with wisdom, beautiful admonition and debating in the best possible manner, acting upon saying of Allaah ﷻ:
>
> وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ
>
> **And help you one another in righteousness and piety, but do not help one another in sin and transgression.** | 5:2 |
>
> And His - the Most Perfect's - saying:
>
> وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
>
> **The Believers - man and woman - are protectors to each other, they order the good and forbid the evil …** | 9:71 |
>
> And His - the Mighty and Majestic's - saying:
>
> ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ
>
> **Invite to the way of your Lord with wisdom and beautiful admonition, and argue with them in ways that are better.** | 16:125 |
>
> And he ﷺ said: *Whosoever sees an evil, then let him change it with his hand. If he is unable to do this, then with his tongue, and if he is unable to do this, then with his heart. And that is the weakest of eeman* [8, 11, 13].
>
> And he ﷺ said: *Whosoever directs a person to do good, will have a reward similar to the one who does that good* [8].
>
> And the ayat and hadeeths with this meaning are plenty.

[ף] Reported in *Tanbeehaat fir-Radd 'alaa man Ta'awwalis-Sifaat* [408].

Helping one another in birr and taqwa is to be done with empathy for it to be effective and to avert negative consequences. This is particularly true with Muslims who are astray or had been astray because they were brought in the wrong environment. They are perhaps beginning to learn the deen, or trying to practice deen in very difficult and testing circumstances. For example, they might be in an illegal relationships, dealing in alcohol and riba, wearing vulgar clothing or not wearing hijab in masjids.

In that time they should be shown empathy rather than negatives vibes and dirty looks. This is not to show that what they are doing in acceptable - but rather, with the understanding that given time, correct erudition and strengthening of eeman they will be able to come out of it.

Narrated by Abu Hurayra ﷺ said:

> A drunkard was brought to rasulullah ﷺ and he ordered that he should be beaten, so some of us hit him with our hands, others with shoes and garments. When he went away, a man said, May Allaah put him to shame!
> He ﷺ said, "*Do not be a help to the shaitaan against your brother* [6]"

It is related from Abu Hurayra ﷺ that he said:

> A man came to rasulullah ﷺ and said, "A person offers tahajjud at night, and steals after the day break".
> He ﷺ replied, "*The salaat will soon desist him from stealing* °."Ⓢ

10.6 Safeguarding Deen

Safeguarding the deen means looking after its various aspects so that it is shielded from external designs and perpetuates inside. The most obvious form of protecting deen is guarding the frontiers of Islaam. Allaah ﷻ tells us to bear this noble act patiently in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ۝

> **O you who believe! Persevere and endure and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allaah, so that you may be successful.** | 3:200 |

When the sovereignty of Muslim lands is lost, their deen becomes compromised: Muslims lose the freedom to practice Islaam, their deen become corrupted and they are humiliated. This is why guarding the borders of Islaam earns so much reward. Rasulullah ﷺ said:

> *Everyone who dies has his actions sealed, except for the one guarding the border in the way of Allaah - his actions continue to increase for him until the Day of Resurrection and he is saved from the trials of the grave* [10].
>
> *Ribat (staying in the way of Allaah) for a day in the way of Allaah is better than whatever there is in the whole world* [6].

°Reported by Ahmad, Bazzaar and others.

> *Guarding the borders of Islaam for one day and one night is better than fasting and praying at night for a whole month, and if he dies (whist performing this duty), he will go on receiving the reward for this great deed and his provision (continually), and he will be spared the questioning in the grave* [8].

Shurahbil bin as-Simt ﷺ said:

> We spent a long time besieging a stronghold in the land of the Romans. Salman al-Farisi ﷺ, passed by me and said [3], 'I heard rasulullah ﷺ say:
>
> *Whoever dies guarding the borders of Islaam, Allaah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish*:
>
> وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾
>
> **Those who emigrated in the cause of Allaah and after that were killed or died, surely, Allaah will provide a good provision for them. And verily, it is Allaah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allaah indeed is All-Knowing, Most Forbearing**. | 22:58-9 |

Imaam Qurtubi ﷺ says in his tafseer:

> One who dies in a state of ribat in the way of Allaah, the reward of whatever good he used to do in his mortal life will continue and so will his sustenance and he will stay protected against shaitaan and Allaah will raise him on the Day of Qiyamah free from fear.

The need for gathering resources to this type of defence is apparent and does not require any elaboration. However, Muslims must develop means to sustain themselves against forces which require them to be much more alert and steadfast. The enemies are apt to employ both soft and hard power to sway Muslims away from their deen - thus every ummati regardless of their status need to understand and respond to these challenges, which can appear in both personal and collective life of the community, appropriately. If we do not plan for this then, the devil will plan for us, the nafs will beguile us, the enemies of Islaam will enlist us against our own deen - the end result being not only ruination of this life but more importantly eternal doom. May Allaah give us the understanding and save us - aameen. This argument is further elaborated along with some practical steps to unblock the full potential are discussed next.

10.6.1 Managing Base Qualities

Allaah created us with many diverse qualities, some are praiseworthy whereas others are just its opposites. Some of these qualities distract us from the true purpose of our creation, while others make us vulnerable and yet demands are constantly made for our loyalties. We need to study them in order to inculcate those qualities that Allaah loves, and subdue the rest.

Allaah ﷻ said:

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ
كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾

And those who were settled (in Madeenah) and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. | 59:9 |

Allaah ﷻ has informed us about different qualities of man through His Books and messengers. In the Qur'an, Allaah refutes many qualities which diverts man from remaining focused and steadfast on purpose. These tendencies must be kept in check all the time so that these do not overpower us. In fact, Allaah has warned us of severe consequences for not subduing these base traits in favour of higher objects of life:

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ
ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ
إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ
ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allaah and His Messenger ﷺ, and striving hard and fighting in His cause, then wait until Allaah executes His command. And Allaah guides not the people who are faasiqs. | 9:24 |

Here only a few of the negative qualities will be discussed.

Weaknesses

Human beings are created weak. Their perceptions and understandings are limited by the weaknesses of their faculties. Had it not been for the fitra and mercy Allaah bestowed on them, men would have simply followed their base desires. For example, we easily loose sight of the favours done to us and be ungrateful or resort to despair:

وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ
﴿٩﴾ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ
إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful. But if We let him taste good after

evil has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful. | 11:9-10 |

يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ۝٦ ٱلَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ۝٧ فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ۝٨

O man! What has made you careless about your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together. | 82:6-8 |

By nature, humans rely on conjecture rather than upon truth - they are much more comfortable to live with "seeing is believing" and have no time to investigate, i.e. put the so called "truths" and "traditions" to test. Also, investigative works are too time-consuming and demand more academic skills. Yet, there are others who just don't want to face the truth!

It's small wander that many use falsehood to cover their corrupt ways. Allaah ﷻ says in the Qur'an:

وَإِن تُطِعۡ أَكۡثَرَ مَن فِي ٱلۡأَرۡضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنۡ هُمۡ إِلَّا يَخۡرُصُونَ ۝١١٦

And if you obey most of those on the earth, they will mislead you far away from Allaah's path. They follow nothing but conjectures, and they do nothing but lie. | 6:116 |

Another of the negative quality is being quarrelsome.

وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٖۚ وَكَانَ ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ جَدَلٗا ۝٥٤

And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything. | 18:54 |

Even those who wish to thread the difficult path, lack patience and resolve:

وَكَانَ ٱلۡإِنسَٰنُ عَجُولٗا ۝١١

And man is ever hasty. | 17:11 |

وَلَقَدۡ عَهِدۡنَآ إِلَىٰٓ ءَادَمَ مِن قَبۡلُ فَنَسِيَ وَلَمۡ نَجِدۡ لَهُۥ عَزۡمٗا ۝١١٥

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower. | 20:115 |

All praise be to Allaah, Who knowing full well our weaknesses made this deen easy for us:

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمۡۚ وَخُلِقَ ٱلۡإِنسَٰنُ ضَعِيفٗا ۝٢٨

Allah wants to lighten for you [your burdens]; and mankind was created weak. | 4:28 |

Worldly Desire

Allaah says in the Qur'an:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَٰلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ﴿١٤﴾

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allaah has the excellent return with Him. | 3:14 |

وَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ
أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that which is with Allaah is better and will remain forever. Have you then no sense? | 28:60 |

Always bear in mind the nature of allotted rizq how Allaah ﷻ distributes it amongst his creation as He says in the Qur'an:

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

Allaah enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allaah is All-Knower of everything. | 29:62 |

Allaah reminds us of the end of those with insatiable greed for possessions. Of these people, who are essentially materialist, there are those whose mischief go even beyond that:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ
أَخْلَدَهُ ﴿٣﴾ كَلَّا ۖ لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ
الْمُوقَدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ
مُّمَدَّدَةٍ ﴿٩﴾

Woe to every scorner and mocker *. Who has gathered wealth and counted it. He thinks that his wealth will make him last forever! No! Verily, he will be thrown into the Crusher. And what will make you know what the Crusher is? The fire of Allaah, kindled. Which leaps up over the hearts. Verily, it shall be closed in on them ◇. In pillars stretched forth. | 104:1-9 |

Hoarding wealth is a test. In one of his sayings, rasulullah ﷺ alludes to this fact:

Every nation has its fitna, and the fitna of my ummah is wealth [9].

*This means that the person finds fault with people and belittles them [3].

◇Thabit al-Bunani ﷺ said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried [3].

Rasulullah ﷺ also warned:

> *Two hungry wolves sent against the sheep do not do more damage than what a man's eagerness for wealth does to his religion* [9].

Not spending in the path of Allaah only harms the hoarder:

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ﴿٣٨﴾

> **Behold! You are those who are called to spend in the cause of Allaah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allaah is Rich, and you (mankind) are poor. And if you turn away, He will exchange you for some other people and they will not be your likes.** | 47:38 |

Things of this world will parish one day but whatever is sent remains forever:

ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

> **Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for rewards and better in respect of hope.** | 18:46 |

Jaabir ibn 'Abdullah ﷺ reported [8]:

> Rasulullah ﷺ walked through the market place. Some people were gathered on either side of him. Then he came across a dead goat with very short ears, of which he took hold saying, "*Who among you would like to have this for a dirham?*"
> They said: "We would not even like to have it for nothing, for it's useless to us."
> He said: "*Would you like to have it for free?*"
> They said: "By Allaah, not even if it were alive, because its ears are so short; and now it is also dead."
> Thereupon the Messenger said: "*By Allaah, this world is more insignificant in the sight of Allaah than this is in your eyes.*"

The salaf had been very particular about abstaining from hoarding wealth - sadly the vast humanity is in love of including the Muslims. When 'Umar bin Abdul Aziz ﷺ became khalifa, he came to be known as the second 'Umar for his justice and righteousness.

'Umar bin Abdul Aziz ﷺ was on his death-bed when he inquired from the persons round him about the cause of his disease. Someone said, "People think it is the effect of black magic." He said, "No, it is not magic." He then sent for a particular slave of his and said to him, "What made you poison me?" He replied, "One hundred dinaar and a promise of liberty." 'Umar bin Abdul Aziz ﷺ took those dinaars from the slave and deposited them in the Baitul Maal, and advised him to run away to some distant place where he could not be seized.

Just before his death, Muslimah ﷺ came to him and said, "Nobody has ever treated his children as you are doing. None of your thirteen sons has anything to live on."
He sat up in his bed and said [63],

> I have not held back from my sons what they were entitled to. I have, of course, refused them what was actually due to others. If my sons are righteous, then Allaah will surely be their guardian as He has said in His Book:
>
> وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾
>
> **He is the guardian of the righteous.** | 7:196 |
>
> but if they are wrong-doers, then why should I care for them?

His wife ﴿ says:

> There may be other people more particular about wudu' and salaat; but I have never seen anybody fearing Allaah more than my husband. After his daily 'isha', he would sit at a place reserved for his salaat and raise his hands in supplication and keep crying before Allaah till sleep overpowered him. Whenever he woke during the night, he would again start praying and crying before Allaah [63].

Mutual Rivalry

Often it is rivalry between individuals and nations which consume all their effort. But their achievements are very temporary and often at the expense of greater and superior achievement in aakhira:

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴿٢﴾

> **The mutual rivalry for piling up of worldly things diverts you, Until you visit the graves.** | 102:1-2 |

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ
وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَكُونُ
حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾

> **Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the**

﴿ The wife of 'Umar bin Abdul Aziz ﷺ was the daughter of the great King Abdul Malik. Her father had given her much jewellery in dowry, which included a marvellous diamond. He said to his wife, "Either part with all your jewellery for the sake of Allaah, so that I may deposit it in the Baitul Maal or be separated from me. I would not like to live in a house where there is so much wealth."
His wife replied, "I can part with a thousand times more wealth, but I cannot leave you."
She then deposited everything she had in the Baitul Maal. After the death of 'Umar bin Abdul Aziz ﷺ, when Yazeed son of Abdul Malik succeeded him as Khalifa, he said to his sister, "If you like you may have your jewellery back from the Baitul Maal."
She replied, "How can the wealth I discarded during my husband's lifetime, satisfy me after his death."

aakhira (there is) a severe torment, and forgiveness from Allaah and (His) pleasure. And the life of this world is only a deceiving enjoyment. | 57:20 |

Arrogance

We must rid ourselves of arrogance and submit to the truth. There are so many people such as that of bani Israel who cut themselves from the path of righteousness because of this. This a trait of Iblis. So serious is this characteristic that it can seal ones heart away from guidance completely:

سَأَصْرِفُ عَنْ ءَايَٰتِيَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا
كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِن يَرَوْا سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا

I shall turn away from My ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the Way, but if they see the way of error, they will adopt that way. | 57:20 |

These arrogant people destroy their religion and resources for the sake of frivolous entertainment and turn other people away from the path of Allaah. They seek to spread corruption among men - their arrogance only increase them in their heedlessness:

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

And of mankind is he who purchases idle talks ▷ to mislead (men) from the path of Allaah without 'ilm, and takes it by way of mockery. For such there will be a humiliating torment. And when Our ayat are recited to such a one, he turns away in pride, as if he heard them not – as if there were deafness in his ear. So announce to him a painful torment. | 31:6-7 |

وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾
ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ
عَذَابَ ٱلْحَرِيقِ ﴿٩﴾

And among men is he who disputes about Allaah, without 'ilm or guidance, or a Book giving light, bending his neck in pride, and leading (others) too (far) astray from the path of Allaah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning fire. | 22:8-9 |

▷i.e. Music, singing.

Narrated by 'Abdullah ibn Mas'ud ﷺ:

> Rasulullah ﷺ said: *Whoever has an atom worth of pride in his heart will not enter jannah.*"
> So a man asked: "What about a person who loves (i.e. takes pride in) wearing beautiful clothes and beautiful shoes?"
> So he replied: "*Indeed Allaah is beautiful and loves beauty. Pride is to reject the truth, and to despise the people* [8].

In contrast, believers way is the way of humbleness. Allaah describes their qualities:

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا

> **And the (faithful) slaves of the Most Gracious are those who walk on the earth in humility and sedateness.** | 25:63 |

Once - on the day of the conquest of Makkah - a man stood-up (out of reverence) for rasulullah ﷺ, who, being shocked, said to him:

> *Do not trouble yourself! Indeed I am not a king. Rather I am merely the son of a Qurayshi woman who eats dry meat* [11, 14].

During the wars with Persia, a messenger from the Persian king came to give a message to 'Umar ibn al-Khattab ﷺ, requesting a visit to the palace of the king. A Muslim responded by saying that they did not have a palace or a king, rather they have an Ameer-ul-mu'mineen. The messengers then went looking for 'Umar ﷺ and found him sleeping under a tree.

A man visited 'Umar ibn Abdul-Aziz ﷺ one day during his khilaafa. While they were sitting there, a lamp went out and 'Umar got up and fixed it. His guest then asked him, "Ameer-ul-mu'mineen, why did you not command me or someone else to get up and fix the lamp?" The noble khalifa responded:

> I got up and I was 'Umar and I did what I did and I was still 'Umar and I lost no nobility in doing it. The best people in the sight of Allaah are the humble.

Guard Against Lust & Greed

Lust & Greed are two negative traits we should suppress through being generous. Rasulullah ﷺ, if he so wished he could have had the most comfortable life. But he wanted to set an example in asceticism and renunciation of worldly pleasures while giving preference to what is awaiting him with Allaah. This world is not a home for settling down and enjoyment. On the contrary, a prosperous life leads the person to laziness and to cling heavily to the earth.

Rasulullah ﷺ warned:

> *If the son of Adam had two valley of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, and Allaah forgives him who repents to Him* [6].

> *Two hungry wolves loose among sheep do not cause as much damage as that caused to a man's deen by his greed for money and reputation* [9].

We should support each other through sincere advice in order to bring out the best from us. Narrated by 'Amr bin Auf ﷺ, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr, that:

> Rasulullah ﷺ sent Abu 'Ubaydah bin al-Jarrah to Bahrain to bring the Jizya from its people, for rasulullah ﷺ had made a peace treaty with the people of Bahrain and appointed al-'Ala' bin al-Hadrami as their ruler. So, Abu 'Ubaydah arrived with the money from Bahrain. When the ansaar heard of the arrival of Abu 'Ubaydah (on the next day) they offered the morning prayer with the Prophet and when the morning prayer had finished, they presented themselves before him.
>
> On seeing the ansaar, rasulullah ﷺ smiled and said, "*I think you have heard that Abu 'Ubaydah has brought something?*"
> They replied, "Indeed, it is so, O Rasulullah!"
>
> He said, "*Be happy, and hope for what will please you. By Allaah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them* [6]."

Miserliness and cowardice are frequently criticized in the Qur'an and the Sunnah. Rasulullah ﷺ said:

> *The most evil things which can be found in a person are greedy desire which influences all of his actions, and cowardice which makes him flee* [140].

Miserliness is considered the most serious disease or defect of a Muslim. This is evident from the statement of Jabir ibn Abdullah ﷺ to Abu Bakr as-Siddeeq ﷺ: "You can either give me, or you can be miserly (tabkhalu 'anniy.)" Abu Bakr said: "Do you say you can either give me, or you can be miserly! And which defect is more serious than miserliness [140]!"

Narrated on the authority of Sulaiman ibn Rabi'ah ﷺ:

> Umar said: Rasulullah ﷺ carried out a division of property, and I said: 'By Allaah, others are more deserving than these (who have been given).'
> Rasulullah ﷺ said: *They gave me the choice, either they would ask me in an improper and outrageous manner, or they would call me miserly, and I am not a miser* [8].

Rasulullah ﷺ here is saying: They have asked me in a way which is not proper, so that if I give them, that is fine, but if I do not, they will say "He is miserly." Thus, they gave me the choice between two evils, and left me no other choice [140].

Virtuous Innate Qualities

Humans by the virtue of fitra possess many good qualities. These are of course, sense of justice, courage, bravery, mercy among many others which are meritorious in any case. There are also other qualities which are generally disliked but can be turned into good. For example, being angry turn into good when it for the sake of Allaah ﷻ.

10.6.2 Protect Eeman

Sahaaba ﷺ faced many trials and tribulations: they suffered social boycott and severe tortures for their rejection of Shirk and Kufr. The mushriks believed that they could dissuade the sahaaba from their belief and worship in one Allaah by making them fear hunger, loss of livelihood and death. This is testament to their strength of eeman. Rasulullah ﷺ said:

> *There are three attributes whoever is characterised by them will relish the sweetness of eeman:*
> *He to whom Allaah and His Messenger are more beloved than anyone else;*
> *He who loves a person solely for the sake of Allaah; and*
> *He who has as great an abhorrence of entering into disbelief after Allaah has rescued him from it, as he has of being thrown into the Fire* [6, 8, 12].

Yet this eeman increases and decreases from time to time *. Therefore, as a matter of safeguarding deen we must seek means to guard against its corruption and decay both at individual and communal level.

Protect Routes to Heart

As discussed earlier in section 2.3.2 eeman is both belief and action. Just as righteous actions increase eeman, disobedience decreases eeman. But belief, although includes utterance by the tongue, actually resides in the heart. Uttering without belief in the heart is just giving lip-service. Worse still, if someone feigns being a Muslim, then then the person fits the definition of munafiq.

Ibn Qayyim ﷺ writes:

> …The heart is like a mirror and the base desires are like rust upon it. When the mirror is polished and cleaned of the rust then it will reflect the realities (haqaaiq) as they actually are. However if it remains rusty then it will not reflect properly and therefore its 'ilm and speech will arise from conjecture and doubt.

Our body, including the subject matter of this section: i.e. Ears, Eyes, Tongue and Brain, is a sacred trust from Allaah. We cannot use them just as we wish. We should only utilise them in positive ways:

إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

> **Verily, the hearing, and the sight, and the heart of each of those ones will be questioned.** | 17:36 |

In order to keep the belief in the heart from corruption one should guard the routes to the heart. Heart takes effect from the environment through four channels, namely: hearing, seeing, talking and pondering.

*This is discussed in detail in section 2.3.

Hearing - Believers must not give ears to lies, slander, backbiting and TV programming which often exposes viewers to forbidden media [11]. Much of what is talked about decreases eeman - it glorifies various aspects of life so that people divert their attention to it. Also, people begin to accept even things which do not have any basis, if its repeated with eloquence. Rasulullah ﷺ warned:

> *Some speeches are like magic* [6, 8, 10, 9].

In worldly talks the heart gets attached to the material world. Further, it's a missed opportunity for the remembrance of Allaah, love of Allaah and hearing His greatness. Fort the same reasons we should try our best to avoid all forms of social gatherings where music is played.

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ
عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾

And when they hear evil speech, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant." | 28:55 |

Seeing - People even to this day become awed by the nature of sun, mountains etc and worship them. Rather we should relate it back to the creator of these things. People's heart become affected by worldly progress and sight of fast cars or big mansion. Allaah ﷻ reminds in the Qur'an:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ

Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. | 15:88 |

Allaah ﷻ related how some of the Children of Israel were deceived. In fact, Saamiri led some followers of Musa عليه السلام, weak in eeman, astray:

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟
يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ

And We took the Children of Israel across the sea, and they came upon a people devoted to some of their idols. They said: "O Musa! Make for us a god as they have gods." | 7:138 |

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ
فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِى
ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى
ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾

[11] The media propaganda takes its toll on people as most people become spellbound - then it's easy to make them believe truth as falsehood and vice versa. In the modern times the rise of Fascists can be traced to their use of this sort of tools. In fact, Edward Bernays, an Austrian-born American publicist, used these principles with massive success in modern marketing, mass communication and spin.

> **(Samiri) said: "I saw what they saw not, so I took a handful (of dust) from the track of the messenger and threw it. Thus my inner self suggested to me." Musa said: "Then go away! And verily, your (punishment) in this life is to say: 'No contact;' and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."** [20:96-7]

Lowering the gaze is also prescribed to prevent Muslim men and women falling into sins and thereby protecting their eeman [3].

Talking - The effect of this is similar to hearing as when one speaks he hears that before anybody else. Rasulullah ﷺ said:

> *Whoever believes in Allaah and the Last Day, let him say what is good or remain silent* [6, 8, 12, 9].
>
> *Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs, I guarantee jannah for him* [ف] [6].
>
> *A man utters a word pleasing to Allaah without considering it of any significance for which Allaah exalts his ranks (in jannah); another one speaks a word displeasing to Allaah without considering it of any importance, and for this reason he will sink down into jahannam* [6].
>
> *Do not indulge in excessive talk except when remembering Allah. Excessive talking without the Remembrance of Allah hardens the heart; and those who are the farthest from Allah are those whose hearts are hard* [9].

Allaah ﷻ enjoined us to say insha-Allaah whenever we intend to do something in future.

Pondering - Our thinking have an effect on the heart. Devoid of correct guidance people get mesmerized by their temporal success and at the end deny truth. Allaah ﷻ mentions many stories in the Qur'an where individuals had spoken words of kufr, such as Karun and Pharaoh. The temporal power, affluence and sophistication can have such a serious effect on the heart that it has been the root cause in the corruption of beliefs and psyches of many nations perished in the past.

Allaah ﷻ wants us to reflect upon such matters as His signs in the design of the innumerable systems of the universe, various similitude given in the Qur'an and in our own creation. For example His saying:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُم بِلِقَاءِ رَبِّكُمْ
تُوقِنُونَ ﴿٢﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِن كُلِّ الثَّمَرَاتِ
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

[3] It is discussed in detail in section 3.1.6.

[ف] i.e., Whoever protects his tongue from illegal talk e.g. to tell lies or backbiting, etc., and his private parts from illegal sexual acts.

وَفِي ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي ٱلْأُكُلِ ۚ إِنَّ فِي
ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

It is Allaah who erected the heavens without pillars that you can see; then He rose above the Throne and subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He details the signs that you may believe with certainty in the meeting with your Lord. And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made in pairs *. He causes the night to cover the day. Verily, in that are signs for a people who reflect. And in the earth are neighbouring plots, and gardens of vines, and crops (fields), and date palms, growing several from a single stem root, or otherwise, watered with one water; yet some of them We make more excellent than others to eat. Verily, in that are signs for a people who reason. | 13:2-4 |

فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

So relate the stories, perhaps they may reflect. | 7:176 |

We can ponder at the blessings that Allaah ﷻ has bestowed on us, and in no way we can count them, starting from our own creation to the development and running of all the systems within our bodies, to our ability to communicate, to the way our sustenance reach us etc. Beside these blessings we can marvel at the divine help received by rasulullah ﷺ and the sahaaba ﷺ as well as the flourishing of hundreds of years of Islamic civilisation, its achievements and endurance. Despite the explosion of scientific and technological developments the humans are not in minutest detail able to fulfil its basic needs without the mercy of Allaah ﷻ - He is fulfilling the needs of all His creations and is in full control of their fate and conditions.

Seek Deeni Environment

The effect of environment upon us is undeniable - although its effect varies from person to person. A person with strong eeman is able to resist the alien influences much better than a person with weak eeman. However, no one should be exposed to kufr environment for prolonged periods simply because one does not know precisely their level of eeman. Kufr environment is that which promotes belief in what's apparent, in materialism, and leads to disobedience to Allaah, Almighty. Being exposed to it is a test in itself.

Muslims should work towards rectifying their environment, else migrate to an environment that is better in saving eeman. This was the reason why sahaaba ﷺ left their beloved homeland, Makkah. This was the reason why Ashab-e-Kahf left their home.

* *Zawjain Ithnain* - may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big.

Allaah ﷻ reminds us about Ashab-e-Kahf thus:

إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾

(Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" | 18:10 |

The story of the man killing ninety-nine men greatly illustrates the need to emigrate. Rasulullah ﷺ said:

> *There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world. He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred.*
>
> *He then asked about the learned persons of the earth and he was directed to an 'alim, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land.*
>
> *So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitent and remorseful to Allaah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it…* [8].

Children's beliefs are in particular risk as it is corrupted through modern educational systems. Regarding this Shaykh Hasan Nadwi ﷺ writes [364]:

> The present system of education is not only secular - it is a positive system of education. Hindu mythology is included in it. During the rule of the British, the system of education was secular. …At that time, the primary books to learn the language did not have any effect on the belief of anyone, they did not create any belief of divinity for anyone, nor did we learn that any creation has any authority in the universe. At that time, the children used to read stories of sheep, panthers, monkeys, foxes, cats and dogs. The children would return home just as the had left in the morning.

The kufr environment is not necessarily pervasive. It may come into existent at certain times or among certain circles. We should try to escape from such corrupt environment at least for a short time. Allaah explains the quality of believers in their attitude to such matters:

وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾

…And when the foolish address them (with bad words) they reply back with mild words of gentleness. | 25:63 |

Continually Work at Eeman

As eeman is subjected to many factors which undermines its strength, seeking means to increase it must be one of the best ways of safeguarding our deen. Increasing eeman, i.e. the subject of da'wah, is a topic of utmost importance throughout the ages. Hence, the next chapter is dedicated to it.

10.6.3 Organising Life Around

وَمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٦٤﴾

> **And this life of the world is only amusement and play! Verily, the home of the aakhira, that is the life indeed, if they but knew.** | 29:64 |

In order to safeguard our deen it is essential that we organise our life according to the priorities of deen. The importance of prioritising has already been discussed in section 10.2.1. Here the discussion is on choices which need prioritising in order to safeguard the deen.

Lets put things in perspective. Rasulullah ﷺ said:

> *The two feet of the son of Adam will not move from near his Lord on the Day of Judgement until he is asked about five (matters):-*
> 1. *about his life - how he spent it;*
> 2. *about his youth - how he took care of it;*
> 3. *about his wealth - how he earned it;*
> 4. *and where he spent it;*
> 5. *and about that which he acted upon from the 'ilm that he acquired* [9, 72].

Imaam al-Ghazali ﷺ writes about being organised [411]:

> Your time should not be without any structure, such that you occupy yourself arbitrarily with whatever comes along. Rather, you must take account of yourself and order your worship during the day and the night, assigning to each period of time an activity that must not be neglected nor replaced by another activity. By this ordering of time, the blessing in time will show itself. A person who leaves himself without a plan as animal do, not knowing what he is to do at any given moment, will spend most of his time fruitless. Your time is your life, and your life is your capital: by it you make trade, and by it you will reach the eternal bounties in the proximity of Allaah. Every single breath of yours is a priceless jewel, because it is irreplaceable; once it is gone, there is no return for it. So do not be like fools who rejoice each day as their wealth increases while their lives decrease. What good is there in wealth that increases while while one's lifespan decreases?

Take a bigger picture of life. At youth, what is possible to do, becomes impossible at old age. So if there is some good work needed to be done, some 'ilm to be acquired or certain level of piety to be achieved, then should we postpone it? Life is about making choices and we are what we choose to do. Death, ill-health, poverty and calamity can come any time, so we should never postpone. Besides, righteousness can lead to further opportunities.

Preferring Aakhira

A believer prefers aakhira, simply because it is eternal. No matter how happy or affluent one is in this world, it is temporary. Moreover, the rizq in this life is pre-determined, but the condition of aakhira is dependent on deeds carried out here. Allaah the Exalted says:

فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ﴿٢٠٠﴾

But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in aakhira. | 2:200 |

Rasulullah ﷺ said:

> *The likeness of wealth, family and the actions of the son of Adam is of a man who has three companions. One of the man's companions says: I am with you as long as you live; when you die, you have taken your share of yourself and you have taken your share of me - this is his wealth. The second companion says: I am with you until you reach that tree; you have had your share of yourself and your share of me - this is his family. The third companion says: I am with you in life and in death* ◇.

Ibn al-Qayyim ﷺ said:

> This world is like a shadow, run after it and you will never be able to catch it, turn your back against it and it has no choice but to follow you.

Rasulullah ﷺ has warned us against human tendency to forget aakhira to the extent that pre-occupation with this world predominate this life. They become enslaved to it. Rasulullah ﷺ said:

> *Whoever makes aakhira his preoccupation, then Allaah places freedom from want in his heart, gathers his affairs, and dunya comes to him despite being reluctant to do so. And whoever makes dunya his preoccupation, then Allaah places his poverty in front of his eyes, make his affairs scattered, and nothing of the dunya comes to him except that which has been decreed for him* [9].
>
> *Whoever sets dunya as his goal, Allaah divides his affairs for him. He will place poverty between his eyes, and nothing will come to him from this world except what Allaah has written for him. Whoever sets aakhira as his goal, Allaah gathers his affairs for him, gives him richness of the heart and dunya will come to him grudgingly and submissively* [11, 15].
>
> *Let the slave of dinar and dirham, of Quantify and Khamisa* ⸸ *perish as he is pleased if these things are given to him, and if not, he is displeased! Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Jannah is for him who holds the reins of his horse to strive in Allaah's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted* [6, 11, 18].
>
> *The heart of an old person is young for two things: for long life and love for wealth* [6, 8].

◇Saheeh: Related by al-Bazzar and al-Albani authenticated it.

⸸i.e. Money and luxurious clothes.

There is a great deal of preoccupation with this world in this day and age. It simply reflect the level materialism that has taken seat at the heart. As for Muslims it reflects on the weaknesses of their eeman. When eeman becomes weak, desire and greed for materials overpower man. Rasulullah ﷺ said:

> *Allaah, may He be glorified, says:* ***We have sent down wealth for the establishment of salaat and the payment of zakaat, but if the son of Adam has one valley, he will wish that he had a second, and if he had two valleys, he would wish that he had a third. The stomach of the son of Adam will be filled only with dust then Allaah will accept the repentance of the one who repents*** [12, 75].

Ones you make the intention to make aakhira the centre of you life, then persevere upon it until the heart naturally desires it. Yunus ibn 'Ubayd (d 139H) رحمه الله said:

> With good manners you understand the 'ilm. With the 'ilm your actions are corrected. With actions wisdom is obtained. With wisdom you understand zuhd and are granted its benefits. With zuhd comes abandoning the world. With abandoning the world comes desire for aakhira. With desire for aakhira the pleasure of Allaah - the Mighty and Majestic - is obtained.

Knowing Necessity From Wastefulness

In spending we must avoid extravagance, which is in the nature of shaitaan. Allaah said:

وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟

And eat and drink but waste not by extravagance. | 7:31 |

وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾

And give to the kinsman his due and to the miskin and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, the spendthrifts are brothers of the shaitaans, and the shaitaan is ever ungrateful to his Lord. | 17:26-7 |

Knowing the difference between necessity and extravagance is very important. Not only extravagance is prohibited, but it squanders believers' time and energy. Ibn Taymiyyah رحمه الله said regarding this in *Majmu' al-Fatawa*:

> One should treat money with grace so that it is blessed for him, not take it with greediness and fear that it might be lost. Rather, money should be like using the toilet. You go to it when you need it and never let it reside in your heart.

We can really go through life with lot less than what we think we need. Rasulullah ﷺ said:

> *All that is sufficient for any one of you in this world is the supply of the traveller* [16, 75].

The difficulties and hardship one goes through to meet his family's necessities is greatly rewarded by Allaah - as long as his work in itself is not haraam or doubtful. However, "…spending hours working for the sake of acquiring extra wealth will only be at the cost of 'ilm or good deeds or inviting to Allaah ﷻ. …it is not befitting, that a Muslim lolls out

his tongue after extra work, while he is lacking 'ilm in many aspects of his deen such as creed, fiqh, points regarding Islamic manners and other important pillars and compulsory actions [386]."

Shaykh Awaa'isha ﷺ further explained this point:

> Having sexual relations with one's wife, with the intention of keeping chaste and pure, is considered worship, but this does not mean that a person remains persistent upon this matter, neglecting Friday prayers, praying in congregation and other obligatory duties!
>
> Likewise, eating with the intention of keeping strength for the sake of fulfilling acts of obedience to Allaah, is a form of worship, but does it mean that eating becomes a major aspect of our lives?
>
> Similarly, striving to find a lawful job, seeking pure earnings and refraining from begging, is all worship, but does it mean that we constantly engage ourselves in this, so much so that it hinders us from salaat with jama'ah, joining ties of relationship, learning about Islaam and inviting to Allaah subhanahu wa ta'ala?
>
> So look into this matter, may Allaah have mercy upon you, and if one job is enough for you, there is no need for a second; if one shift suffices your needs, don't take on another in overtime, and if you are able to cut the number of hours you work, don't hesitate. Furthermore, if you are from amongst those whom Allaah has increased in provision and wealth, disengage yourself and whomsoever you are able to from your children and family, for the sake of worship, 'ilm and inviting to Allaah [386].

Ali ﷺ used to work for a Jew, drawing water from his well, receiving a date for each bucket of water he collected. It was his practice to work until he collected enough dates each day for the needs of his family plus a little extra for sadaqa. One day the Jew wanted him to collect more water and offered him more than his usual payment, but Ali ﷺ refused. It was deeply entrenched in his heart that his rizq from Allaah Ta'ala was sufficient once he collected enough to fulfil the needs of his family and the practice he and Fatima ﷺ had of giving so generously in sadaqa.

Avoiding Futile Pursuits

From the qualities of a believer is to turn away from all things futile, false and evil. This includes TV, music, sports of no deeni benefit etc.

Rasulullah ﷺ said:

> *From a man's perfecting his deen is his leaving that which does not concern him* [12, 9, 11].
>
> *When Allaah loves a man He protects him from the world just as one of you continue to protect his patient from water* [12, 9].

The believer should be on guard against people who try to divert their attention from greater purpose of life and busy them with meaningless discussions, transient issues, passivity or leave them dormant.

Observe Simplicity

A life that is complicated is a drag on the progress of Muslims in all levels: individual, family, community and ummah *. By the time we rid ourselves of extravagance and futile pursuits this life should be a good life. However, cutting down on non-essentials would free up much passion and energy for the work of deen. We would have time for tarbiya, tazkiya, da'wah and whatever else the deen might demand from us.

Rasulullah ﷺ said:

> *Shall I tell you who is unlawful for the Fire - or the one for whom the Fire is unlawful? It is unlawful for everyone who is easy, flexible, modest and uncomplicated* [9].

When rasulullah ﷺ sent Mu'adh ibn Jabal رضي الله عنه him to Yemen, he advised him:

> *Beware of luxury, for the slaves of Allaah do not live a life of luxury* ◇.

Rasulullah ﷺ said: *Badhadhah is from eeman* [11, 10, 72].Ⓢ

Ibn al-Athir رحمه الله said: Badhadhah is to have a plain, ascetic appearance …and he ﷺ meant that one should be humble in his clothing, avoiding vanity ⅄.

Narrated by Jundub bin Abdullah رضي الله عنه:

> When I went to Madinah to acquire 'ilm, I found that people were sitting in groups, and each group was entrusted to a teacher. In one of the groups I saw a person teaching hadeeth, clad in two sheets of cloth and looking like a traveller. I asked the people, 'Who is this person?' They said, 'He is our esteemed imaam, Ubayy bin Ka'ab رضي الله عنه.' When he finished teaching, I followed him to his house. He was staying in a very old and dilapidated building, with little or no furniture. I noticed Ubayy رضي الله عنه living in a very simple and ascetic life [63].

When 'Umar رضي الله عنه came to Syria, and was met by the commanders of the troops and the leaders of the local people, he asked, "Where is my brother?" They said, "Who?" He said, "Abu 'Ubaydah ibn al-Jarrah ▷." They said, "He is coming now." Then the following events took place:

> 'Umar رضي الله عنه : "Let us go to your house."
> He said, "What will you do at my house? All you will do is weep for me!"
>
> He entered the house and did not see anything. He said, "Where is your furniture? I do not see anything but a saddle, a plate and a water-skin, and you are the governor! Do you have any food?"
> Abu 'Ubaydah went to a basket and took out some pieces of bread.
>
> 'Umar wept and Abu 'Ubaydah said to him,"I told you that you would weep for me, 0 Ameer-ul-mu'mineen. Whatever gets you to your destination is enough."
> 'Umar said, "The world has changed us all except you, 0' Abu 'Ubaydah [235, 451].

Adh-Dhahabi رحمه الله commented on this incident, saying: This, by Allaah, is true asceticism; it is not the asceticism of one who is utterly destitute [235].

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*Simplicity in the context of home life is discussed in section 4.1.5.

◇Reported by Ahmad in his *al-Musnad*, Abu Naeem in *al-Hilyah*; *Silsilat al-Saheehah*.

⅄*An-Nihayah*.

▷Abu 'Ubaydah رضي الله عنه was at the time the head of the army fighting in the Shaam.

10.6.4 Mind the People of Ignorance, Emotion & Desire

The people of ignorance, emotion and desire are at risk of leading others astray if they take any position of authority or say in the matter of deen. It is important then that we recognise these people and understand their slogans. This is not necessarily to steer away from them, but it is to deploy appropriate etiquettes towards them, as often we are in their midst, to save ourselves and the wider society from their evils. These people may not necessarily have evil intentions - they may not even be aware of the danger they are putting the ummah and its ummati in especially its welfare in the aakhira.

Allaah ﷻ will surely expose their ulterior motives, so that people know who they are:

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾

Or do those in whose hearts is a disease (of hypocrisy), think that Allaah will not bring to light all their hidden ill-wills? | 47:29 |

Allaah ﷻ exposed the plots against the Muslims by the munafiqs in Madeenah:

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ
وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا
ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٠٧﴾

And as for those who put up a masjid for causing harm and disbelief and to disunite the believers and as an outpost for those who warred against Allaah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allaah bears witness that they are certainly liars. | 9:107 |

Ibn Qayyim ﷺ writes about how rasulullah ﷺ would observe caution in speech [401]:

> He ﷺ used to choose his words carefully in his public addresses, selecting for his people the best terms, and he used to avoid the expressions of the coarse folk and obscenities. He was neither obscene in speech, nor in deed, nor did he bellow, nor did he speak crudely or coarsely. And he disliked that noble words should be used regarding a person who did not deserve it and he disliked that hated expressions be used regarding one who did not deserve it.
>
> From the first category, he forbade that a hypocrite should be addressed as *sayyid* (master) and he prohibited that grapes should be called *karm* (wine) and he forbade that Abu Jahl should be called Abul Hakam and he also changed the name of one of the sahaaba from Abul Hakam and he said:
> *Verily Allaah is al-Hakam and to Him belongs al-Hukm (the Judgement)* [10, 13].
>
> …And to a person who claimed that he was a physician, he said:
> *You are a companion and the One Who created her is her Physician* [10, 12].

The people of ignorance rely on apparent rather than rely on divine 'ilm. Ibn Qayyim ﷺ said about them [401]:

> …When it was said to rasulullah ﷺ and his sahaaba ﷺ on the day of the Battle of Uhud after they had departed from there:
>
> إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ

Verily, the people have gathered against you, so fear them. | 3:173 |

They prepared themselves and went out to meet them, then they said the words (*Hasbunaliahu Wa Ni'mal Wakeel*) and they had their effect. This is why Allaah, Most High says:

وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ

And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. | 65:2-3 |

There are many signs to know this kinds of people. A few of these are listed as below:

- **Taking Makrooh Lightly:** Usually asking, "Is it sinful to do?" The problem is it eventually leads to haraam. Rasulullah ﷺ said:

  > *Whoever falls into doubtful matters falls into haraam, like a shepherd who grazes his flock around a place where he is not allowed he will soon enter it* [6, 8].

  Narrated by Thawban رضي الله عنه:

  > Once rasulullah ﷺ said: *I will certainly recognize people who will come on the Day of Resurrection bringing good deeds as great as the white mountain of Tuhaamah, and Allaah, may He be glorified, will make it like dust in the air.*
  > I said: O Rasulullah, describe them to us and explain this so that we will not unwittingly be among them.
  > He said: *They are your brothers and they look like you. They pray at night as you do, but if they had the opportunity to violate the limits set by Allaah, they would do so* [11, 75].Ⓗ

- **Argue using Philosophy and Theological Rhetoric:** Imaam Abu Yusuf رحمه الله, a student of Abu Hanifa رحمه الله said:

  > Whoever seeks 'ilm with philosophy will become hypocrite, and whoever seeks everything with wealth will be disappointed and whoever seeks strange narrations will consequently lie [379].

  Imaam ash-Shafi'i رحمه الله said:

  > My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, 'This is the reward of the one who abandons the Book (Qur'an) and the Sunnah and turns to theological rhetoric (kalaam) ⋆.
  >
  > If people knew what (misleading and destructive) desires are contained within theological rhetoric, they would certainly flee from it as they would from a lion ؎.

⋆ *Sharhul 'Aqeedatit-Tahaawiyyah* of Ibn Abil-'Izz. Refer to *Sharhus-Suunah* of Imaam al-Baghawee.
؎ Reported by Ibn Abee Haatim in *Aadaabush-Shafi'i*.

Reported by Ibnul-Jawzee ﷺ in *Manaaqib Ahmad*, Ahmad ibn Hanbal ﷺ said:

> The person of theological rhetoric will never prosper. And never do you see anyone looking into theological rhetoric except that in his heart is a desire for creating mischief.

- **Making False Excuses:** The attitude of the above people is akin to the hypocrites who made wealth and family their excuse to shy away from their deeni responsibilities and may Allaah save us from being in that group. Allaah exposed them thus:

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ

Those of the Bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. | 48:11 |

Similarly, another group said to rasulullah ﷺ during the battle of trench:

وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِىَ بِعَوْرَةٍ ۛ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

And a band of them ask for permission of the Prophet ﷺ saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. | 33:13 |

- **Passivity in Deeni Work:** They seek to impede the efforts of sincere and courageous Muslims through scaremongering and despair. These people wish the Muslims withdraw from material, physical or intellectual struggle for the sake of Allaah. About the munafiq who belong to the extremes of this group, Allaah says:

لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ ۖ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٤٧﴾

Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you – and there are some among you who would have listened to them. And Allaah is All-Knower of the zaalims. | 9:47 |

- **Indulge in Interpreting "Unclear" Ayat of Qur'an:** In contrast to ulama, these people try to use their own intellect to justify their thoughts and action by taking the liberty to explain away unclear (*mutashabihat*) ayat of the Qur'an. Allaah said about these ayat:

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا

يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا
يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٧﴾

It is He Who has sent down to you (Muhammad ﷺ) the Book. In it are ayat that are entirely clear, they are the foundations of the Book [3]; and others not entirely clear. So, as for those in whose hearts there is a deviation they follow that which is not entirely clear thereof, seeking fitna, and seeking for its hidden meanings, but none knows its hidden meanings except Allaah. And those who are firmly grounded in 'ilm say: "We believe in it; the whole of it are from our Lord." And none receive admonition except men of understanding. | 3:7 |

- **Give in to Base Desire:** The Samaritan said:

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ
فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾

(Saamiri) said: "I saw what they saw not, so I took a handful (of dust) from the track of the messenger [Jibrael's horse] and threw it. Thus my inner self suggested to me." | 20:96 |

Since they are led by desires, Allaah can make the insinuations of shaitaan a trial for them, thus separating them from true believers:

لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ
وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾

That He (Allaah) may make what is thrown in by shaitaan a trial for those in whose hearts is a disease [ף] and whose hearts are hardened. And certainly, the zaalims are in extreme dissension. | 22:53 |

- **Refer to Ways of Ancestors Instead of Qur'an & Sunnah:** Allaah censored such emotions in the Qur'an:

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ
ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

When it is said to them: "Follow what Allaah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? | 2:170 |

Once rasulullah ﷺ said, "*Who asserts the call of the Jahiliya will be fuel of jahannam*." The sahaaba ﷺ enquired, "O Rasulullah even such a person who fasts and performs the prayers?" He ﷺ said, "*Even if he does so, and assumes that he is a Muslim* [12]."

Rasulullah ﷺ further said: *It is not one of us whoever asserts any race over another, 'asabiyya [°], or fights on racial grounds or dies in a racial cause* [8].

[3] Those are the ayat of al-Ahkaam, al-Fara'id and al-Hudud.
[ף] Diseases of the heart referred here are hypocrisy and disbelief.
[°] 'Asabiyya - Solidarity based on tribalism/nationalism.

10.6.5 Handling Common-Folk

The sahaaba ﷺ understood the sentiments of the common-folk and would took great care not to stir-up emotions of the ignorants.

Narrated by Ibn 'Abbas ﷺ said:

> I used to teach the Qur'an to some of the muhajirs, amongst whom was 'Abdur-Rahman ibn 'Awf. Whilst I was in his house in Mina, and he was with 'Umar ibn al-Khattab during his last hajj, 'Abdur-Rahman came to me and said:
>
> If only you had seen the man who came to the Ameer-ul-mu'mineen, saying: 0 Ameer-ul-mu'mineen, What do you say about such and such a person who says that if 'Umar should die, I will give the bay'ah to such and such a person, and that - by Allaah - the bay'ah to Abu Bakr was nothing but a reaction, which afterwards became established.
>
> So 'Umar became angry and said: If Allaah wills, I will stand before the people tonight and I will warn the people against those who desire to deprive the people of their rights.
>
> ('Abdur-Rahman said:) 'O Ameer-ul-mu'mineen! Do not do this. For the hajj season gathers the ra'aa (common people) and the ghawghaa (those who incline towards mischief and evil), and it will be those who will gather closest to you when you stand to address the people. I fear that you will rise and address the people, but some of them will spread your words and will not understand them, and some will twist your words and take them out of context.
> So wait until you reach al-Madeenah, the land of hijrah and the Sunnah, where you will be amongst the people of 'ilm and understanding and the noblest of people. So there you may have to say what you wish to say, with confidence. Since the people of 'ilm will understand your words and put them their correct context.'
>
> So 'Umar said: By Allaah! That is what I shall do in my first address to the people of al-Madeenah - if Allaah wills … [6].

Narrated Abu Wail ﷺ:

> Someone said to Usama, "Will you not talk to this (Uthman)?"
> Usama said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard rasulullah ﷺ saying,
>
> *A man will be brought and put in jahannam and he will go around and round in jahannam like a donkey of a grinding mill, and all the people of jahannam will gather around him and will say to him, O so-and-so! Didn't you use to order others for good and forbid them from evil?'*
> *That man will say, 'I used to order others to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil* [6].

Ibn 'Abbas ﷺ reported [6]:

> 'Uyainah bin Hisn came to Madeenah and stayed with his nephew al-Hurr bin Qais who was among those who were close to 'Umar ﷺ and had access to his

council. The scholarly persons, whether they were old or young, had the privilege of joining his council and he used to consult them.

'Uyainah said to al-Hurr: "My dear nephew, you have an access to Ameer-ul-mu'mineen. Will you obtain permission for me to sit with him?"
Al-Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of al-Khattab, you neither bestow much on us nor deal with us justly."

'Umar ﷺ got angry and was about to beat him when al-Hurr said: "O Ameer-ul-mu'mineen, Allaah has said to his Prophet ﷺ:

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾

Show forgiveness, enjoin good, and turn away from the ignorant. | 7:199 |

This is one of the ignorant ones."

By Allaah! When al-Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allaah.

In *Fath al-Bari* in explanation to the ayat:

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

And not equal are the good deed and the bad. Repel (evil) with that which is better; then verily he, between whom and you there was enmity, would be as if he were a close friend. But none is granted it except those who are patient – and none is granted it except the owner of a great fortune. | 41:34-5 |

it is reported that Ibn 'Abbas ﷺ said:

Allaah commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allaah will save them from the shaitaan and subdue their enemies to them until they become like close friends [3].

Chapter Notes

a Mujaddids of This Ummah

There is no agreement as to who is in this list. As-Suyuti and Hafidh al-Dahabi, each is known to have compiled a list [354]. Feel free to disagree with the following list:

- 'Umar ibn 'Abd al-'Aziz (d 101H): Restored khilaafa upon the Khulafa ar-Raashidun.
- Abu Hanifa (d 150H), Malik (d 179H)
- Imaam al-Shafi'i (d 204H): Developed usul al-Fiqh.
- Imaam Ahmad ibn Hanbal (241H), Abu al-Hasan al-Ash'ari (d 324H)
- al-Hakim al-Naysaburi (d 405H)
- Imaam Abu Hamid al-Ghazali (d 505H): Rebutted against the falsities of Philosophers.
- Abd al-Qadir Gilani (d 561H): Sought to rectify diseases of the heart.
- Imaam Izzuddin bin Abdus-Salam (d 660H)
- Imaam al-Nawawi (d 676H): Author of Sharh Muslim.
- Shaykh-ul-Islaam Taqi-ad-Deen ibn Taymiyah (d 728H): Sought to purify knowledge from sufi accretion.
- Hafidh Ibn Hajar al-'Asqalani (d 852H): Author of Fathe Bari.
- Jalal al Din al-Suyuti (d 911H): Co-authored Tafseer Jalalyn.
- Ahmad al-Faruqi Sirhindi (d 1034H): Sought to purify knowledge of Islaam from Sufi extremities and Hindu Pantheism in India. He sought to upheld Shari'ah, against sufi also rebutted Akbar's Din-i-Ilahi.
- Shah Waliullah Dehlavi (d 1176H): He worked to revive religious sciences and Muslim rule in India.
- Imaam Muhammad ibn Abdul Wahhab (d 1206H): Fought against people of shirk and bid'ah.
- Usman Dan Fodio (d 1232H): Propagate deen amongst nominal Muslims and established Islamic emirate of Sokoto in West Africa.
- Maulana Ilyas Khandlawi (d 1363H): Sought to strengthen the eeman of laxed Muslims and stuggled against materialism around the World.
- Bedi-uz-Zaman Said Nursi (d 1379H): Sought to preserve and communicate deen in crisis stricken Ottoman empire and Kemalist Turkey. He also struggled against Communism.
- Shaykh Nasir ad-Din Albani (d 1420H): Sought to restore status of hadeeth.

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b Repentance of Ka'b bin Malik.

Ibn Shihab ﷺ reported that rasulullah ﷺ made an expedition to Tabuk and he had in his mind (the idea of threatening the) Christians of Arabia in Syria and those of Rome. There were more than eighty people from the munafiqs who did not join the Tabuk expedition. A similar number of beduin Arabs and a large number of other people did not join this expedition.

The munafiqs - not only they stayed behind but they were also encouraging others not to do so, saying:

لَا تَنفِرُوا فِي الْحَرِّ

March not forth in the heat. | 9:81 |

Allaah ﷻ 's reply to this was:

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا

Say: "The fire of jahannam is more intense in heat. | 9:81 |

Ibn Shihab ﷺ (further) reported that 'Abd al-Rahman ibn 'Abdullah ibn Ka'b informed him that Abdullah ibn Ka'b who served as the guide of Ka'b bin 'Malik ﷺ as he became blind that he heard Ka'b bin Malik ﷺ narrate the story of his remaining behind rasulullah ﷺ from the Battle of Tabuk. Ka'b bin Malik ﷺ said:

> I never remained behind rasulullah ﷺ from any expedition which he undertook except the Battle of Tabuk and that of the Battle of Badr. So far as the Battle of Badr is concerned, nobody was blamed for remaining behind as rasulullah ﷺ and the Muslims went out seeking the caravan of the Quraysh, but it was Allaah Who made them confront their enemies without their intention (to do so). I had the honour to be with rasulullah ﷺ on the night of 'Aqaba when we pledged our allegiance to Islaam and it was more dear to me than my participation in the Battle of Badr, although Badr was more popular amongst people as compared with that (Tabuk). And this is my story of remaining back from rasulullah ﷺ on the occasion of the Battle of Tabuk.
>
> Never did I possess means enough and (my circumstances) more favourable than at the occasion of this expedition. And, by Allaah, I had never before this expedition simultaneously in my possession two rides. Rasulullah ﷺ set out for this expedition in extremely hot season; the journey was long and was across a waterless land and he had to confront a large army, so he informed the Muslims about the actual situation, so that they should adequately equip themselves for this expedition, and he also told them the destination where he intended to go. And the Muslims who accompanied rasulullah ﷺ at that time were large in numbers but there was no proper record of them.
>
> Few men wanted to stay back, and were under the impression that they could easily conceal themselves until revelations from Allaah, the Exalted and Glorious concerning them. And rasulullah ﷺ set out on an expedition when the fruits were ripe and their shadows had been lengthened, and I had fondness for those fruits. rasulullah ﷺ made preparations , as did the Muslims along with them.
>
> I also set out in the morning so that I should make preparations along with them but I came back and did nothing and said to myself: I have means enough (to make preparations) as soon as I like. And I went on doing this until people were about to depart and it was in the morning that rasulullah ﷺ set out and the Muslims too along with him, but I made no preparations. I went early in the morning and came back, but I made no decision. I continued to do so until they hastened and covered a good deal of distance. I also made up my mind to march on and to meet them. Would that I had done that but perhaps it was not destined for me. After the departure of rasulullah ﷺ as I went out amongst people, I was shocked to find that I did not find anyone like me but people who were labelled as hypocrites or the people whom Allaah granted exemption because of their incapacity and rasulullah ﷺ took no notice of me until he had reached Tabuk.
>
> (One day as he was sitting amongst the people in Tabuk) he said: *What has happened to Ka'b bin Malik?* A person from Banu' Salama said: Rasulullah ﷺ, the (beauty) of his cloak and his appreciation of his sides have allured him and he was thus detained.
> Mua'dh ibn Jabal said: Woe be upon that what you contend. Rasulullah ﷺ, by Allaah, we know nothing about him but good.

Rasulullah ﷺ, however, kept quiet. It was during that time that he ﷺ saw a man dressed in white, shimmering like a mirage. Thereupon rasulullah ﷺ said: *May he be Abu Khaithama* and, lo, it was Abu Khaithama al-Ansari and he was that person who contributed a sa' of dates and was scoffed at by the hypocrites.

When this news reached me that rasulullah ﷺ was on his way back from Tabuk I was greatly perturbed. I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. In this connection, I sought the help of every prudent man from amongst the members of my family and when it was said to me that rasulullah ﷺ was about to arrive, all the false ideas banished (from my mind) and I came to the conclusion that nothing could save me but the telling of truth, so I decided to speak the truth and it was in the morning that rasulullah ﷺ arrived. And it was his habit that as he came back from a journey he first went to the masjid and observed two raka'as of nawafil prayer (as a mark of gratitude) and then sat amongst people. And as he did that, those who had remained behind him began to put forward their excuses and take an oath before him and they were more than eighty persons. Rasulullah ﷺ accepted their excuses on the very face of them and accepted their allegiance and sought forgiveness for them and left their secret (intentions) to Allaah, until I presented myself to him.

I greeted him and he smiled and there was a tinge of anger in that. He ﷺ then said to me: *Come forward.* I went forward until I sat in front of him.
He said to me: *What kept you back? Could you not afford to go in for a ride?*
I said: Rasulullah ﷺ, by Allaah, if I were to sit in the presence of anybody else from amongst the worldly people I would have definitely saved myself from his anger on one pretext (or the other) and I have also the knack to fall into argumentation, but, by Allaah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you Allaah would definitely provoke your wrath upon me, and if I speak the truth you may be annoyed with me, but I hope that Allaah would make its end well and, by Allaah, there is no valid excuse for me. By Allaah, I never possessed so good means, and I never had such favourable conditions for me as I had when I stayed behind you.

Thereupon, rasulullah ﷺ said: *This man told the truth, so get up until Allaah gives a decision in your case*. I stood up and some people of Banu' Salama followed me in hot haste, and they said to me: By Allaah, we do not know about you that you committed a sin prior to this. You, however, showed inability to put forward an excuse before rasulullah ﷺ as those who stayed behind him have put forward excuses. It would have been enough for the forgiveness of your sin that rasulullah ﷺ would have sought forgiveness for you. By Allaah, they continued to incite me until I thought of going back to rasulullah ﷺ and contradict myself. Then I said to them: Has anyone else also met the same fate? They said: Yes, two persons have met the same fate as has fallen to you and they have made the sane statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case. I said: Who are they? They said: Murara ibn ar-Rabi'a 'Amiri and Hilal ibn Umayya al-Waqafi. They made a mention of these two pious persons to me who had participated in the Battle of Badr and there was an example for me in them. I went away when they named these two persons.

Rasulullah ﷺ forbade the Muslims to talk with three of us from amongst those who had stayed behind him. The people began to avoid us and their attitude towards us underwent a change and it seemed as if the whole atmosphere had turned (hostile) against us and it was in fact the same atmosphere ot which I was fully aware and in which I had lived (for a fairly long time). We spent fifty nights in this very state and my two friends confined themselves within their houses and spent (most of the) time in weeping, but as I was young and strong amongst them I got (out of my house), participated in salaat with jama'ah, moved about in the bazar; but none spoke to me. I came to rasulullah ﷺ as he sat amongst (people) after the prayer, greeted him and asked myself whether his lips stirred in response to my greetings (or not). Then I observed salaat beside him and looked at him with stealing glances and when I attended to my salaat, he looked at me and when I cast a glance at him he turned away his eyes from me.

And when the harsh treatment of the Muslims towards me extended to a (considerable)

length of time, I walked until I climbed upon the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allaah, he did not respond to my greetings. I said to him: Abu Qatada, I adjure you by Allaah, aren't you well aware of the fact that I love Allaah and His Messenger ﷺ the most. He kept quiet. I again repeated saying: I adjure you by Allaah. aren't you well aware of the fact that I love Allaah and His Messenger ﷺ the most. He kept quiet. I again adjured him, whereupon he said: Allaah and the Messenger ﷺ are best aware of it. My eyes began to shed tears and I came back climbing down from the wall and as I was walking in the bazar of Medina a Nabatean from amongst the Nabateans of Syria, who had come to sell food-grains in Madeenah, asked people to direct him to Ka'b bin Malik. People gave him the indication by pointing towards me. He came to me and delivered to me a letter of the King of Ghassan and as I was a scribe I read that letter and it was written like this: "Coming to my point, it has been conveyed to us that your friend (the Holy Prophet) is subjecting you to cruelty and Allaah has not created you for a place where you are to be degraded and where you cannot find your right place, so you come to us that we should accord you honour. As I read that letter I said: This is also a calamity, so I burnt it in the oven.

When out of the fifty days, forty days had passed and rasulullah ﷺ received no revelation, there came the messenger of rasulullah ﷺ to me and said: Verily, Rasulullah ﷺ has commanded you to remain separate from your wife. I said: Should I divorce her or what (else) should I do? He said: *No, but only remain separate from her and don't have sexual contact with her.*

The same message was sent to my companions. So I said to my wife: You better go to your parents and stay there with them until Allaah gives the decision in my case. The wife of Hilal ibn Umayya came to rasulullah ﷺ and said: O Rasulullah, Hilal bin Umayya is a senile person, he has no servant. Do you disapprove of my serving him? He said: *No, but don't go near him.*
She said: By Allaah, he has no such instinct in him. By Allaah, he spends his time in weeping from that day to this day. Some of the members of my family said to me: Were you to seek permission from rasulullah ﷺ in regard to your wife as he has granted permission to the wife of Hilal ibn Umayya to serve him. I said: I would not seek permission from rasulullah ﷺ, for I cannot say what rasulullah ﷺ may say in response to seeking my permission. Moreover, I am a young man.

It was in this state that I spent ten more nights and thus fifty nights had passed that we were boycotted. It was on the morning of the fiftieth night that I observed my fajr salaat and was sitting on one of the roofs of our houses. And I was in fact sitting in that very state which Allaah, the Exalted and Glorious, has described about us in these words:

Life had become hard for myself and the earth had compressed despite its vastness.

that I heard the noise of an announcer from the peak of the hill of Sal' saying at the top of his voice: Ka'b bin Malik, there is glad tidings for you.
I fell down in sajdah and came to realise that there was (a message of) relief for me. Rasulullah ﷺ had informed the people of the acceptance of our repentance by Allaah as he offered the dawn prayer. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings and a person galloped his horse and came from the tribe of Aslam and his horse reached me more quickly than his voice. And when he came to me whose sound I heard, he gave me the glad tidings. I took off my clothes and clothed him with them because of his bringing good news to me and, by Allaah, I possessed nothing else than these two on that occasion, and I asked one to lend me two clothes and dressed myself in them.

I came to rasulullah ﷺ and on my way I met groups of people who greeted me because of (the acceptance of) repentance and they said: Here is a greeting for you for your repentance being accepted by Allaah. (I moved on) until I came to the masjid and rasulullah ﷺ had been sitting there amongst persons. So Talha bin 'Ubaidullah got up and rushed towards me and he shook hands with me and greeted me and, by Allaah, no person stood

up (to greet me) from amongst the muhajirs except he *.

I greeted rasulullah ﷺ with Assalam-o-'Alaikum and his face was glistening because of delight, and he said: *Let there be glad tidings and blessings for you - for this is the best day you have ever had since the day your mother gave birth to you.*
I said: O Rasulullah. Is this acceptance of repentance from you or from Allaah?
He said: *No, it is from Allaah.*

And it was common with rasulullah ﷺ that as he was happy his face brightened up and it looked like a part of the moon and it was from this that we recognised it (his delight). As I sat before him, I said: O Rasulullah, am I allowed to give in charity my wealth for Allaah's sake and for the sake of His Messenger ﷺ?
Thereupon rasulullah ﷺ said: *Keep some property with you as it is better for you.*
I said: I shall keep with me that part which fell to my lot in Khaibar. I said: O Rasulullah, verily, Allaah has granted me salvation because of truth and, therefore, (I think) that repentance implies that I should not speak anything but truth as long as I live.

By Allaah, I do not know whether anyone amongst the Muslims whom Allaah put to more severe trial than I because of telling the truth. And since I made a mention of this to rasulullah ﷺ up to this day I have not told any lie and, by Allaah, I have decided not to tell a lie and I hope that Allaah would save me (from trials) for the rest of my life and Allaah, the Exalted and Glorious, revealed these ayat:

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى
سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا
ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ

Allaah has forgiven the Prophet ﷺ, the muhajirs and the ansaars who followed him in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful. And (He did forgive also) the three who did not join till for them the earth, vast as it is, was straitened and their own selves were straitened to them … | 9:117-8 |

And this revelation reached up to:"

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

…O you who believe! Be afraid of Allaah, and be with those who are true (in words and deeds). | 9:119 |

By Allaah, since Allaah directed me to Islaam there has been no blessing more significant for me than this truth of mine which I spoke to rasulullah ﷺ and if I were to tell a lie I would have been ruined as were ruined those who told lies, for in regard to those who told lies Allaah used harshest words used for anyone as He descended revelation:

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ
رِجْسٌ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ
لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ
ٱلْفَٰسِقِينَ ﴿٩٦﴾

They will swear by Allaah to you, when you return to them, that you may turn away from them. So turn away from them. Surely, they are impure, and jahannam is their dwelling place – a recompense for that

*Ka'b ؓ said that he never forgot (that good gesture of) Talha ؓ.

> **which they used to earn. They (the hypocrites) swear to you that you may be pleased with them, but if you are pleased with them, certainly Allaah is not pleased with the people who are fassiqs.** | 9:95-96 |

K'ab ﷺ further said:

> The matter of us three persons was deferred as compared with those who took an oath in the presence of rasulullah ﷺ and he accepted their allegiance and sought forgiveness for them and Allaah did not give any decision in regard to us. It was Allaah, the Exalted and Glorious, Who gave decisions in our case, three who remained behind. "**the three who were left behind**" do not mean that we remained back from jihaad but these imply that He kept our matter behind them who took oath and presented excuse before Him [8].

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Unnecessary Questioning By Jews

Ibn abi Hatim ﷺ recorded:

> There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, "Why would you kill each other, while the Messenger of Allaah is still among you." So they went to Musa and mentioned the matter to him… [3].

And Musa ﷺ said:

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تَذۡبَحُواْ بَقَرَةٗ

Verily, Allaah commands you that you slaughter a cow. | 2:67 |

Had they slaughtered a cow, any cow, it would have been sufficient for them. Instead, they made the matter difficult, and this is why Allaah made it even more difficult for them [3]. Allaah ﷻ informs about this in the Qur'an:

قَالُوٓاْ أَتَتَّخِذُنَا هُزُوٗاۖ قَالَ أَعُوذُ بِٱللَّهِ أَنۡ أَكُونَ مِنَ ٱلۡجَٰهِلِينَ ﴿٦٧﴾ قَالُواْ ٱدۡعُ لَنَا
رَبَّكَ يُبَيِّن لَّنَا مَا هِيَۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ لَّا فَارِضٞ وَلَا بِكۡرٌۖ عَوَانُۢ بَيۡنَ
ذَٰلِكَۖ فَٱفۡعَلُواْ مَا تُؤۡمَرُونَ ﴿٦٨﴾ قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوۡنُهَاۚ
قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ صَفۡرَآءُ فَاقِعٞ لَّوۡنُهَا تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾
قَالُواْ ٱدۡعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِيَ إِنَّ ٱلۡبَقَرَ تَشَٰبَهَ عَلَيۡنَاۖ وَإِنَّآ إِن شَآءَ ٱللَّهُ
لَمُهۡتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ لَّا ذَلُولٞ تُثِيرُ ٱلۡأَرۡضَ وَلَا تَسۡقِي ٱلۡحَرۡثَ
مُسَلَّمَةٞ لَّا شِيَةَ فِيهَاۚ قَالُواْ ٱلۡـَٰٔنَ جِئۡتَ بِٱلۡحَقِّۚ فَذَبَحُوهَا وَمَا كَادُواْ يَفۡعَلُونَ
﴿٧١﴾ وَإِذۡ قَتَلۡتُمۡ نَفۡسٗا فَٱدَّٰرَٰٔتُمۡ فِيهَاۖ وَٱللَّهُ مُخۡرِجٞ مَّا كُنتُمۡ تَكۡتُمُونَ ﴿٧٢﴾ فَقُلۡنَا
ٱضۡرِبُوهُ بِبَعۡضِهَاۚ كَذَٰلِكَ يُحۡيِ ٱللَّهُ ٱلۡمَوۡتَىٰ وَيُرِيكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَعۡقِلُونَ
﴿٧٣﴾ ثُمَّ قَسَتۡ قُلُوبُكُم مِّنۢ بَعۡدِ ذَٰلِكَ فَهِيَ كَٱلۡحِجَارَةِ أَوۡ أَشَدُّ قَسۡوَةٗۚ وَإِنَّ مِنَ
ٱلۡحِجَارَةِ لَمَا يَتَفَجَّرُ مِنۡهُ ٱلۡأَنۡهَٰرُۚ وَإِنَّ مِنۡهَا لَمَا يَشَّقَّقُ فَيَخۡرُجُ مِنۡهُ ٱلۡمَآءُۚ وَإِنَّ
مِنۡهَا لَمَا يَهۡبِطُ مِنۡ خَشۡيَةِ ٱللَّهِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿٧٤﴾

They said, "Do you make fun of us?"
He said, "I take Allaah's refuge from being among the ignorant."
They said, "Call upon your Lord for us that He may make plain to us what it is!"
He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."
They said, "Call upon your Lord for us to make plain to us its colour."
He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.' "
They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allaah wills, we will be guided."
He (Musa) said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.' "
They said, "Now you have brought the truth."
So they slaughtered it though they were near to not doing it. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allaah brought forth that which you were concealing. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allaah brings the dead to life and shows you His ayat so that you may understand. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allaah. And Allaah is not unaware of what you do. | 2:67-74 |

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CHAPTER 11

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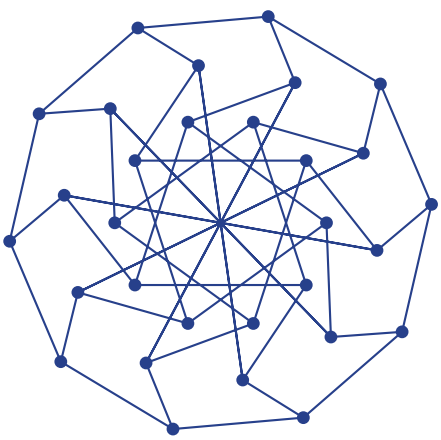
Da'wah



Da'wah to Allaah is the duty of each and every single Muslim. Allaah ﷻ says in the Qur'an:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ
ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ

Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. | 16:125 |

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ
بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ

Say: "This is my way; I invite to Allaah with sure knowledge, I and whosoever follows me …" | 12:108 |

In the latter ayat, Allaah commanded rasulullah ﷺ to proclaim that this effort is the work of all his followers. This is also emphasised by rasulullah ﷺ:

> *Convey from me, even one ayah* [6, 12, 9].

What follows then in this chapter is a detailed discussion of da'wah: its status, its methodology and details; and its virtues. This study is of paramount importance not only because the humanity is in desperate need of it but also because a lot of people and organisations around the world are doing work in the name of da'wah which are not really da'wah and consequently its fruits are not what was desired. In fact, many do not even know how to asses the impact of their efforts. Insha-Allaah, it is hoped that the discussion in the following pages will add to much needed renewal of da'wah, clarity and direction.

11.1 Distinction of This Ummah

The ummah of Muhammad ﷺ is the most righteous and beneficial ummah ever raised for mankind. This manifests in their modesty, unity, righteous conduct between themselves and others, caring for the weak, standing for justice and inviting to all that is good and wholesome. Allaah ﷻ bestowed on Muslims:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you, a just (and the best) nation, that you will be witnesses over mankind and the Messenger ﷺ will be a witness over you. | 2:143 |

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ

You are the best of peoples ever raised up for mankind; you enjoin ma'ruf and forbid munkar, and you believe in Allaah. | 20:85 |

This is a declaration from Allaah that the ummah of Muhammad ﷺ is the most righteous and beneficial nation for mankind. This ummah is not just any other ummah which simply furthers its own interest - rather this ummah will serve the humanity, it will be the means to take them from darkness and guide them to fulfil the purpose of life. Thus, every ummati is responsible for the work of da'wah, which was the mission of all the prophets. 'Umar bin al-Khattab ﷺ recited this ayat during a hajj and said to the people who were rushing about: Whoever likes to be among this praised ummah, let him fulfil the condition that Allaah set in this ayat [3]. Allaah designated the work of da'wah to every Muslim:

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾

Say: "This is my way; I invite to Allaah with insight, I and whosoever follows me. And sacrosanct is Allaah; and I am not of the mushriks." | 12:108 |

Similarly, rasulullah ﷺ said:

> *You are the final of seventy nations, you are the best and most honoured among them to Allaah* [12, 9, 11].Ⓗ

Rasulullah ﷺ is the last prophet. He not only preached the deen to people but he also taught the effort of deen to sahaaba ﷺ. And now in this effort we must actively participate in order to fulfil the purpose of this ummah - which is to bring benefit to the whole humanity and work to turn them away from jahannam and to jannah.

11.2 Necessity of Da'wah

For many reasons da'wah is necessary in every time and place:

- **To recognise Allaah vis-a-vis purpose of our creation:** Humans are forgetful - they are in need of reminding. Allaah spoke about his Lordship:

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ
هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾

And (remember) when your Lord brought forth from the Children of Adam, from their loins, their descendants and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." | 7:172 |

We need to realise the names and attributes of Allaah and turn away from false deities. For example, Allaah is All-Forgiving and this needs to be known. If everyone stops sinning then Allaah will raise another people who will repent after sinning and Allaah will forgive them.

- **Human Weaknesses:** Intellect on its own cannot comprehend details of worship and commandments of Allaah. If people are left to themselves to decide how to live their live, they will act worse than animals. There will be great oppression in the land - the strong will devour the weak. Steadfastness is in short supply among men. They need exhortations to remain on the straight path.

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power. | 20:115 |

- **Promises and warnings of Allaah is conveyed through da'wah:** Allaah has good news for those who follow his deen and warnings against those who deny Him.

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾

But those who disbelieve and deny Our ayat – such are the dwellers of the Fire. They shall abide therein forever. | 2:39 |

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ﴿٢٠﴾

But those who fear their Lord and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow. (This is) the Promise of Allaah, and Allaah does not fail in (His) Promise. | 39:20 |

- **We take effect from environment:** We are affected by the beauty, power or greatness of things which are apparent to us the same way we are affected by the associations we keep. Consequently, love of materials and means of this world overpower us. We forget that it's Allaah who is running the whole universe and who controls every atom in it. Thus we become weaker in faith and our action become corrupted and misguided. Throughout the ages people have worshipped power, fame, wealth, sun, mountains, river, fire, cows etc because of this weakness of man.

  When "…Musa went for the appointed term with his Lord, where Allaah told him about what happened when he was on Mount Tur [3]." Allaah said about His Honourable Self,

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾

(Allaah) said: "Verily, We have tried your people in your absence, and as-Samiri has led them astray." | 20:85 |

- **Eeman and hidaaya cannot be inherited:** Every human being must act to increase their eeman and protect it from diminishing. Similarly, to remain steadfast upon straight path, one needs hidaaya from Allaah continuously - hence we pray for it at least seventeen times in our salaat daily. Unlike wealth, eeman or hidaaya cannot simply be passed on or picked up from the shelf in a supermarket. Also, just because someone is born in a Muslim family or uttered the kalima does not mean that their eeman is secure or that they will die upon it. Da'wah is a means to increase eeman and draw hidaaya, the two blessings we cannot be without even for a moment.

- **Da'wah is not a branch of the deen:** Da'wah is at the core of deen. Any weakness in this effort will be reflected in every other branches of deen - given sufficient time, if da'wah stops * then the whole deen will collapse.

Shaykh bin Baz ﷺ said that "…calling the people towards Allaah is one of the vital functions, and ummah need such a service in every place and time …it may safely be stated that it comes within the purview of waajib and almost fard in the light of the injunctions contained in the Holy Qur'an and the Sunnah" If no-one in a locality performs da'wah then the whole community will be sinful as its status is fardh kifaayah collectively. "When anyone performs this obligatory function others are relieved of this burden of this responsibility but even then it remains waajib for the remaining persons to perform it [115]."

He further said: So it is necessary that everyone should strive hard to propagate, the message of Allaah according to his status and power …Haafidh ibn Kathir while commenting

*It is from the mercy of Allaah that if da'wah is done properly, according to Qur'an and Sunnah, nothing can stop it - Yusuf ﷺ has done this effort even in prison!

upon this verse of the Qur'an,

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

And let there arise out of you a group inviting to all that is good … | 3:104 |

has stated that there should be a permanent group of persons within the Muslim Community who should assume the burden of this responsibility, propagate and publicise the message of the deen - Islamic way of life rehearse the commandments of Allaah before the people.

Allaah ﷻ commissioned prophets for da'wah to explain the purpose of creation and His Commandments in order to enable people and jinns to worship Allaah alone, and also desist consciously from forbidden deeds. Da'wah was their primary duty ◇. With the advent of prophets, Allaah brought to end any excuse anyone might bring against consequences of their actions. Allaah says in the Qur'an:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Verily We have raised in every nation a messenger, (proclaiming) worship Allaah (alone) and shun false gods. | 2:169 |

Shaykh Fawzan ﷾ said [210]:

> The call to Allaah is required and obligatory. Allaah the Glorified and Exalted said:
>
> ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ
>
> **Call to the Way of your Lord with wisdom and a good admonition.** | 16:125 |

Allaah desires that people become successful in this life and next. Once some captives were brought near rasulullah ﷺ, among whom there was a lady who was nursing her baby, having found it after losing in the battle.
He ﷺ asked the sahaaba, *Do you think that this lady can throw her son in the fire?*"
The sahaaba replied, "No, if she has the power not to throw it."
He ﷺ then said, "*Allaah is more merciful to His slaves than this lady to her son* [6]."

If the ummah neglects this noble work, both the humanity and the itself will lose out. In earlier ummahs Allaah used to replace the prophets with other prophets so that through this effort peoples' eeman and a'maal are protected. However, our prophet is the last prophet - that's why if some Muslims leave this work, then this deen will slowly but surely leave that community, no matter how pious it community is at the moment.

◇Among other duties which some prophets had was to judge between people justly:

وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ

…and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. | 2:213 |

And finally, it is a crime to hide 'ilm. Narrated Abu Hurayra ﷺ [6]:

> The people say that Abu Hurayra narrates too much. Were it not for two verses in the Book of Allaah, I wouldn't have narrated a single hadeeth:
>
> إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾
>
> **Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.** | 2:159-60 |
>
> Indeed, our brothers from the muhajirs were busy with the marketplace, and our brothers from the ansaar were busy with their wealth, and Abu Hurayra stuck with rasulullah ﷺ, content with what was in his stomach, attending what they did not attend, and memorizing what they did not memorize.

With the proliferation of da'wah at large, a new generation of ummati can be the harbinger for what Fethullah Gulen calls a "golden generation" of Muslims who will engage in globalization and interact with peoples all over the world. Thus he advocates creation of a highly educated and responsible young people who think internationally. This new generation is encouraged to travel widely, learn several languages, study the physical and social sciences in many different educational settings and to engage actively in interfaith dialogue wherever they are [326].

11.2.1 Aim of Da'wah

Before going into detailed discussions on da'wah, it is essential to understand its nature, aims and objectives. As usual, analogies with something people are familiar with is a better approach than semantics. Fortunately, there are good analogies to da'wah. If farming is the name of an effort to cultivate the land, sow seed, look after the plants and harvest then similarly da'wah is an effort to bring the complete deen into the life of an individual, tribe or nation. The person who dedicates his/her time, intellect, health and wealth for the sake of da'wah is then called a da'ee - this is illustrated in the following table:

Name of Activity	Object	Field	Receiver	Doer
Farming	Harvest	Land	Consumer	Farmer
Trading	Product/Services	Market	Buyer	Seller
Da'wah	Hidaaya/Correct Beliefs	Heart	Madu	Da'ee

The call to Allaah, whatever form it might take, must be related to the belief and action of the heart. Men follow what's in the heart, even if they find it irrational. This is why even though people know smoking is harmful to health, many people consume it. In other words, a person can perform extraordinary actions if the heart has a craving for it. Similar is the

condition of a heart which has become subservient to love, hate, fear, anger, jealousy, greed etc when, more often than not, the intellect takes a back seat.

All praises and thanks be to Allaah that Islaam appeals to intellect and directs to the signs of Allaah and human history as a means to set the heart. Thus any da'wah effort must assess what is residing in the heart to inform da'wah - it should begin with kalima and progress to all its corollaries. In detail:

Kalima is the foundation of the edifice of Islaam - Effort must be made to change the testifications from a lip-service to firm belief at the heart. The heart must be so absorbed by the greatness of Allaah, that the person weighs up consequence to his relation with Allaah before uttering a word or move a limb. Every action of a person is a reflection of what's in the heart - nothing is hidden from Allaah.

Unleash the strength of eeman to manifest Islaam - Any form of masquerading/coercion can never win anybody to Islaam - what is necessary is empathy, patience, perseverance and gentle encouragement with evidences and anecdotes. When one submits to the Will of Allaah and enters the deen Islaam completely then it entails a number of corollaries - knowing these corollaries will enable the da'ee to focus and see the progress being made as a result of da'wah.

The corollaries [1] are:

- Turning sight away from creations to Creator - Allaah is in complete control, creations cannot do anything without the Will of Allaah.
- Seek out sunnah in everything - Our success is only in following the footsteps of prophet Muhammad ﷺ. Any other way will lead to loss and disgrace.
- Not contradict the salaf - Khulafa Raashideen must be followed. Sahaaba ﷺ were the best generation, then the generation of taabi'i and tabi'i't-taabi'i.
- Desire the everlasting - Everything in this world is temporary. Everything raised in this world will one day lay waste. Any trouble or pleasure in this world is bound to finish with our last breadth.
- Aakhira takes priority - Deeds which have bearing on the welfare in aakhira have eternal consequence. We should sacrifice this dunya for aakhira.
- Focus on deeds - Success will be gained by performing deeni actions and not by acquiring worldly means/objects. Through deeni actions Allaah will fulfil all our needs. The promises of Allaah and His prophet are all related to a'maal.
- Strive for the cause of Allaah ﷻ - Always seeking to fulfil the needs of deen and not giving in to base desires. This will warrant His guidance and help.

If the da'wah activities do not address the above matters head-on then it's really missing the point - perhaps it will fall under enjoining good and forbidding evil or some other virtuous deed. For example, building an Islamic school, hospital, orphanage and roads, though in their own right draws tremendous rewards from Allaah, cannot be called da'wah as these

[1] This list is only for illustration and can easily be extended.

do not affect the belief and conviction of the heart. Similarly, working to establish Islamic rule is not da'wah, though it can open up new lands/avenues and is of great use to da'wah.

Shaykh bin Baz ﷺ said:

> The aims and objects of the da'wah is to take out the people from darkness towards enlightenment, and to guide them in such a way that they may adopt the true religion and be saved from the fire of jahannam and the wrath of Allaah. It is to enable the kaafir to come out of the darkness of kufr to the light of guidance; to bring the ignorant out from darkness of ignorance to the light of knowledge; and the disobedient to be brought from the darkness of sins to the light of obedience. The rightly guided preachers do practice on these lines, and start movements to bring people from the darkness towards the light and save them from the fire of jahannam, and the servility of the devil, and thus to free the people from the slavery of their own selfish desires, and to place them under obedience of Almighty Allaah and the Prophet and the Messenger of Allaah.
>
> …Da'wah offered to prove how much we know, to insult, humiliate, or ridicule, or presented in a boastful fashion will only produce enemies. Instead we should speak with genuine humility and in a gentle tone of voice. We should not approach da'wah with the intention of trying to defeat anyone by disputing and debating [115].

11.2.2 Prophets' Concern

The prophets were greatly concerned about the nations they were sent to. They appealed to them to recognise Allaah so as to receive endless benefits in this world and next. Their efforts are mentioned in the Qur'an in detail. Nooh ﷺ said to his people:

قَالَ يَٰقَوۡمِ إِنِّي لَكُمۡ نَذِيرٞ مُّبِينٌ ۝١ أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ۝٢ يَغۡفِرۡ
لَكُم مِّن ذُنُوبِكُمۡ وَيُؤَخِّرۡكُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُۖ لَوۡ
كُنتُمۡ تَعۡلَمُونَ ۝٤

> **He said: "O my people! Verily, I am a plain warner to you, that you should worship Allaah, fear Him, and obey me, He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allaah when it comes, cannot be delayed, if you but know."** | 71:2-4 |

Musa ﷺ said to his people:

ٱسۡتَعِينُواْ بِٱللَّهِ وَٱصۡبِرُواْۖ إِنَّ ٱلۡأَرۡضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنۡ عِبَادِهِۦۖ
وَٱلۡعَٰقِبَةُ لِلۡمُتَّقِينَ ۝١٢٨

> **Seek help in Allaah and be patient. Verily, the earth is Allaah's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the muttaqis.** | 7:128 |

Ibrahim ﷺ left his homeland to settle his wife, Hajira and son, Isma'il ﷺ in then barren land of Makkah by the command of Allaah. He ﷺ then earnestly made du'a to Allaah.

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ
ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ
عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

And when Ibrahim said: "O my Lord! Make this city one of peace and security, and keep me and my sons away from worshipping idols. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful." | 14:35-6 |

Hud ﷺ said his people ('Aad):

قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ
﴿٥٠﴾ يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى ۚ أَفَلَا
تَعْقِلُونَ ﴿٥١﴾ وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ
عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾

He said, "O my people! Worship Allaah! You have no deity other than Him. Certainly, you do nothing but invent lies! O my people! I ask of you no reward for it. My reward is only from Him Who created me. Will you not then understand? And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you rain from the sky in abundance, and add strength to your strength, so do not turn away as criminals." | 11:50-2 |

Similarly nothing could dissuade our Prophet Muhammad ﷺ from his primary concern. Shaykh bin Baz ﷺ summarises the effort of rasulullah ﷺ in the following way [115]:

> Our Prophet Muhammad ﷺ conveyed the message of Allaah through and through, and fulfilled the obligation of trust of Allaah, the Great, reposed in him, sought the welfare of the ummah, strived in the way of Allaah as required, and called people towards Him, secretly as well as openly though he ﷺ was subjected to extreme tribulations and troubles while treading the path prescribed by Allaah. But he ﷺ remained firm and stead-fast as other prophets ﷺ had done before. Our Prophet ﷺ preached as other prophets ﷺ had done but he ﷺ was subjected to the worst tribulations.
>
> …Although they knew that he ﷺ was truthful and trustworthy, realised his status in life and his ancestors, but the leaders of Makkah were self centred, jealous of and inimical towards him ﷺ. They were victims of ignorance, custom and traditions of the past. The elite among the people refused to accept him ﷺ as their Prophet, they acted in an arrogant way, and were jealous of him ﷺ. Naturally the common people followed them and ill-treated the Prophet ﷺ. It is therefore rightly said that Prophet Muhammad ﷺ was the most afflicted personality of all times. …So Allaah, the Supreme says about him:

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ
ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾

We know well how their talk grieves you, though in truth they deny not you but evil doers flout the revelations of Allaah. | 6:33 |

The only difference between our prophet from other prophets is that he brought the final message of Allaah for all time and place. Allaah ﷻ perfected His deen through rasulullah ﷺ and informed us about him in the Qur'an:

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers (he ﷺ is) full of pity, kind, and merciful. | 9:128 |

فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ﴿٦﴾

Perhaps you would kill yourself in grief, over them, because they believe not in this narration (the Qur'an). | 18:6 |

وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ
حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ
أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ﴿٧﴾ فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

And know that among you is rasulullah ﷺ. If he were to obey you in much of the matter, you would be in trouble. But Allaah has endeared the eeman to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. Such are the rightly guided. (It is) a bounty from Allaah and favour. And Allaah is All-Knowing, All-Wise. | 49:7-8 |

We can find countless examples in sunnah which show how concerned rasulullah ﷺ was about mankind, and his love and concern for this ummah in particular:

- Rasulullah ﷺ said:

  For each messenger there is an accepted prayer. I keep mine for the day of resurrection as an intercession for my ummah [8].

- In a long hadeeth of night journey and the ascent (israa and mi'raaj), rasulullah ﷺ tells us

  …Then Allaah ﷻ enjoined fifty prayers on my followers. When I returned with this order of Allaah ﷻ, I passed by Musa ﷺ who asked me, 'What has Allaah ﷻ enjoined on your followers?'
  I replied, 'He has enjoined fifty prayers on them.'
  Musa ﷺ said, 'Go back to your Lord for your followers will not be able to bear it.'
  (So I went back to Allaah ﷻ and requested for reduction) and He reduced it to half. When I passed by Musa ﷺ again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.'
  So I returned to ﷺ and requested for further reduction and half of it was reduced. I again passed by Musa ﷺ and he said to me: 'Return to your Lord, for your followers will not be able to bear it.

So I returned to ﷺ and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.'
I returned to Musa ﷺ and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again … [6, 8].'

- Reported from Ibn Mas'ud ﷺ:

  A man kissed a woman (unlawfully) and then went to rasulullah ﷺ and informed him. Upon this Allaah revealed:

  وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيۡلِۚ إِنَّ ٱلۡحَسَنَٰتِ يُذۡهِبۡنَ ٱلسَّيِّـَٔاتِۚ ذَٰلِكَ ذِكۡرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

  And perform salaat, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful. | 11:114 |

  The man asked rasulullah ﷺ, "Is it for me?"
  He said, "*It is for all my ummah* [6, 8]."

- Rasulullah ﷺ said:

  If I had not found it hard for my followers or the people, i would have ordered them to clean their teeth with siwak for every prayer [6, 8].

  May Allaah, forgive my people, for they do not know! [6, 8]

- 'Abdullah bin 'Amr ﷺ narrated:

  Rasulullah ﷺ recited du'a of Ibrahim ﷺ,

  رَبِّ إِنَّهُنَّ أَضۡلَلۡنَ كَثِيرٗا مِّنَ ٱلنَّاسِۖ

  My Lord! They have indeed led astray many among mankind… | 14:36 |

  and the du'a of 'Eesa ﷺ,

  إِن تُعَذِّبۡهُمۡ فَإِنَّهُمۡ عِبَادُكَۖ

  If You punish them, they are Your slaves… | 5:118 |

  then raised his hands and said:

  O Allaah, Save my ummah! O Allaah, Save my ummah! O Allaah, Save my ummah!

  and cried. Allaah ﷻ sent Jibrael ﷺ to ask him about the reason for his crying despite Allaah knows that. He ﷺ repeated what he said in du'a. Allaah then sent Jibrael ﷺ to him and say:

  We will make you pleased with your ummah, O Muhammad, and will not treat them in a way you dislike [8].

- Rasulullah ﷺ said:

  Jibrael taught me the Qur'an in one "harf" but I turned to him and did not cease asking him to allow more until he ended up at seven "ahruf" [6, 8].

- Narrated by Sa'ad bin Abi Waqas ﷺ said [8]:

  We went with rasulullah ﷺ to masjid of Banu Mu'awiya where rasulullah ﷺ prayed two raka'as and kept confiding in Allaah for a long time. When he finished, he ﷺ said:

  I asked my Lord for three things, I was granted two; but prevented from one:

  1. *I asked my Lord that He should not destroy my ummah with drowning, so He granted it to me.*
  2. *I asked my Lord that He should not destroy my ummah with famine, so he granted it to me.*
  3. *And I asked Him not to cause my ummah to fight amongst themselves, but he refused that to me."*

Some Incidences in the Life of the Prophet

Narrated Aa'isha ﷺ that she once asked rasulullah ﷺ, "Have you encountered a day harder than the day of the battle of Uhud?" He ﷺ replied:

> *Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrael in it. He called me saying,*
>
> *'Allaah has heard your people's saying to you, and what they have replied back to you, Allaah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.'*
>
> *The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let al-Akh-Shabain (i.e. two mountains) fall on them."*
>
> (Rasulullah ﷺ said,) *"No but I hope that Allaah will let them beget children who will worship Allaah alone, and will worship none besides Him* [6, 8]."

Narrated by Anas ﷺ:

> A young Jewish boy used to serve the Prophet and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islaam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islaam. The Prophet came out saying:
>
> *Praises be to Allaah Who saved the boy from the Hell-fire* [6].

Narrated by Sa'eed ibn al-Musaiyab ﷺ [6]:

> When Abu Talib was on his death bed, rasulullah ﷺ came to him and found with him, Abu Jahl and Abdullah bin abi Umayya bin al-Mughira. He ﷺ said, *"O uncle! Say: None has the right to be worshipped except Allaah, a sentence with which I will defend you before Allaah."*
> On that Abu Jahl and 'Abdullah bin abi Umayya said to Abu Talib, "Will you

now leave the religion of 'Abdul Muttalib?"
Rasulullah ﷺ kept on inviting him to say that sentence while the other two kept on repeating their sentence before him till Abu Talib said as the last thing he said to them, "I am on the religion of 'Abdul Muttalib," and refused to say: None has the right to be worshipped except Allaah.

On that rasulullah ﷺ said, "*By Allaah, I will keep on asking Allaah's forgiveness for you unless I am forbidden (by Allaah) to do so.*"
So Allaah revealed:

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ

It is not fitting for the Prophet and those who believe that they should invoke for forgiveness for mushriks. | 9:113 |

And then Allaah revealed especially about Abu Talib:

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ

Verily! You (O, Muhammad) guide not whom you like, but Allaah guides whom He will. | 28:56 |

Wahshi bin Harb killed Hamza ﷺ ▷, who was a beloved uncle of rasulullah ﷺ, at Uhud to secure his release from bondage - yet this did not fail rasulullah ﷺ in making worry & concern for his hidaaya. Thus he ﷺ was truly the universal prophet. Narrated by Ibn Abbas ﷺ:

Rasulullah ﷺ sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hamza ﷺ. The messenger returned with a message from Wahshi stating, "0 Muhammad! How can you call me to Islaam when you say that a murderer, a mushrik and an adulterer shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever *. I have committed all of these crimes, so is there any scope for me?" Allaah then revealed:

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ
حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

Except those who repent and believe, and do righteous deeds; for those, Allaah will change their sins into good deeds, and Allaah is Ever Oft-Forgiving, Most Merciful. | 25:70 |

▷ Hamza ﷺ was the greatest of mujaahids who killed many nobles of Quraysh at Badr.
* Referring to words of Allaah:

وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ
إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ
ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾

And those who invoke not any other god along with Allaah, nor kill such person as Allaah has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace… | 25:68-9 |

In reply to this ayat, Wahshi said, "0 Muhammad! The condition in this ayat is uncompromising which states, 'Except for those who (sincerely) repent, accept eeman and perform good actions.' What if I do not have the opportunity to fulfil it?" Allaah then revealed:

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ

Verily, Allaah forgives not that partners should be set up with Him, but He forgives what is less than that for whom He wills. | 4:48 |

To this, Wahshi replied, "This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?" Allaah then revealed the verse:

قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

Say: "O My slaves who have transgressed against themselves (by sinning)! Despair not of the mercy of Allaah, verily, Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. | 39:53 |

Upon hearing this, Wahshi said, "Yes, this is in order." He then accepted Islaam. Other Muslims asked, "0 Rasulullah ﷺ ! We had also committed the sins that Wahshi committed." Rasulullah ﷺ replied, "*It applies to all Muslims in general* [ה]."

Tribulations and sacrifice in the cause of da'wah to Allaah extended to many other members of the Prophet's family. Ruqayyah ﷺ was the second daughter of rasulullah ﷺ. She was married to Utba the son of Abu Lahab. Abu Lahab was the uncle of rasulullah ﷺ but had become his violent enemy and of Islaam and its followers. Both father and son did not enter into Islaam and Utba divorced Ruqayyah ﷺ on the incitement of his father. Umm Kulthum ﷺ was the third daughter of rasulullah ﷺ. She too, was married to another son of Abu Lahab, Utaiba. Utaiba too like his brother, divorced Umm Khulthum ﷺ.

11.3 Virtues of Da'wah

The effort of da'wah is a noble effort - through this Allaah eradicates all darknesses from this world, uplift the humanity to the status that belongs to them, and causes their eternal salvation. Allaah ﷻ himself does the acts of da'wah:

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ ۖ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾

Allaah calls to the Home of Peace [ג] and guides whom He wills to a Straight Path. | 10:25 |

Through da'wah the foundation of the edifice of Islaam is established and as Muslim await great events of the future, this is a blessing to be part of. The one who is able to sincerely

[ה] Tabraani. Haythami.

[ג] i.e. Paradise, by accepting Allaah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds.

strive within this framework the way shown by the prophets and the sahaaba then he should be in a state of gratefulness to Allaah for giving him the tawfiq and be constant in istighfar for any shortcomings/faults.

Imaam Abdur-Rahman ibn Naasir as-Sa'dee ﷺ (d 1376h) said in *Wujooubut Ta'aawun bayal-Muslimeen* [76],

> The jihaad is of two types: A jihaad by which the rectification of the Muslims is intended, and their correctness in their beliefs and their manners, and all of their religious and worldly affairs, and in their knowledge and action related education. And this type is the basis of jihaad and its foundation, and built upon it is the second type of jihaad. It is the jihaad by which the defence against the transgressors upon Islaam is intended, such as the disbelievers, and hypocrites, and the atheists and all of the enemies of the deen and their supporters.

The effort of da'wah acts as a barrier against punishment of Allaah. When a da'ee is involved in da'wah in a community then Allaah does not punish that community:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾

> **And your Lord would not have destroyed the cities unjustly while their people were reformers.** | 11:117 |

Compare this with the time when Allaah's punishment which can descent even when there exists pious people among them!

11.3.1 Status of Da'ee

If the status and dignity of a person depends on the work they are preoccupied with then the da'ee has a lofty status with Allaah ﷻ. This is analogical to the worth different paper hold simply because of the purpose it serves - tissue paper, currency notes, certificates or paper on which Qur'an is written are all treated differently. While a person throws away tissue paper, he/she would kiss the Qur'an.

Allaah ﷻ raised the status of prophets by giving such noble task of calling people to Him. Though the chain of prophethood stopped, their effort will continue. By the grace of Allaah no Muslim is excluded from taking on this role. Truly a da'ee is the most fortunate and the most privileged. For these reasons a da'ee should be grateful that Allaah ﷻ has given him the tawfiq to attach with such lofty task. Al-Hasan al-Basri ﷺ said after reading the ayat:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

> **Who is better in speech than one who invites to Allaah, works righteousness, and says, I am of those who bow in Islaam?** | 41:33 |

> This is the beloved of Allaah, this is the close friend of Allaah, this is the chosen one of Allaah, this is the most beloved of the all the people of earth to Allaah. He responded to the call of Allaah and called mankind to that to which he had responded. He did righteous deeds in response and said, 'I am one of the Muslims.' This is Allaah's khalifa [3].

Shaykh bin Baz ﷺ said following the above ayat:

> 0 servants of Allaah! It is a great blessing, par excellence, that you may be among those followers of the Prophet of Allaah, Muhammad ﷺ and organisers of the message who have been mentioned in the above cited ayat [115].

Ayat of Qur'an which praises the work of a da'ee are numerous. For example:

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ
وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ
ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

> **See you not how Allaah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky. Giving its fruit at all times, by the Leave of its Lord, and Allaah sets forth parables for mankind in order that they may remember.** | 14:25-6 |

Rasulullah ﷺ said,

> *The best of people are those that bring most benefit to the rest of mankind* [ף].

Helping the deen is a way to get close Allaah. Khadija ﷺ, who supported the effort of rasulullah ﷺ with all her wealth and energy had the honour of hearing Allaah's pleasure in this earthly life! Narrated by Abu Hurayra ﷺ:

> Jibrael came to rasulullah ﷺ and said, "O Rasulullah! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord and on my behalf, and give her the glad tidings of having a Qasab palace in jannah wherein there will be neither any noise nor any fatigue (trouble) [6]."

11.3.2 Promises With Da'ee

The da'ee is blessed with abundant reward, one cannot possibly match any other way. The promises of Allaah ﷻ and rasulullah ﷺ is numerous in this respect. First and foremost Allaah ﷻ promises hidaayah for the da'ee [°]:

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾

> **As for those who strive for Us, We will surely guide them to Our paths. And verily, Allaah is with the muhsins.** | 29:69 |

Rasulullah ﷺ made du'a of forgiveness for mu'azzin/da'ee:

> *The imaam is a guarantor and the mu'azzin is in a position of trust. May Allaah guide the imaams and forgive the mu'azzin* [10].

[ף] Daraqutni, Hasan.

[°] Why should it not be the case? When an organisation employs new employees it trains them up first, continually develops them and looks after their interests and needs - so that they can represent it properly.

Sahl bin Sa'd ﷺ narrated:

> Rasulullah ﷺ on the occasion of the battle of Khaiber, said, "*I will give this flag tomorrow to a person, who loves Allaah and His Messenger love, and upon whose hands Allaah will cause victory.*"
>
> The people passed their night contemplating who would get the flag. They came to rasulullah ﷺ in the morning. Everyone of them wanted that the flag be given to him. He asked, "*Where is Ali bin Abi Talib?*"
> They said, "He is (there) 0 Rasulullah! (But) his eyes are sore."
> He sent somebody to call him. When 'Ali ﷺ came, rasulullah ﷺ put his saliva in his sore eyes and prayed for him. He was immediately cured as though he was having no complain before that, and rasulullah ﷺ gave him the flag.
> Then 'Ali ﷺ said, "0 Rasulullah! I will fight with them until they become similar to us."
>
> Rasulullah ﷺ said: *Proceed gently, and when you decamp there, first of all invite them towards Islaam and tell them the obligations towards Allaah due upon them after accepting Islaam. By Allaah. If Allaah guides even one person (towards Islaam) due to you, it is better for you than you get red camels* [44].

Rasulullah ﷺ further said,

> *To guard Muslims from infidels in Allaah's cause for one day is better than the world and whatever is on its surface, and a place in jannah as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allaah's cause is better than the world and whatever is on its surface* [6].
>
> *He who introduced some good practice in Islaam which was followed after him would be assured of reward like one who followed it, without their reward being diminished in any respect* [8, 13].
>
> *He who called to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect* [8, 9, 10].

11.3.3 Help & Victory From Allaah

The help of Allaah ﷻ is incumbent on those who help His deen. Allaah says in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ۝٧

> **O you who believe! If you help (in the cause of) Allaah, He will help you and make your foothold firm.** | 47:7 |

Allaah saved Ibrahim ﷺ and Lut ﷺ from the disbelievers who wanted to harm them:

وَنَجَّيۡنَٰهُ وَلُوطًا إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا فِيهَا لِلۡعَٰلَمِينَ ۝٧١

> **And We rescued him and Lut to the land which We have blessed for the worlds (mankind and jinn).** | 21:71 |

When disbelievers threw Ibrahim ﷺ into the fire, the decision of Allaah nullified their action. Allaah said:

قُلْنَا يَٰنَارُ كُونِي بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾

We said: "O fire! Be you coolness and safety for Ibrahim!" And they wanted to harm him, but We made them the worst losers. | 21:69-70 |

Allaah is the sole guarantor of victory:

وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

And there is no victory except from Allaah. Verily, Allaah is All-Mighty, All-Wise. | 8:10 |

However, help & victory only comes after succeeding in tests as Allaah ﷻ informed the Prophet ﷺ in the Qur'an.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ

Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words of Allaah. | 6:34 |

And indeed Allaah helped the Prophet ﷺ:

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ

And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help … | 8:26 |

The whole earth belongs to Allaah and He is the One who decides who inherits it. Thus the Help/Will of Allaah is necessary in everything we do including governance on earth:

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

Musa said to his people: Seek help in Allaah and be patient. Verily, the earth is Allaah's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the muttaqis. | 7:128 |

When Fir'awn and his army chased the Muslims of Children of Israel, Allaah saved the Muslims by opening twelve paths in red sea. But Allaah punished the oppressors:

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ﴿٤١﴾ كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

> **And indeed, warnings came to the people of Fir'awn. They belied all Our signs, so We seized them with a seizure of the All-Mighty, All-Capable (to carry out what he Will - Omnipotent).** | 54:41-2 |

Punishment came to the people of Nooh ﷺ when there was no hope of anybody coming onto true deen.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ﴿٣٦﴾

> **And it was revealed to Nooh: None of your people will believe except those who have believed already. So do not be distressed by what they do.** | 11:36 |

'Umar ﷺ used to advise his commanders to call enemy side to Islaam before fighting in order to invoke Allaah's help should their adversaries choose to fight.

It is not required that victory of Islaam is achieved within one's lifetime *. This victory is from the Will of Allaah ﷻ, He would execute His decision in a time of His choosing. However, what is required is that we do our best, and remain steadfast upon the straight path single-mindedly. All messengers and prophets were tasked in this same way - we are not accountable for results:

فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ

> **If they turn away - then We have not sent you over them as a guardian. Your duty is to convey (the message).** | 42:48 |

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿١٧﴾

> **And our duty is only to deliver the clear message.** | 36:17 |

11.4 Manhaj of the Prophets

The prophets were the leaders in da'wah. Allaah ﷻ chose them from the children of Adam ﷺ as the most fit for this purpose. They were subjected to the most trials and tribulation as well as training. Yet they were patient upon these trials and afflictions from their people. Their eeman increased all the time as they saw more and more signs of Allaah.

The prophets conducted da'wah upon direct instruction of Allaah. Whatever means they employed they were acceptable to Allaah. If they made a slip then they were rectified immediately. Their manhaj therefore is the most pure form of da'wah. If we adapt this methodology then we are sure to be successful, just as all prophets were successful. Knowing their methodology will enable us to avoid any deviation from da'wah goal, understanding, means and steps. May Allaah make us steadfast upon this manhaj, whatever the difficulties.

*Khabbab ﷺ said: We migrated with the Prophet for Allaah's sake and our wages became due on Allaah. Some of us died without having received anything of the wages, and one of them was Mus'ab bin 'Umair, who was martyred on the day of the battle of Uhud, leaving only one sheet. If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our deed) and are plucking them [6].

The list of principles discussed here is in no way meant to be exhaustive. But it is hoped that if we practice upon what we know, Allaah would bestow further insights and tawfiq. However, these principles are no substitute for true insight into da'wah which is realised in practice under the guidance of experienced da'ees.

11.4.1 For the Sake of Allaah

Ikhlas is necessary in the work of da'wah for the help, acceptance and results. A da'ee must perform all actions purely for the sake of Allaah, intending only to please Allaah. In both intention and in deed one cannot mix this deeni work with worldly objectives. He must guard this effort from any kind of remuneration, showing-off or desire for the admiration of the people. When prophets used to meet the people they reminded them thus:

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾

No reward do I ask you for it, my reward is only from the Lord of the Worlds. | 26:109 |

Nooh ﷺ said to his people:

وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ

And O my people! I ask of you no wealth for it, my reward is from none but Allaah… | 11:29 |

Yunus ﷺ said to his people:

فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ

…No reward have I asked of you, my reward is only from Allaah. | 10:72 |

Similarly, Hud ﷺ said to the people of 'id:

يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى

O my people! I ask of you no reward for it. My reward is only from Him Who created me. Will you not then understand? | 11:51 |

The fact that da'ees do not ask for remuneration is well known as is clear from the statement of the city dweller mentioned in the Qur'an:

قَالَ يَٰقَوْمِ ٱتَّبِعُوا۟ ٱلْمُرْسَلِينَ ﴿٢٠﴾ ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾

He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided …" | 36:20-1 |

In order to persuade rasulullah ﷺ to give up calling to the tawheed of Allaah, the polytheist of Makkah sent his uncle Abu Talib, saying, "If you want wealth, we will give you wealth, if you want a beautiful woman, we will marry her to you."

Rasulullah ﷺ said in reply:

> *Even if they place the sun in my right-hand, and the moon in my left-hand in return for giving up this matter (da'wah to Islaam), I will never stop – until; - either Allaah makes it (the deen of Allaah) triumph or I die defending it* [◇].

Therefore it is incumbent that a "…da'ee should be free from the greed of the world. The more a da'ee gets closer to the world, the more he will be away from the correct da'wah. If his aim behind Islamic da'wah and da'wah to Allaah is materialism, honour, position, wealth, victory for his group (*hizb*), prevalence over another group or power over a political personality, or any other such aim – then the da'wah will suffer from deviation, and the truth will not reach the people [414]."

11.4.2 Upon Sure Knowledge

Since every ummati should participate in da'wah, there is no minimum threshold with respect to knowledge for one to be able to do da'wah. However, one must be aware of a basic rule - the da'ee should only call to that which he knows for certain. There is absolutely no need to talk beyond ones knowledge - its better that one postpones such matter and approach someone who can deal with it appropriately. Allaah commanded rasulullah ﷺ to proclaim:

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ

Say: "This is my way; I invite to Allaah with sure knowledge, I and whosoever follows me…" | 12:108 |

When rasulullah ﷺ decided to send a da'ee to Yemen he chose Mu'adh ﷺ because of his deep knowledge of Islaam and cautioned him: "*You are going to a people from the People of the Book.*" This is in agreement with the command of Allaah ﷻ:

وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ

…And argue with them in a way that is better. | 16:125 |

Shaykh Uthaymeen ﷺ clarified,

> When we say that the da'ee must have knowledge, we are not saying that he must be at an advanced level in knowledge. Rather, we are saying that he should not give da'wah or call to except for that which he knows only, and that he should not speak without knowledge [107].

11.4.3 Heart to Heart

This is the most effective form of da'wah and as shown earlier, this is the sunnah of all prophets. In Makkah, most of the time rasulullah ﷺ spent in one-to-one conversations - in fact the people who converted to Islaam through this were among his most ardent followers.

◇See *as-Seerah an-Nabaweyyah*, Ibn Hisham.

At that time, Muslims themselves were engaged is spreading Islaam in secret. The da'ee would be able to mention the names of the individuals in his du'a as well.

One-to-one conversation provides the opportunity to clarify the message, its benefits in this world and aakhira. The invitee receives individual attention and the da'ee is better positioned to answer any quarries and remove any misconceptions. This enables the worry, concern and truthfulness of the da'ee to transpire which would perhaps leave a lasting impression. The da'ee needs to develop a routine for such visits but should not hesitate to give da'wah at any time of the day as required. For those people who feel insecure to divulge their beliefs in public, should start by giving da'wah in private.

There are times when a da'ee can meet a small group of people. It has all the advantages of meeting face to face except that the invitee may not receive individual attention. However, if there are people who are averse to deen then they might cause nuisance by whispering on the side or at worst by mocking or harassing. In a group, it is also difficult to pitch da'wah at the right level to reap maximum benefit.

It is important that the da'wah conversations are followed up and the invitee feels supported in the process of reflection and building relationship with Allaah. At this stage people make life-changing decision. Decisions made hastily or without certain signs or proof may stifle future development.

11.4.4 Begin With Eeman

Call to Allaah ﷻ is at the foundation of da'wah.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

Read! In the Name of your Lord, Who has created (all that exists). | 96:1 |

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

And your Lord magnify! | 74:3 |

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ

Call unto the way of thy Lord … | 16:125 |

This is why all prophets introduced Allaah to people as a sole deity who deserves to be worshipped without any partners. So, the central message of all prophets was:

قُولُوا لَا إِلَٰهَ إِلَّا اللَّهُ تُفْلِحُوا

Say! La ilaha illa-Allah, and you will be successful.

All worship must be directed solely to Allaah ﷻ for shirk is the greatest form of transgression. Allah is the only source of fear and hope.

قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ

O people! Worship Allaah, you have no deity other than Him. | 11:84 |

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾

Verily Allaah does not forgive that shirk be made with Him, and He forgives whatever is less than that for whomever He wishes. And whoever commits shirk with Allaah, then he has indeed perpetrated a great sin. | 4:48 |

قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡـٔٗا وَلَا يَضُرُّكُمۡ ﴿٦٦﴾ أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۖ أَفَلَا تَعۡقِلُونَ ﴿٦٧﴾

[Ibrahim] said: "Do you then worship besides Allaah, things that can neither profit you nor harm you? Fie on you, and all that which you worship besides Allaah! Have you then no sense?" | 21:66-7 |

The opposition from the people did not deviate or discourage the prophets from calling to tawheed. Allaah commanded rasulullah ﷺ in such circumstances thus:

وَلَا يَصُدُّنَّكَ عَنۡ ءَايَٰتِ ٱللَّهِ بَعۡدَ إِذۡ أُنزِلَتۡ إِلَيۡكَۖ وَٱدۡعُ إِلَىٰ رَبِّكَۖ وَلَا تَكُونَنَّ مِنَ ٱلۡمُشۡرِكِينَ ﴿٨٧﴾

And never let them avert you from (preaching) the ayat of Allaah after they have been revealed to you, and invite to your Lord and never be of those who are mushriks. | 28:87 |

meaning 'Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allaah will make your word supreme, will support your deen and will make the Message with which He has sent you prevail over all other deens.' and invite to your Lord to worship your Lord alone, with no partners or associates, and be not of idolaters [3].

People must understand tawheed and its opposites in detail. Otherwise a deed [ʌ] which is done in all sincerity can be tantamount to shirk and people will not be able to recognise it. This is a serious situation as Allaah says:

يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكۡثَرُهُمُ ٱلۡكَٰفِرُونَ ﴿٨٣﴾

They recognise the grace of Allaah yet they deny it, but most of them are disbelievers. | 16:83 |

Just like misplacing our fear and hope can be shirk, similarly, our misplaced appreciation in everyday events can also be tantamount to shirk, "…for example somebody is saved in a plane or car, and will say it was a good plane, or good car. They will denote the blessing to creation. This is a shirk upon the tongue, the bounty and blessing is for Allaah, first and foremost, and then for the reason of it. The reason for the spreading of these types of shirk is because tawheed is not explained in detail, this is the greatest reason for the trials that we see [381]."

[ʌ] A deed can be in form of speech, belief or action by limbs.

Our ability to hold the insight of tawheed in mind in the rough and tumble of daily life is a function of the strength of certainty (yaqeen) in the heart [a→969]. Allaah tells rasulullah ﷺ in the Qur'an,

قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ

> **Say (O Muhammad ﷺ): "I possess no power of benefit or hurt to myself except as Allaah wills…"** | 7:188 |

yet we tend to rely on ourselves and our plans, in obliviousness to the facts of 'aqeedah that ourselves and our plans have no effect, that Allaah alone brings about effects.

As discussed earlier, for various reasons people's 'aqeedah get corrupted - and what kind of Islaam can you expect from someone whose 'aqeedah is corrupted? Even when someone performs an action correctly in outward form, without correct 'aqeedah it might not be accepted at all (as in the case of non-Muslims), or it could be deficient (eg lacking life). When the 'aqeedah is corrupted then that individual will become a source of disunity, effort will be wasted or effort will be unsustainable.

Therefore, begin with eeman as it is the main driver that moves individuals and nations to success. In order to remove all impediments to complete success, the corollaries mentioned in section 11.2.1 should be given particular precedence in da'wah. The rest of the deen are just as important [▷] - however, da'wah of different actions follow order of importance/priority [216]. This is apparent in the procedure followed by all the messengers. For the same reason, the ayat revealed in Makkah were primarily to strengthen the eeman whereas the ayat revealed in Madeenah were primarily to bring the ummah upon correct actions. Furthermore, when rasulullah ﷺ sent Mu'adh ؓ to Yemen he ﷺ said to him:

> *Indeed you are going to a people from the People of the Book - so let the first thing that you call them to be the testification that none has the right to be worshipped except Allaah.*
> *So if they accept that then inform them that Allaah has obligated five salaat upon them in each day and night.*
> *And if they accept it, then tell them that Allaah has made zakaat obligatory for them that it should be collected from the rich and distributed among the poor, and if they agree to it don't pick up (as a share of zakaat) the best of their wealth…* [6, 8, 10, 13, 9].

Da'wah of correct aqeedah includes reminding of branches of eeman and testification that "…whatever news either relating to this world or aakhira, has been given by our Prophet Muhammad ﷺ is correct and true [115]."

[▷] There are no marginal matters or trivialities in deen, however, "…there are priorities like matters of belief and the precedence of general matters before particular ones. When you see a person having different sort of mistakes, it is wise to start with the graver ones first. It is not advisable that you blame this person on uttering adhkar (like Subhan-Allaah, Alhamdulillah,…) which are sunnah while he is still having problems with pillars of prayer like reciting al-Fatiha; it is neither logical to start your journey of da'wah with him by asking him to stop smoking while he is falling in shirk [412]."
The fact that nothing in this deen is insignificant is obvious from the following statement of rasulullah ﷺ:

> *The distinction between us and the mushriks is the turbans over our caps* [9].

Similarly, …a young man from ansaar entered visiting 'Umar ؓ after he was stabbed. The young man said nice words to 'Umar and he was exiting, Umar noticed that his dress was long; so he ordered to bring back the young man and told him: "O my nephew, raise up your dress. It is cleaner for it and it is more pious [6]."

We are commanded not only to believe in these, but we have been commanded to have absolute certainty in them. Allaah ﷻ tests us according to our eeman. It was in this sense that 'Umar ibn al-Khattab ﷺ said, "If the eeman of Abu Bakr were weighed against the eeman of the entire ummah, [Abu Bakr's eeman] would outweigh it."

The strength of eeman will determine the conviction with which people take the promises of Allaah ﷻ and His messenger ﷺ. Thus we should direct each other to deeds - hearing, seeing, speaking, reflecting - which increase eeman. To give an example, we believe that the perishable gain of this world stands no comparison with the everlasting gain of the aakhira. Rasulullah ﷺ reinforces this in the following hadeeth.

Ibn Salman ﷺ says that he heard one of the sahaaba ﷺ narrating,

> When we had won the battle of Khaibar, we began to buy and sell among ourselves the booty that had fallen to our lot. One of us went to rasulullah ﷺ and said, '0, Rasulullah, no one else has earned so much profit as I have obtained in today's trade.'
> '*How much did you earn*?' asked Rasulullah.
> He replied, 'I kept on selling and buying till I earned a net profit of three hundred 'Ooqiya' of silver.'
> Rasulullah ﷺ said, "*Shall I inform you of something better than that?*"
> He exclaimed, 'Do tell me, 0, Rasulullah!'
> Rasulullah ﷺ remarked '*Two raka'a nafl after (fard) salaat* [10]."

Our life will be pleasant and worth living if we develop our eeman to an extent where two raka'as of salaat, in our sight, are more valuable than all the riches of this world [63].

11.4.5 With Wisdom & Gentle Admonition

Allaah ﷻ enjoins tells us how to call people to Him:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ

> **Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.** | 16:125 |

How can we be wise in da'wah? In fact, for a start, stories of prophets are a great source of wisdom. Thus an in depth study of seerah, reflection upon them, and by extension the life of sahaaba ﷺ are indispensable in da'wah:

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ

> **Even as we have sent unto you a messenger from among you, who recites unto you our revelations and causes you to grow and teaches you the scripture and the wisdom.** | 2:151 |

Wisdom is a gift bestowed by Allaah to His chosen servants:

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ

He gives wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good. | 2:269 |

It is from wisdom that da'ee do not insult elders or scholars of the misguided people, but rather focus on propagating correct 'aqeedah [215]:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

And do not insult those they invoke other than Allaah, lest they insult Allaah in enmity without knowledge. | 6:108 |

It is not from wisdom to rush things and expect people to change overnight and act like sahaaba ﷺ [107]. This is evident in gradual implementation of the shari'ah over twenty three years between Makkah and Madeenah.

Mu'awiya ibn al–Hakam as-Sulami ﷺ said [8, 12]:

> I was praying salaat with rasulullah ﷺ (with jama'ah) when suddenly a person sneezed, so I said "yarhamukAllaah" to him.
> As soon as I said that, everyone started to stare at me. I said to them, "May my mother cry over me! Why are you all staring at me like that!?"
> So then they started to slap their hands against their thighs, after which I realized that they were trying to tell me to be quiet. So I stayed quiet.
>
> Then, rasulullah ﷺ called me to him. May my mother and father be sacrificed for him; I had not seen a better teacher than him, neither before him nor after him.
> By Allaah he neither rebuked me, nor hit me, nor cursed me, but rather kindly said: "*It is not appropriate that you talk in prayer. Salaat is but tasbeeh, and takbeer and recitation of Qur'an.*"

It has also been narrated from Anas bin Maalik ﷺ:

> Whenever rasulullah ﷺ spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him [6].

Rasulullah ﷺ used visual aids to bring across important facts as 'Abdullah bin Mas'ud ﷺ narrated:

> Rasulullah ﷺ drew a line and then said: '*That is the path shown by Allaah.*'
> Then he drew several other lines on his right and left sides and said: '*These are the paths on every side of which there is a devil calling towards it.*'
> He then recited this verse *:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ

And verily, this is my straight path, so follow it… | 6:153 |

*Reported by Tirmidhi, Ahmad, Nasaa'i, Darimi.

Da'wah should be with gentle admonition. When Musa ﷺ went to Fir'awn, he was advised thus:

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

And speak to him mildly, perhaps he may be reminded or fear. | 20:44 |

And by the Mercy of Allaah, Muhammad ﷺ was gentle with sahaaba ﷺ:

وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ

And had you been severe and harsh-hearted, they would have broken away from about you. | 3:159 |

To end, the da'ee needs to gather wisdom, an understanding of temperament of the people being addressed. Hidaaya cannot be bestowed on anybody. Hence, there can be no reason for hastiness, or rough treatment. For the same reasons the da'ee must not get upset or despair for things beyond his/her control.

Make use of Parables, Stories & Similitudes

This is a very effective method of giving da'wah. Allaah ﷻ uses parables and similitudes many times in the Qur'an. In fact, Allaah gives a rationale for using parables and stories:

وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

And Allaah sets forth parables for mankind in order that they may remember. | 14:25 |

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ

And all that We relate to you (O Muhammad ﷺ) of the news of the messengers is that by which We make firm your heart. | 11:120 |

Below are some more ayat of this nature:

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ
وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allaah. Such are the parables which We put forward to mankind that they may reflect. | 59:21 |

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ
ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟
يَعْلَمُونَ ﴿٤١﴾

The likeness of those who take auliya other than Allaah is the likeness of a spider who builds (for itself) a house; but verily, the frailest of houses is the spider's house – if they but knew. | 29:41 |

وَٱلَّذِينَ كَفَرُوٓاْ أَعۡمَٰلُهُمۡ كَسَرَابِۭ بِقِيعَةٖ يَحۡسَبُهُ ٱلظَّمۡـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ
لَمۡ يَجِدۡهُ شَيۡـٔٗا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥۗ وَٱللَّهُ سَرِيعُ ٱلۡحِسَابِ ﴿٣٩﴾ أَوۡ
كَظُلُمَٰتٖ فِي بَحۡرٖ لُّجِّيّٖ يَغۡشَىٰهُ مَوۡجٞ مِّن فَوۡقِهِۦ مَوۡجٞ مِّن فَوۡقِهِۦ سَحَابٞۚ
ظُلُمَٰتُۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ إِذَآ أَخۡرَجَ يَدَهُۥ لَمۡ يَكَدۡ يَرَىٰهَاۗ وَمَن لَّمۡ يَجۡعَلِ ٱللَّهُ لَهُۥ
نُورٗا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾

As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allaah with him, Who will pay him his due (jahannam). And Allaah is swift in taking account. Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allaah has not appointed light, for him there is no light. | 24:39-40 |

مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ أَعۡمَٰلُهُمۡ كَرَمَادٍ ٱشۡتَدَّتۡ بِهِ ٱلرِّيحُ فِي يَوۡمٍ
عَاصِفٖۖ لَّا يَقۡدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَيۡءٖۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلۡبَعِيدُ ﴿١٨﴾

The parable of those who disbelieve in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they are unable to get anything of what they earned. That is straying to extreme error. | 14:18 |

Prophets also used this method in their da'wah. Abu Hurayra ﷺ narrated:

> I heard rasulullah ﷺ saying, "*My parable and the parable of the people is that of a man who kindled a fire, and when it illuminated what was around it, moths and other insects began to fall into the fire. The man tried to prevent them but they overpowered him and rushed into the fire.*"
> Rasulullah ﷺ further added, "*Now, similarly, I take hold of the knots of your waist [belt] to prevent you from falling into the fire, but you insist on falling into it* [6]."

Rasulullah ﷺ also said:

> *The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) iron blowing bellows. And the owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odour. And so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell* [8].

> *The likeness of five times daily salaat is as the likeness of a deep brook running in front of the door of a person who bathes therein five times a day* [8].

The stories of past, including that of the time sahaaba ﷺ and of later generations are edifying for those who reflect upon them. A story told properly can effectively end a confusion or argument even on matters which are quite demanding academically. Allaah ﷻ used stories to teach humanity in the Qur'an, and similarly rasulullah ﷺ also used stories of the past, of Bani Israel in particular.

Allaah ﷻ said in the Qur'an:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ

Indeed in their stories, there is a lesson for men of understanding. | 12:111 |

The salaf also used stories of their time as well as that of the past. There is a debate about whether a da'ee should restrict only to authenticated stories. Though it is easier to unite upon authenticated stories, the salaf have used stories of Bani Israel without authentication. Ideally, readers/listeners should be aware of the authenticity of stories being related. However, no one is forced to believe a story which has not been authenticated.

Rasulullah ﷺ has said:

> *You may report about the Children of Israel and there is no blame (haraj). Report about (or from) me, but do not tell untruths about me* [6, 24].

Imaam Shafi'i ﷺ reported this hadeeth in *al-Risalah* and then commented: This is the most emphatic hadeeth ever transmitted from rasulullah ﷺ on this matter. We have relied on it as well as on other hadeeths in not accepting any hadeeth except from a trustworthy transmitter and we know the truthfulness of those who transmitted it from first to last.

Debating

Debates, dialogues and discussions can prove to be quite beneficial in fostering clarity and in removing misconceptions, stereotypes and misunderstandings. Allaah ﷻ informs about such interaction with the Jews and Christians thus:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ
إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ
اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

Say (O Muhammad ﷺ): "O people of the Scripture! Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah." Then, if they turn away, say: "Bear witness that we are Muslims." | 3:64 |

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۖ
وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ
لَهُ مُسْلِمُونَ ﴿٤٦﴾

And argue not with the people of the Scripture, unless it be in (a way) that is better, except with such of them as do wrong, and say: "We believe in that which has been revealed to us and revealed to you; our deity and your deity is One, and to Him we have submitted." | 29:46 |

"It means that if one has to get involved in a discussion or debate with the people of the book, he should present his arguments in an affable manner. For instance, it is prudent to answer

an impudent remark with politeness, the rage with mildness, and uncivilized tumult with dignified speech. …But those who wronged you in that they stuck to their stubbornness and obstinacy in return to your dignified gentle speech, they do not deserve this kindness from you [5]."

Abu Hurayra ﷺ said, "The People of the Book used to read the Tawraat in Hebrew and explain it in Arabic to the Muslims. Rasulullah ﷺ said:

> *Do not believe the People of the Book and do not deny them. Say: "We believe in Allaah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted* [6]."

Ibrahim ﷺ debated with King Nimrud thus:

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ
رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى
بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ

Have you not looked at him who disputed with Ibrahim about his Lord, because Allaah had given him the kingdom? When Ibrahim said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily, Allaah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allaah guides not the people, who are zaalims. | 2:258 |

For any fruitful debate, the participants must refrain from speaking without knowledge. Allaah censured the Jews and Christians for this. Ibn 'Abbas ﷺ said [3]:

> The Christians of Najran and Jewish rabbis gathered before the Messenger of Allaah and disputed in front of him. The rabbis said, 'Ibrahim was certainly Jewish.' The Christians said, 'Certainly, Ibrahim was Christian.' So Allaah sent down,
>
> يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ
>
> **O people of the Scripture! Why do you dispute about Ibrahim.** | 3:65 |
>
> meaning, 'How is it that you, Jews, claim that Ibrahim was Jew, although he lived before Allaah sent down the Tawraat to Musa How is it that you, Christians, claim that Ibrahim was Christian, although Christianity came after his time.' This is why Allaah said,
>
> أَفَلَا تَعْقِلُونَ ﴿٦٥﴾
>
> **Have you then no sense?** | 3:65 |
>
> Allaah then said:
>
> هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ
>
> **Here you are - those who have argued about that of which you have [some] 'ilm, but why do you argue about that of which you have no 'ilm?** | 3:66 |

If debates are not handled carefully/gently then it will have the opposite effect of distancing people from the truth. Al-Aajurree reports that a man came to al-Hasan al-Basri ﷺ and said, "O Abu Sa'eed! Let me debate with you about the deen." Al-Hasan replied, "As for me, I know my deen, If you have lost your deen then go and look for it."

Narrated by Abu Umamah ﷺ [12, 9, 11]:

> Rasulullah ﷺ said: *No one who has once found the right way, ever goes astray except through dispute.*
> Then rasulullah ﷺ recited the ayat:
>
> مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾
>
> **They did not present the comparison except for [mere] argument. Lo they are a contentious people.** | 43:58 |

Finally, realise that the fundamentals of da'wah are two: wisdom and preaching. The da'ee must practice these two in any condition. However, there are times when some people might like to debate - in which case it should be used merely as a tool and only if it can be done in the best manners [5, 413].

Treat People According to Status

People come from different social strata, knowledge, intellect, understanding, temperament etc. Knowledgeable people are not same as ignorant. Allaah said in the Qur'an:

قُلْ هَلْ يَسْتَوِي ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ

Say: "Are those who know equal to those who know not?" | 39:9 |

Leaders cannot be treated as followers and vice versa - in short, people should be treated according to their status. In the story of Adiy ibn Haatim we can see how rasulullah ﷺ treated a leader of a tribe and debated with him gently [b→970]. Maymun ibn Abi Shabib ﷺ said *:

> A beggar passed by Aa'isha and gave him a piece of bread. At another time, a properly-dressed, well-groomed man asked her for food. She let him sit and offered him a meal. When she was asked about that, she replied, Rasulullah ﷺ said:
>
> *Treat the people according to their status* [10].Ⓗ

This hadeeth stresses that one should neither belittle a respectable person nor should one elevate a mean one. Everyone should be treated according to his real status [127].

Imaam Muslim ﷺ noted the statement of Ibn Mas'ud ﷺ cautioning about narrating hadeeth:

> *It is the case that you do not relate to the people a narration which their minds cannot grasp except that it becomes a fitna for some of them* [8].

*There is disagreement about whether this hadeeth is weak or hasan.

Reported by 'Abdullah ibn Mas'ud ﷺ:

> Rasulullah ﷺ said thrice: *Let your wise men and intelligent ones stand close to me (in salaat), then those that are lower than them in rank, and then those that are lower than them in rank, and so on* [8].

Rasulullah ﷺ also said,

> *Part of paying homage to Allaah is to respect an elder whose hair has turned gray, or a haafidh of the Qur'an, or a just ruler* [10].

Jareer bin Abdillah ﷺ narrates that rasulullah ﷺ once sent for him and when he arrived they had the following conversation:

> Rasulullah ﷺ said to him, "*0 Jareer! What brings you here?*"
> He replied, "I have come to accept Islaam at your hands, 0 Rasulullah ﷺ !"
> Rasulullah ﷺ then threw his shawl over Jareer ﷺ and turned to the sahaaba ﷺ and said, "*Give due honour to the noble members of a community when they come to you* ◇."

We find in the example of conversion of Zaid bin Su'na ﷺ [c →972], the extreme level of tolerance rasulullah ﷺ showed in response to harsh and foolish treatment by people.

Engender Hope

The da'ee should use targheeb more than tarheeb or even hopelessness and despair (*taqneet*). For this, in the Qur'an, jannah is described more than jahannam, and targheeb is more than tarheeb [414].

Rasulullah ﷺ said:

> *Facilitate things to people, do not make it hard for them; give them good tidings and do not make them run away* [6]

> *Teach deen to people, give them good tidings, do not make things difficult; and when anyone of you gets angry, he should be silent* ⅄ [12].

Aa'isha ﷺ said to Ubayd ibn Umayr ﷺ,

> O Ubayd, if you address the people, be brief (in your talk), because, too much talk causes one to forget some of it. And beware of causing boredom to the people, and inflicting despair.

By the same token, da'ee should not dwell too much on feeble state of some Muslims. Neither rasulullah ﷺ nor the sahaaba ﷺ acted timid. They were always concious of Allaah, Who is in full control of all affairs. In preparation for the battle of Khandaq, when Arab tribes with overwhelming manpower and weapons surrounded Madeenah, rasulullah ﷺ was giving glad tidings of conquest of Persia and Byzantines at the hand of Muslims.

◇ Reported by Bayhaqi and similarly by Tabraani and Abu Nu'aym [44].

⅄ In another hadeeth it is further advised to sit down if standing, if it does not subside then lie down [10]. Also one can do wudu [10]. Rasulullah ﷺ also said: *No slave has swallowed back anything more excellent in the sight of Allaah the Almighty and Majestic than the anger he swallows, seeking only the pleasure of Allaah* [12].

11.4.6 Making Du'a for Hidaaya

Making du'a for the hidaaya of others is the sunnah of the prophets. Before going to give da'wah to Fir'awn, Musa ﷺ made du'a to Allaah:

رَبِّ ٱشْرَحْ لِى صَدْرِى ﴿٢٥﴾ وَيَسِّرْ لِىٓ أَمْرِى ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾

> **O my Lord! Open for me my chest [▷]. And ease my task for me; And loose the knot from my tongue [⋆], That they understand my speech…** | 20:25-8 |

Rasulullah ﷺ used to make du'a:

> *May Allaah, forgive my people, for they do not know* [6, 8]!

When rasulullah ﷺ was driven out of Taif, where he was spoken to by its leaders in the most insolently and street urchins threw stone at him until his feet was bleeding. Rasulullah ﷺ made the following du'a after leaving the town in distress:

> *O Allaah ! I complain to You of the feebleness of my strength, of the littleness of my resource, and of my public indignity. You are the Most Merciful of all showing mercy. You are the Protector of the oppressed and the helpless, and indeed You are my Protector too. Whom do You entrust me to? To a stern stranger ? Or to an enemy whom you have given control over my affairs ? If thus Your wrath may spare me, I mind not how I am placed, except that Your grant of well-being would be immense to me. I seek refuge in the effulgence of Your Divine Being which dispels all darkness and sets right matters here and in aakhira, so that I may never incur Your wrath or earn Your displeasure. I shall plead with You till You be pleased. And I receive only from You power to do good and stay away from evil* [25].

Rasulullah ﷺ made du'a for 'Umar ﷺ:

> *O Allaah, support Islaam with the man who is more beloved to You: Abu Jahl or 'Umar ibn al-Khattaab* [9].

When rasulullah ﷺ was told about the tribe of Daws that it has turned defiant, urging him, "O Rasulullah! The tribe of Daws have committed disbelief and disobeyed (your commands). Supplicate Allaah against them!" Contrary to the people's expectations, rasulullah ﷺ prayed:

> *O Allaah! Guide Daws and let them come to us* [6].

Rasulullah ﷺ made du'a for the mother of Abu Hurayra ﷺ. Narrated by Abu Hurayra ﷺ:

> I went to the rasulullah ﷺ crying and said, "O Rasulullah, I used to call Umm Hurayra to Islaam, and she used to refuse. Today, I called her, but she spoke to me about you in a way that I hated. Invoke Allaah to guide Umm Hurayra to Islaam."
>
> So rasulullah ﷺ said, "*O Allaah, guide Umm Hurayra.*"

[▷] Grant me self-confidence, contentment, and boldness.

[⋆] i.e. Remove the incorrectness from my speech. A defect occurred as a result of a brand of fire which Musa ﷺ put in his mouth when he was an infant (Tafseer at-Tabari).

> Then I ran out to give her the good news about rasulullah's invocation to Allaah. When I arrived at the door, I found it closed, and I heard the sound of water. She called, "Stay where you are, Abu Hurayra." Then she put on her shirt and veil and she came out saying, "I bear witness that there is no god but Allaah and that Muhammad is His slave and Messenger."
>
> So I hurried to rasulullah ﷺ crying out for joy as I had cried for sadness and I said, "Here is good news, O Rasulullah. Allaah has answered your invocation. Allaah has guided Umm Hurayra to Islaam." I added, "O Rasulullah, invoke Allaah to make all the believers love me and my mother." He said, "*O Allaah, make every believer love this slave of Yours and his mother* [201]."

11.4.7 Choose Time, Means & Occasion

There is no short-cut way to formulate this. One just have to learn this from the experience and the stories of Qur'an, hadeeth and striving of the sahaaba ﷺ. Observation of dedicated da'ee can also be helpful in understanding the best time, means etc. A true da'ee will not miss any opportunity to give da'wah. He would suppress any negative feelings of being denied. After all, Allaah ﷻ is the One who gives hidaaya. The following stories illustrates many such points of consideration.

Narrated Ibn Mas'ud ﷺ:

> *The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored* [r] [6].

Ibn 'Abbas ﷺ said:

> Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that rasulullah ﷺ and his companions always avoided it [6].

Narrated Anas ﷺ:

> A young Jewish boy used to serve rasulullah ﷺ and he became sick.
> So rasulullah ﷺ went to visit him. He sat near his head and asked him to embrace Islaam.
>
> The boy looked at his father, who was sitting there; the latter told him to obey Abu-l-Qasim and the boy embraced Islaam. Rasulullah ﷺ came out saying: *Praises be to Allaah Who saved the boy from the jahannam* [6].

'Uthman ﷺ said [44]:

> I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when rasulullah ﷺ arrived there. I began staring at him because in those days there

[r] He abstained from pestering us with sermons and 'ilm all the time.

was some mention of his nabuwaat. Turning to me, he asked, *What seems to be the matter, 0 Uthman?*'

I replied, 'I am surprised that there is so much talk about you when you are such an honourable among us.'

Rasulullah said, '*Laa Ilaaha Illa-Allaah*'.
Allaah is witness to the fact that I shuddered at this. Rasulullah ﷺ then began reciting

وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ ٱلسَّمَآءِ وَٱلۡأَرۡضِ إِنَّهُۥ لَحَقٌّ مِّثۡلَ مَآ أَنَّكُمۡ
تَنطِقُونَ ﴿٢٣﴾

And in the heaven is your provision, and that which you are promised. Then by the Lord of the heaven and the earth, it is the truth, just as it is the truth that you can speak. | 51:22-3 |

Rasulullah ﷺ gathered his family members when Allaah revealed the ayat:

وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ ﴿٢١٤﴾

And warn your tribe of near kindred. | 26:214 |

Aa'isha ﵂ said that rasulullah ﷺ addressed his daughter and aunt:

0 Fatima the daughter of Muhammad ﷺ! Safiya the daughter of Abdul Muttalib! 0 children of Abdul Muttalib! Ask me whatever you wish from my wealth, but I can give you nothing from Allaah (I cannot assist you against Allaah's punishment) [8, 9].

Ali ﵁ also said that in this occasion:

…Rasulullah ﷺ gathered his family members. Thirty of them gathered and had something to eat and drink. Thereafter, rasulullah ﷺ asked them:

Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in jannah and my successor in my family.

Someone said, "But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?"
Rasulullah ﷺ then repeated the request thrice. When rasulullah ﷺ put the request to the members of his household, Ali ﵁ said, "I am prepared [12]."

Ali ﵁ narrates that rasulullah ﷺ invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a faraq. Rasulullah ﷺ prepared food weighing only a 'mudd', from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, rasulullah ﷺ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, rasulullah ﷺ addressed them saying:

0 children of Abdul Muttalib! I have been sent as a messenger to you people in particular and to all of mankind in general. You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?

However, no one volunteered. Ali ﷺ says:

> I then stood up although I was the youngest of them all. Rasulullah ﷺ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullah ﷺ struck his hand on mine [12].

Then rasulullah ﷺ instructed Ali ﷺ to prepare food for Banu Hashim of 40 to 42 people with one leg of goat, a sa' of wheat flour and a cup of milk. They ate and drank to their fill despite the fact that they were capable of eating lot more each. One of them commented, "Until today, I had never seen such magic." The same was repeated the second day and someone commented, "Never before have we seen such magic as we have witnessed today."

Similarly, Ali ﷺ prepared food for the third day. When eating and drinking finished, rasulullah ﷺ spoke to them saying: *Which of you are prepared to settle my debts for me?*"
Ali ﷺ says, "I remained silent as did everyone body else. Thereafter, rasulullah ﷺ repeated himself. I responded by saying, 'I am prepared to do so, O Rasulullah!'
He said to me, '*You O Ali! You O Ali* *.'

Abdallah ibn Salam ﷺ said:

> When rasulullah ﷺ arrived at Madeenah, people rushed to receive him, and it was said: Rasulullah ﷺ had arrived, Rasulullah ﷺ had arrived, Rasulullah ﷺ had arrived. So I went along with the people to see him and when I fixed my eyes on his face I knew that it wasn't a face of a liar and the first words he spoke were: *O people, spread salaam, and offer food, and pray while people are asleep so that you enter heaven with peace* [12, 9, 11].

One of the means of da'wah the prophets used was miracles. While some people denied miracles others accepted them. Many da'ee of this ummah also had miracles which convinced people of the truth they were calling to. Abdullah bin 'Umar ﷺ narrates:

> We were once travelling with rasulullah ﷺ when a villager passed by them. As he drew close, rasulullah ﷺ asked him, "*Where are you off to?*"
> "I am going home," he replied.
> Rasulullah ﷺ asked him, "*Do you want to take something good with you?*"
> "What is this good thing?" he asked.
> Rasulullah ﷺ replied, "*That you testify that there is none worthy of worship but the One Allaah and that Muhammad ﷺ is Allaah's servant and messenger.*"
> The villager asked, "Are there any witnesses to verify what you say?"
> Rasulullah ﷺ replied, "*Yes. This tree is a witness.*"
> Rasulullah ﷺ then called the tree which stood at the edge of the valley, The tree ploughed through the earth as it came towards rasulullah ﷺ. When it stood in front rasulullah ﷺ asked it testify to the truth of what he said thrice. All three times, the tree testified to the truth of his words and then returned to the place where it grew. As he returned home, the villager said to rasulullah ﷺ, "If my people follow me, I shall bring them all to you. Otherwise, I shall come alone and live with you [14]."

*Reported by Bazzaar and Haytami as quoted in *Hayatus Sahaaba* [44].

Abu Umaamah ﷺ narrates that rasulullah ﷺ sent him to invite his people to Allaah and to present the injunctions of Islaam to them. When he arrived, his people had already watered their camels, milked them and drunk the milk. When they saw him, they exclaimed, "Welcome 0 Suday bin Ajlaan. We heard that you have defected to that man." He replied,"I have rather believed in Allaah and His Messenger. And rasulullah ﷺ has sent me to present Islaam and its injunctions to you." Meanwhile, a platter of food was brought and placed before them. As they gathered around the platter to eat, they said, "Come and join us, 0 Suday!" He responded by saying, "Shame on you! I have just come to you from someone who forbids this sort of food save for those animals that you slaughter." They asked, "What has he to say?" Abu Umaamah ﷺ recited:

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ
وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى
ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ

Forbidden to you are: dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allaah and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and those from which a wild animal has eaten – unless you can slaughter it (before its death) – and that which is sacrificed on stone-altars. (Forbidden) also is to use arrows seeking luck or decision. | 5:3 |

Abu Umaamah ﷺ says that as he invited them towards Islaam, they kept rejecting. He then said to them, "Shame on you! At least give me some water for I am extremely thirsty." They responded by saying, "No! We shall not give you any water but would rather leave you to die thirsty." He then tied his turban around his head and lay down on the scorching sand. He narrates:

> When I fell asleep, I saw a person come to me with a crystal glass so beautiful as no one had ever seen. In the glass was a drink that no one has ever tasted a drink as delicious. He gave the glass to me and I drank from it. I woke up as soon as I had finished drinking and I swear by Allaah that after that I had never been thirsty nor even known what thirst is ◇.

Ummu Sulaym ﷺ invited Abu Talha ﷺ to Islaam when he proposed to her. Anas ﷺ narrates:

> …She said to him, "0 Abu Talha! Do you not know that the god you worship is a tree growing from the ground?"
> He replied, "I do indeed."
> She then said, "Do you not feel ashamed to worship a tree? If you accept Islaam, I require no other dowry from you."
> Abu Talha ﷺ said that he would ponder over the matter and left. He later came back and said: "I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah's Messenger."
> Ummu Sulaym ﷺ then said (to her son), "0 Anas! Get Abu Talha, then conduct the nikah[12].

◇Reported by Tabraani and Ibn Asaakir.

11.4.8 Put Complete Trust in Allaah

Prophets used to put their trust only in Allaah and work amongst people single-mindedly. Hood ﷺ said:

إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّي عَلَىٰ
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾

I put my trust in Allaah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path. | 11:56 |

The mushriks of Makkah offered wealth, women and leadership to persuade rasulullah ﷺ away from the call to Allaah. But he ﷺ was a rock of steadfastness. When they failed to distract his attention to these worldly glitters, they turned to sarcasm. Allaah ﷻ related this story in the Qur'an.

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ
مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ
كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ
بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي ٱلسَّمَآءِ ۖ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا
نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

And they say: "We shall not believe you until you break open a spring from the ground for us; Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allaah and the angels before (us); Or you have a house of gold adornments, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say: "Glorified (and Exalted) is my Lord! Am I anything but a man, sent as a messenger?" | 17:90-3 |

Rasulullah ﷺ never lost hope in his da'wah. When the people of Taif drove him out, and the street urchins threw stones at him, the angel of the mountain came to him, asking if he wanted him to crush them with the two mountains, he ﷺ replied:

> *No! I wish to have patience with them. Hopefully Allaah will produce from them offspring who will worship Allaah alone, not giving any partner to Him* [6, 8].

Eventually, Makkan mushriks decided to eliminate rasulullah ﷺ [ر]. But Allaah ﷻ brought to naught all their plottings:

وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ
مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾

[ر] See page 420.

> **Indeed, they planned their plot, and their plot was with Allaah, though their plot was a great (one, still) it would never be able to remove the mountains from their places.** | 14:46 |

Like Muhammad ﷺ all prophets faced mockery, but that is not a sign of ineffectiveness. Allaah informs us:

وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ﴿٧﴾

> **And never came there a prophet to them but they used to mock at him.** | 43:7 |

Nooh عليه السلام carried out da'wah for 950 years. Though the vast majority of the people denied him, it did not cause him to despair. One of them jeered:

فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ
ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ
بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾

> **The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."** | 11:27 |

Sufficient is Allaah that He does not forsake those who fear Him and put their trust in Him:

وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ
عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ

> **And whosoever fears Allaah - He will make for him a way out (from every difficulty). And He will provide for him from where he does not expect. And whosoever puts his trust in Allaah, then He will suffice him.** | 65:2-3 |

Ibrahim عليه السلام left his wife and young son Isma'il عليه السلام in the barren valley of Makkah without any food or shelter. He returned after ten years of da'wah mission. He was absent when Isma'il عليه السلام got married and also when his wife died [424].

In the story of Musa عليه السلام, when he went to get fire for the family, Allaah called him to give da'wah to Fir'awn. He was worried about reprisals which might be meted out to him for the death of a man. He also had a speech problem. Musa عليه السلام went out with full trust in Allaah that his and his family's needs will be met as he he was chosen by Allaah to convey His message. Did Allaah not take care of the family?

فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ
ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ
لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

> **Then, when Musa had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tur (mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."** | 28:29 |

Allaah said to Musa ﷺ:

وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾

And I have chosen you for Myself. | 20:41 |

Musa ﷺ fulfilled the commands of Allaah without hesitation, and thus Allaah saved him and the Children of Isarael from Fir'awn. We find similar level of trust in Allaah in the lives of sahaaba for the cause of da'wah as well. When Abu Bakr ﷺ accompanied rasulullah ﷺ for hijrah, he left nothing for his family or his blind father. He took all his property, amounting to about six thousand dirhams with him ▷. Asma ﷺ said [63]:

> Our grandfather came to us and said, 'Your father has shocked you with his migration to Madeenah, and seems to have put you to further hardship by taking all his money with him.'
> I said, 'No grandfather, do not worry. He has left a lot of money for us.'
> I collected some pebbles and deposited them in the recess where my father used to keep his money; I covered it with a cloth. I then took my grand-father to the place and placed his hand over the cloth. He thought that the recess was really full of darhams.
> He remarked, 'It is good that he has left something for you to live on.'
> By Allaah, my father had not left a single dirham for us; I played this trick simply to pacify my grandfather.

Allaah ﷻ reminds prophets not to turn their sight away from Him and towards creation even for the smallest of things. If da'ees fear and hope are upon means, structures and systems of this world, then they truly don't have anything to offer to the world! Allaah informed us:

Sulaiman Goes to Bed With a Hundred Women in One Night - Rasulullah ﷺ said:

> *Sulaiman ibn Dawud said: I will go to bed with a hundred of women tonight. Each woman will give birth to a boy, who will fight for the sake of Allaah ﷻ.*
> *The angel said to him: Say insha-Allaah.*
> *He did not * say and went to bed with them. No one of them did bear except one, who gave birth to half a human being. If he said insha-Allaah, he wouldn't break his oath and his desire would be realized* [6, 8].

Yusuf asks the King's Distiller to Mention Him to the King - Had Yusuf ﷺ sought Allaah's help, he would have been released earlier:

وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ
ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

And he said to the one whom he knew to be saved: "Mention me to your lord." But shaitaan made him forget ᵸ to mention it to his lord . So [Yusuf] stayed in prison a few (more) years. | 12:42 |

▷Reported by Ibn Ishaq.

*In the narration of Bukhari, "Sulaiman forgot (to say it)".

ᵸShaitaan made Yusuf ﷺ forget the remembrance of Allaah in seeking help, instead of others [1]. According to Ibn Kathir ﷺ, "That man forgot Yusuf's request and did not mention his story to the king, a plot from the devil, so that Allaah's Prophet would not leave the prison. …It refers to the man who was saved. As was said by Mujahid, Muhammad bin Ishaq and several others [3]." Either meaning highlights the weaknesses of worldly means!

11.4.9 Da'wah in Every Condition

Although the mode of da'wah vary as the dictates of wisdom from prophetic methodology, the da'ee should strive courageously whatever the obstacles. How can the ummatis hold back from the deeds which is the very reason for their creation? What is at stake when da'wah is abandoned? The promises of Allaah and His Messenger for the people associated is unlike any other and many of these have been enumerated already in section 11.3.

Allaah commands:

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the cause of Allaah [3]. | 9:41 |

Musa ﷺ went to Fir'awn to give da'wah even though he had a natural fear. He called out:

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٣﴾

He said: My Lord! I have killed a man among them, and I fear that they will kill me. | 28:33 |

Allaah strengthened Musa ﷺ with signs and assurances.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا
أَوْ أَن يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

They said: Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us). He (Allaah) said: Fear not, verily, I am with you both, hearing and seeing… | 20:45-6 |

The da'ee must not be affected by the false propaganda of the enemies of Allaah, as He is well aware of what they do:

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ
بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾
وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا
هُم مُّقْتَرِفُونَ ﴿١١٣﴾

And so We have appointed for every prophet enemies – shaitaans among mankind and jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. And (it is) so the hearts of those who disbelieve in the aakhira may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing. | 6:112-3 |

فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

[3] See notes on page 513 for some explanation.

> **So to this then invite (people) (O Muhammad ﷺ), and stand firm as you are commanded, and follow not their desires…** | 42:15 |

Prophet Yusuf ﷺ gave da'wah inside prison.

يَٰصَٰحِبَيِ ٱلسِّجۡنِ ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ۝٣٩ مَا
تَعۡبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسۡمَآءٗ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ
بِهَا مِن سُلۡطَٰنٍۚ إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلۡقَيِّمُ
وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ۝٤٠

> **O (my) two companions of prison! Are many different lords (gods) better or Allaah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged) – you and your fathers – for which Allaah has sent down no authority. The command (or the judgement) is for none but Allaah. He has commanded that you worship none but Him; that is the (true) straight religion, but most of the people do not know.** | 12:39-40 |

Rasulullah ﷺ gave da'wah while travelling, even during hijrah to Madeenah. Sa'd (Aslami) directed rasulullah ﷺ through the Rakoobah valley. His son (Abdullah) says,

> My father informed us that rasulullah ﷺ came to them, seeking the shortest path to Madeenah. He was accompanied by Abu Bakr ﷺ, whose daughter was then being suckled by a woman from our tribe. Sa'd ﷺ informed them, "There is a road along the valley of Rakoobah but there are two thieves from the Aslam tribe there who are called "Muhaanaan". If you wish, you could use the road past them."
> Rasulullah ﷺ said, "Lead us to the road past them."
>
> Consequently, they took the road and when they drew close to the thieves, one of them said to the other, "Look at this person from Yemen!"
> Rasulullah ﷺ then gave them da'wah and invited them to accept Islaam. They both became Muslims. When rasulullah ﷺ asked them their names, they said that they were called "Muhaanaan" ("The two contemptible ones"). Rasulullah ﷺ said to them, "*No. You two are 'Mukramaan'* ('The two honoured ones). Rasulullah ﷺ then told them to join him in Madeenah [12].

Nooh ﷺ reports about his effort amongst his people:

قَالَ رَبِّ إِنِّي دَعَوۡتُ قَوۡمِي لَيۡلٗا وَنَهَارٗا ۝٥

> **He said: O my Lord! Verily, I have called to my people night and day.** | 71:5 |

ثُمَّ إِنِّي دَعَوۡتُهُمۡ جِهَارٗا ۝٨ ثُمَّ إِنِّيٓ أَعۡلَنتُ لَهُمۡ وَأَسۡرَرۡتُ لَهُمۡ إِسۡرَارٗا ۝٩

> **Then verily, I invited them publicly. Then verily, I proclaimed to them in public, and I have appealed to them in private.** | 71:8-9 |

Similarly, one can see the distinct stages in da'wah of Muhammad ﷺ, ie in secret, amongst close ones, openly in public, raising arms in self-preservation.

11.4.10 Singly & Collectively

In the Qur'an and hadeeth we find many instances of giving da'wah collectively as well as singly. When Musa ﷺ sought an assistance, Allaah bestowed prophethood upon Harun ﷺ.

وَٱجۡعَل لِّي وَزِيرٗا مِّنۡ أَهۡلِي ۝ هَٰرُونَ أَخِي ۝ ٱشۡدُدۡ بِهِۦٓ أَزۡرِي ۝ وَأَشۡرِكۡهُ فِيٓ
أَمۡرِي ۝ كَيۡ نُسَبِّحَكَ كَثِيرٗا ۝ وَنَذۡكُرَكَ كَثِيرًا ۝ إِنَّكَ كُنتَ بِنَا بَصِيرٗا ۝
قَالَ قَدۡ أُوتِيتَ سُؤۡلَكَ يَٰمُوسَىٰ ۝

"…And appoint for me a helper from my family, Harun, my brother. Increase my strength with him, And let him share my task, That we may glorify You much, And remember You much, Verily, You are Ever a Well-Seer of us." (Allaah) said: "You are granted your request, O Musa!" | 20:29-36 |

Allaah informs of re-enforcing two prophets with a third:

إِذۡ أَرۡسَلۡنَآ إِلَيۡهِمُ ٱثۡنَيۡنِ فَكَذَّبُوهُمَا فَعَزَّزۡنَا بِثَالِثٖ فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُونَ ۝

When We sent to them two messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as messengers." | 36:14 |

There is mention of another da'ee who extended support to these prophets:

وَجَآءَ مِنۡ أَقۡصَا ٱلۡمَدِينَةِ رَجُلٞ يَسۡعَىٰ قَالَ يَٰقَوۡمِ ٱتَّبِعُواْ ٱلۡمُرۡسَلِينَ ۝
ٱتَّبِعُواْ مَن لَّا يَسۡـَٔلُكُمۡ أَجۡرٗا وَهُم مُّهۡتَدُونَ ۝ وَمَا لِيَ لَآ أَعۡبُدُ ٱلَّذِي فَطَرَنِي
وَإِلَيۡهِ تُرۡجَعُونَ ۝ ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدۡنِ ٱلرَّحۡمَٰنُ بِضُرّٖ لَّا تُغۡنِ
عَنِّي شَفَٰعَتُهُمۡ شَيۡـٔٗا وَلَا يُنقِذُونِ ۝ إِنِّيٓ إِذٗا لَّفِي ضَلَٰلٖ مُّبِينٍ ۝ إِنِّيٓ
ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ۝ قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ۝

And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided. And why should I not worship Him Who has created me and to Whom you shall be returned. Shall I take besides Him gods? If ar-Rahman intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. Then verily, I should be in plain error. Verily, I have believed in your Lord, so listen to me!" It was said ؎: "Enter jannah." He said: "Would that my people knew that my Lord has forgiven me, and made me of the honoured ones!" | 36:20-7 |

There are many occasions when da'wah was given collectively. Once rasulullah ﷺ went to Mina with Abu Bakr and Ali ﷺ to invite various tribes such as Banu Rabee'ah, Banu Shaybaan [d→973]. Similarly, sahaaba ﷺ on many occasionss gave da'wah collectively as in the conversion story of Usayd bin Hudhayr [e→975].

؎ This is said to him when the disbelievers killed him [1].

Abdur Rahmaan bin Auf ﷺ Goes Dowmatul Jandal

Rasulullah ﷺ once summoned Abdur Rahman bin Auf ﷺ and said to him, "Prepare yourself because I want to send you out with a group." Abdur Rahman bin Auf ﷺ left and met up with the some other sahaaba ﷺ. They all then left together until they reached a place called Dowmatul Jandal (this was a fortress between Madeenah and Shaam to which several villages were attached). When he arrived there, Abdur Rahman bin Auf ﷺ spent three days inviting the people to accept Islaam.

On the third day, their leader Asbagh bin Amr Kalbi who was a Christian accepted Islaam. Abdur Rahman bin Auf ﷺ sent a letter with a person from the Juhayna tribe called Raafi bin Makeeth ﷺ, reporting the events to him. Rasulullah ﷺ wrote back to him with the instruction to marry the daughter of Asbagh. He therefore married her. This daughter of Asbagh was called Tumaadir from whom Abdur Rahman bin Auf ﷺ had a son called Abu Salma °.

Baraa bin Aazib ﷺ in Yemen

Baraa bin Aazib ﷺ narrates that he was among the group that was dispatched to Yemen under the leadership of Khaalid bin Waleed ﷺ to invite the people of Yemen to Islaam They stayed there for six months but no one was prepared to accept Islaam. Thereafter, Rasulullah ﷺ sent Ali ﷺ with instructions to relieve Khaalid bin Waleed ﷺ and to send him back with his men except those who preferred to remain behind with Ali ﷺ.

Baraa bin Aazib ﷺ narrates that he was one of those who remained behind with Ali ﷺ. When Ali ﷺ and his companions drew close to the people of Yemen, they also marched forward to meet the Muslims. Ali ﷺ then stepped forward and led the Muslims in salaat. Thereafter, he formed the Muslims into a single row, stepped forward in front of them and read out the letter that rasulullah ﷺ had written. In response to this, the entire Hamdaan tribe accepted Islaam.

Ali ﷺ then wrote back to rasulullah ﷺ to inform him that the Hamdaan tribe had accepted Islaam. When rasulullah ﷺ read the letter, he fell into sajdah and then lifted his head and prayed, "*Peace be to the Hamdaan! Peace be to the Hamdaan* *!"

Da'wah in Mina

Waabisa ﷺ narrates from his grandfather that their tribe was stationed close to the first Jamara in Mina near the Masjid Khayf when rasulullah ﷺ came to them riding, mounted behind him on the same animal was Zaid bin Haaritha ﷺ, says, "Rasulullah ﷺ invited us to accept Islaam but by Allaah, we failed to accept his invitation and thus committed a grave crime."

°Daar Qutni as quoted in *Isaabah* and *Hayatus Sahaaba* [44].

*Bayhaqi and Bukhari as quoted in *Hayatus Sahaaba* [44].

11.4.11 Among Muslims & non-Muslims

Da'wah applies to Muslims and non-Muslims alike. Da'wah to non-Muslims was one of the primary duties of the prophets. Also, da'wah to non-Muslims will remove misconceptions about Islaam. However, in order to remove a confusion that some people get into when "da'wah" and "to Muslim" is said in the same breadth, let us remember that da'wah in short is meant for da'wah to Allaah ﷻ and not narrowing it's scope to embracing Islaam that is apparent. There is a continuous need of da'wah in order to remain upon hidaaya, this is why so many prophets were sent to Children of Israel.

Some rationales for da'wah amongst the Muslims are:

Muslims are in Greater Need

Muslims need da'wah more than anybody else as they live in Islaam - they are subjected to desires of the nafs, temptations, shari'ah regulations and whispers of shaitaan. Their eeman is always in a state of increasing or decreasing vigour. Thus, they need daily reminders - this is one of the reason why adhaan is given five times a day. In fact, adhaan is a form of da'wah - it reminds and proclaims that:

- Allaah is the great,
- Success is in following the command of Allaah in the way of Sunnah and
- Success is in deeds of devotion, the currency in aakhira.

These three messages form the basis of any effective da'wah to anybody. This is why in the du'a for adhaan, the call is described as the comprehensive da'wah:

﴿اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعوَتِ التَّامَّةِ ...﴾

O Allaah, Owner of this perfect call…

Hidaaya is directly related to da'wah. When prophets come to give da'wah, hidaaya spreads. However, when the prophets die, da'wah stops and consequently people's yaqeen diminish, and their eeman and a'maal become corrupted. This is why Allaah used to send prophets even to Bani Israel, who are from the progeny of prophets!

Now! Since rasulullah ﷺ is the seal of prophethood, the burden of inviting to Allaah ﷻ is upon the Muslims. Rasulullah ﷺ not only gave da'wah but he also inculcated a whole jama'ah upon the effort of da'wah.

Muslims Take Priority

While a non-Muslim may not benefit from da'wah, a believer will always benefit from da'wah. Allaah says in Qur'an:

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And remind, for verily, the reminding profits the believers. |51:55|

عَبَسَ وَتَوَلَّىٰ ۝١ أَن جَاءَهُ الْأَعْمَىٰ ۝٢ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ۝٣ أَوْ يَذَّكَّرُ فَتَنفَعَهُ
الذِّكْرَىٰ ۝٤ أَمَّا مَنِ اسْتَغْنَىٰ ۝٥ فَأَنتَ لَهُ تَصَدَّىٰ ۝٦ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝٧ وَأَمَّا
مَن جَاءَكَ يَسْعَىٰ ۝٨ وَهُوَ يَخْشَىٰ ۝٩ فَأَنتَ عَنْهُ تَلَهَّىٰ ۝١٠ كَلَّا إِنَّهَا تَذْكِرَةٌ ۝١١

(The Prophet) frowned and turned away. Because there came to him the blind man ◇. And how can you know that he might become pure (from sins)? Or he might receive admonition, and the admonition might profit him? As for him who thinks himself self-sufficient, To him you attend; What does it matter to you if he will not become pure? But as to him who came to you running, And is afraid. Of him you are neglectful and divert your attention to another, Nay; indeed it is an admonition. | 80:1-11 |

The well-being of this ummah is depended upon the strength of eeman and its capacity to perform good deeds - both of these factors themselves are dependent on each other. Allaah ﷻ says:

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

That is so because Allaah will never change a grace which He has bestowed on a people until they change what is in their ownselves. | 8:53 |

وَمَا أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَن كَثِيرٍ ۝٣٠

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. | 42:30 |

All it takes for the nefarious elements of the society to spread their mischief is the good people to drop their guard. Allaah ﷻ said:

وَكَذَٰلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ۝١٢٩

And thus We do make the zaalims auliya' of one another (in committing crimes), because of that which they used to earn. | 6:129 |

Rasulullah ﷺ said,

> *Allaah does not punish the individuals for the sins of the community until they see the evil spreading among themselves, and while they have the power to stop it, do not do so* [12].

There is a beautiful saying from Imaam at-Tartushi ﷺ where he says, "I still hear the people say, 'Your deeds are your rulers. As you are, so are your rulers!" In light of the above narration, Ibn Qayyim ﷺ states, "Reflect on Allaah's wisdom in regards to how he made the rulers of the people and their leaders the consequences of their actions. It is as if their actions manifested themselves in the personalities of their rulers!!"

In a khilaafa apostates face imprisonment or other forms of punishments - and so da'wah becomes a means of avoiding this eventuality.

◇i.e. 'Abdullah bin Umm Maktum ﷺ, who came to rasulullah ﷺ while he was preaching to one or some of the Quraysh chiefs.

Rasulullah ﷺ Giving Da'wah to Muslims

It is no exaggeration to say that rasulullah ﷺ spent the greater portion of his effort in purifying those who accepted his message, to whom he would relentlessly mention the greatness of Allaah, His promises and warnings and share with them the news of the aakhira and unseen. Such efforts further increased the eeman of the sahaaba ﷺ. With high level of eeman and conciousness of Allaah; and realisation of janaat, jahannam and the temporal nature of this worldly life, people raised themselves to the level of righteousness which was prevalent right across the Muslim community that rasulullah ﷺ worked for.

Apart from this fundamental da'wah, rasulullah ﷺ taught them various a'maals of Islaam, its rules, sought their spiritual well-being, eternal success, strive with them, fought with them and prayed for them every day. In illustrating the wisdom of rasulullah ﷺ in giving da'wah to Muslims, Shaykh Uthaymeen ﷺ gave the following two contrasting examples [107]:

- A man came to rasulullah ﷺ and said: "O Rasulullah, I am ruined!" So he ﷺ asked: "*And what caused you to be ruined?*" He said: "I had intercourse with my wife during Ramadan while I was fasting." So rasulullah ﷺ ordered him to free a slave, but he said: "I cannot find one." Then he commanded him to fast two consecutive months, but he said; "I am not able to." Then he commanded him to feed sixty needy people, but he said: "I am not able to." At this the man sat down. So rasulullah ﷺ brought some dates to him saying: "*Take this and give it away in charity.*"

  But the man became desirous of the Prophet's generosity, which was the greatness of kindness shown towards creation. This was since rasulullah ﷺ was indeed the most generous of people. So the man said: "Am I to give this to someone poorer than myself O Rasulullah? By Allaah there is no family poorer than mine between the two lava plains of Madeenah?" At this, rasulullah ﷺ laughed to the point that his molar teeth became visible [6, 8].

  This was because this man had come in fear, saying: "I am ruined" but yet he left successful. So rasulullah ﷺ then said: "*Feed your family with it.*" So the man left peaceful, prosperous and joyful with this deen of Islaam…

- Once rasulullah ﷺ saw a man that had a gold ring on his finger. So he ﷺ seized the ring from him with his noble hand and threw it on the ground. And he ﷺ said: "*Would any of you intentionally tale a coal of fire and place it on his hand* [8]"?

  So rasulullah ﷺ did not treat him the way he treated the people in the first examples. Rather, he snatched it from his hand and threw it at the floor. So when rasulullah ﷺ left, it was said to the man: "Take your ring and benefit from it (i.e. by selling it)." The man said: "By Allaah, I will never take a ring that rasulullah ﷺ threw away." Allaahu Akbar! This was the magnificent way the sahaaba ﷺ would execute the Commandments of Allaah and His Messenger.

Muslims as Model and Obstacle

In this day and age the actions of many Muslims has become an obstacle to the non-Muslim entering Islaam. Yet, many a time Islaam spread because of the conduct of the Muslims, and even now Muslims' conducts are so powerful it can draw non-Muslims into Islaam. This is because such behaviour contains light of hidaaya - manifestations of Sunnah is a reminder of Allaah Himself.

Asma bint Yazid ﷺ reported:

> Rasulullah ﷺ said, *Shall I tell you who is the best of you?*"
> "Yes," they replied.
> He said, "*Those who remind you of Allaah when you see them* [7]"Ⓗ.

In contrast, non-Muslims are often turned off from accepting Islaam because they do not see a living example, even though they recognise the truth of Qur'an and Sunnah. For these onlookers, they must cross this unnecessary barrier, not to mention they have to cut through all the barriers raised in the form of misinformation and false propaganda by the media and others.

At times of fitna, the good conduct of Muslims is among the few remaining means of da'wah. Therefore, Muslims need to become true Muslims - which needs da'wah. However, if Muslims are weak in eeman themselves what kind of da'wah can they give? In testing times they will fail to interpret events correctly as did the weak Muslims at the time of Musa ﷺ:

فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى
سَيَهْدِينِ ﴿٦٢﴾

And when the two hosts saw each other, the companions of Musa said: "We are sure to be overtaken." [Musa] said: "Nay, verily with me is my Lord. He will guide me." | 26:61-2 |

11.4.12 Patience Upon Afflictions

Every da'wah which calls to truth will definitely face opposition and obstacles. People will argue against it and put doubt in it.

يَٰحَسْرَةً عَلَى ٱلْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٣٠﴾

Alas for mankind! There never came a messenger to them but they used to mock at him. | 36:30 |

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾

Likewise, no messenger came to those before them but they said: "A sorcerer or a madman!" | 51:52 |

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

Thus We have appointed for every prophet an enemy among the criminals. But sufficient is your Lord as a guide and helper. | 25:31 |

The trials and afflictions serve a very important purpose, which is to purify the community of imposters.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾

And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts. | 47:31 |

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ

Allaah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. | 3:179 |

However, when trial comes, one must be steadfast. Allaah is with the patient:

لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٨٦﴾

You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allaah; but if you persevere patiently, and become muttaqis then verily, that will be a determining factor in all affairs. | 3:186 |

وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

By time. Verily, man is in loss, Except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience. | 103:1-3 |

The da'ee must have patience upon all harm that is bound to come to him. This is what Allaah commanded to Muhammad ﷺ:

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ

So be patient over what they say and glorify your Lord with praise… | 50:39 |

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾

Therefore be patient with constancy to the Command of your Lord, and obey neither a sinner nor a disbeliever among them. | 76:24 |

In this ayat there is an indication that whoever takes up the message of the Qur'an will definitely encounter things that will require him to have great patience. So the da'ee must persist in his da'wah until Allaah grants him success. Here, the success can also mean being steadfast upon the call to the last breadth. What is important is that the da'wah remain strong. The da'wah is more important than the da'ee [107].

Rasulullah ﷺ said:

> *Charity does not in any way decrease the wealth and the servant who forgives Allaah adds to his respect, and the one who shows humility Allaah elevates him in the estimation (of the people)* [6].

Numerous stories which illustrate the trials and afflictions the prophets and sahaaba were afflicted with has already been discussed above. Here only a brief mention of prophets trials are mentioned.

Trials of Prophets

For 950 years Nooh ﷺ gave da'wah to his people. He describes to Allaah how his people behaved with him. Allaah informs us about that:

فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ
فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ﴿٧﴾

But all my calling added nothing but to (their) flight (from the truth). And verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride… | 71:6-7 |

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾
وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾ وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا
يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا۟ كَثِيرًا

Nooh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss. And they have plotted a mighty plot. And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr' * . And indeed they have led many astray… | 71:21-4 |

They alleged that Nooh ﷺ was causing rift between the people:

قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ
ٱلصَّٰدِقِينَ ﴿٣٢﴾

They said: "O Nooh! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." | 11:32 |

The mushriks planned and prepared a great fire for Ibrahim ﷺ when he called to tawheed.

قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾

They said: "Burn him and help your gods, if you will be doing." | 21:68 |

*These are the names of their idols.

'Eesa ﷺ faced accusations from the time he was born. While some people alleged, "He is the son of God or he is God!" others slandered, "He is the son of a prostitute." So Allaah caused him to speak from the cradle:

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ
وَأَوْصَٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَٰلِدَتِي وَلَمْ يَجْعَلْنِي
جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

He said: "Verily, I am a slave of Allaah, He has given me the Scripture and made me a Prophet; And He has made me blessed wheresoever I be, and has enjoined on me salaat and zakaat, as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive!" | 19:30-3 |

In fact, allegations against 'Eesa ﷺ did not finish with his apparent departure. The Jews spread the rumour that they crucified him, but Allaah confirms in the Qur'an:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا
لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ
ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

…But they killed him not, nor crucified him, but it appeared so to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not. But Allaah raised him up (with his body and soul) to Himself. And Allaah is Ever All-Powerful, All-Wise. | 4:157-8 |

Among other prophets, Isma'il ﷺ was laid down to be sacrificed, Yusuf ﷺ was sold for a low price and remained in prison for several years, Zakariya ﷺ was cut in two with a saw, and Yahya ﷺ was slaughtered, and Ayyoob ﷺ suffered severe illness for an exceptionally prolonged period. Banu Israel persecuted and killed many prophets and fabricated many false stories about them. Rasulullah ﷺ was asked which people suffered the greatest affliction. He replied:

> *The Prophets, then the next best and the next best. A man will be tested in accordance with his level of religious commitment. If his religious commitment is strong, he will be tested more severely, and if his religious commitment is weak, he will be tested in accordance with his religious commitment. Calamity will keep befalling a person until he walks on the earth with no sin on him* [9].

Patience of Muhammad ﷺ

Khadija ﵂ took rasulullah ﷺ to Waraqah ibn Nawfal after his encounter with Jibrael ﷺ in the cave of Hira. Waraqah said:

> No one has ever come with the like of that which you came with except that he is harmed.

That is the way of Allaah with those who call to the truth, and you will never find any changes in Allaah's way of dealing…The work of da'wah often accompanies moments of sadness and dejection [f →976] as well as moments of hope and delight. Allaah ﷻ consoles rasulullah ﷺ thus:

وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

And let not their speech grieve you, for all power and honour belong to Allaah. He is the All-Hearer, the All-Knower. | 10:65 |

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٣﴾

We know indeed the grief which their words cause you: it is not you that they deny, but it is the ayat of Allaah that the zaalims deny. | 6:33 |

Tariq bin Abdullah al-Muharibi ﷺ describes his condition:

> I saw in the fare of Dhul-Majaz that rasulullah ﷺ was exhorting the people, saying:
>
> *O people, say La ilaha illa-Allaah, you will attain success.*
>
> and behind him there was a man who was casting stones at him, until his heels bled, and he was telling the people: 'Do not listen to him, he is a liar.'
> I asked the people who he was. They said he was his uncle, Abu Lahab [9].

Similarly, Rabiah ﷺ said:

> I saw that rasulullah ﷺ went to the halting place of each tribe and said:
>
> *O children of so and so, I have been appointed Allaah's Messenger to you. I exhort you to worship only Allaah and to associate none with Him. So, affirm faith in me and join me so that I may fulfil the mission for which I have been sent.*
>
> Following close behind him there was a man who was saying: 'O children of so and so, he is leading you astray from Lat and Uzza and inviting you to the religion of error and innovation which he has brought. Do not at all listen to what he says and do not follow him.'
> I asked my father: who is he? He replied: he is his uncle, Abu Lahab [12, 16].

Following the momentous event of meeraj the disbelievers begun to joke about it. Rasulullah ﷺ said:

> *I found myself in the Hijr *, and Quraysh were asking me about my Night Journey, questions about Bayt al-Maqdis that I was not sure of. I felt more distressed and anxious than I had ever felt, then Allaah raised it for me so that I could see what they were asking me about and answer all their questions* [6, 8, 9].

*An area in the Haram in Makkah, near the Ka'bah.

11.5 Towards a Framework

The da'wah effort is no ordinary effort that one can simply choose how to do. Anyone threading on this path will find it froth with difficulties and pitfalls. This is the sunnah of Allaah with regard to da'wah, and there is no change in the sunnah of Allaah:

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

(This was Our) sunnah with the messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our sunnah. | 17:77 |

So gather ample provision in courage, patience and forbearance. You will be tested on this path more than any other. Now that we are aware of the methodology of prophets, goals and purposes of da'wah, how do we move forward? This is the subject matter of this section.

We cannot lead anybody to Allaah ﷻ unless we are unaware of the path ourselves? Da'wah is the effort that connects people to Allaah ﷻ, yet this effort is as old as history of humanity! The prophets used to make this effort under direct guidance of Allaah - their methodology was the best methodology. We looked at their methodology already in section 11.4. Besides, we have the da'wah effort of the khulafa raashideen, the sahaaba ﷺ and all those who followed this noble path - and again we recollected their effort in chapter 7.

Given that so much is known about this effort, it is quite possible that someone can start da'wah simply by looking at these principles and anecdotes. However, we need the erudition and insight from the ulama to reconstruct this effort the best possible way suitable for a given time, place and condition *. And since, this is a dynamic effort we need to frequently refer back to ulama. The human factor in understanding and subsequent approach to da'wah will inevitably lead to varied outcomes. Thus, we should approach this issue the same way we approach other fiqhi issues. The involvement of ulama should:

- reduce wasted effort
- steer us away from causing any fitna
- render the framework resilient and beneficent.

Existence of a framework makes it easy for ordinary Muslims to participate in da'wah without digesting all the principles of da'wah, its details and history. Despite all these support structure, we need to seek help from Allaah to do this work correctly. Moreover, we are dependent on Allaah for the success of this effort as well as its rewards. Now, when a person decides to be active in da'wah he/she should approach an alim in order to find out suitable steps to begin da'wah.

Currently, there are numerous groups and organisation active in da'wah and they differ greatly in outlook and execution. This is discussed later on. Before that lets look at a possible framework and the qualities a da'ee should strive to inculcate regardless of how da'wah is conducted.

*That is the level of education, temperament, attention, understanding, culture, age, gender, environment, state of mind etc.

11.5.1 Integral Part

Da'wah is an integral part in the life of a da'ee - he should allocate a certain amount of time, initially even half an hour daily, to meet people. Start with those that one knows and then those that one does not know. Choose a suitable time and approach the person in the best possible manner, with full respect and concern at heart. However, a true da'ee will look for any opportunity to call people to Allaah, whatever the circumstances. If possible make du'a for them before and after the meeting and remain in dhikr. It is said that rasulullah ﷺ used to make effort on the Creator at night and upon creation during the day.

The da'wah conversations should revolve around such subjects as:

- Greatness of Allaah
- Reasons behind prophets vis-a-vis purpose of life
- Temporary nature of everything of this world as opposed to aakhira
- Strengthening eeman (for Muslims)
- Leading a righteous life (for Muslims)
- Purpose of this ummah (for Muslims)

It is of paramount importance that in any time the da'ee should not glorify creation or means of this world - it would undo all the efforts. Learn to talk about these things without glorifying them and even better if this can be related back to Allaah. Alongside this, the da'ee should be busy with teaching and learning at home and in masjid. Involve others in this effort and help them develop as well. Work as a team with one ameer and conduct mashwara to take the work forward.

Know for sure that it is impossible for anyone to prescribe da'wah in detail. It is a vast arena for Muslims to thrive in. This is why Allaah said so succinctly:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ

Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. | 16:125 |

11.5.2 Developing Qualities in Da'ee

The number one element to effect da'wah is the da'ee himself. Da'ee acts as a catalyst. Therefore the qualities he posses, and his relationship with Allaah will have a direct impact upon his/her da'wah. However, these qualities can be developed in most cases and so knowing them is important. Needless to say that the da'ee should suppress the bad qualities within him/her and seek help of Allaah to do that.

The da'ee should derive inspiration from the efforts of the salaf [g →978] and how Allaah ﷻ helped them and raised them to such high ranks in this world, and in aakhira.

Shaykh bin Baz ﷺ tells about da'ees:

> So, such persons who invited people towards Allaah were the pioneers in guidance after rasulullah ﷺ. Thus they used to follow sahaaba ﷺ, and later on they were followed by the new generation (Tab'a Tabi'een), thus they also led the people, followed the footprints of sahaaba ﷺ, remained firm in calling people towards Allaah's deen, the message sent by Allaah spread and became dominant through the efforts of sahaaba ﷺ. This system of life was accepted throughout by those fortunate people who were blessed by Allaah in the south and north of Arabia and in the four corners of the world. They entered into the fold of Islaam, participated in inviting the people to this mission and took part in jihaad. Due to their firmness and sacrifices, they became imaams in Islaam. This could happen only on account of their firm belief, patience and constant striving in the way of Allaah, the Great, Who testifies their endeavours in the following ayat of the Qur'an:
>
> وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾
>
> **And when they became steadfast and believed firmly in our ayat, We made from among them leaders guiding by Our command.** | 32:24 |
>
> The above ayat of Holy Qur'an is equally applicable to those who followed sahaaba ﷺ; they became guide, imaam and the callers of Truth, and became examples to follow due to their faith and patience - thus they were the torch bearers of faith. Now it is clear that leadership in deen Islaam can be achieved only through faith and patience.

Narrated by Mu'adh ibn Jabal ﷺ:

> The last advice rasulullah ﷺ, gave me when I put my foot in the stirrup was that he said, '*Make your character good for the people, Mu'adh ibn Jabal* [17]!'

Sincerity is Essential

The importance of sincerity has been discussed before. Our goal is only Allaah. Only that in this effort the da'ee is on the spotlight most of the time, interacting with people in one-to-one or in a gathering. This is why the shaitaan can easily play with our ego. Any deviation (e.g. mixing with worldly objective or personal interest) small or big will nullify all work done in the name of da'wah.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

> **And it was already revealed to you and to those before you that if you should associate [anything] with Allaah, your work would surely become worthless, and you would surely be among the losers.** | 39:65 |

Therefore, the da'ee needs to be in a state of continuous self-questioning, "…hypocrisy, conceit, pride, self-glorification, love of leadership, and love of pomp - that breaks anybody's

back - aspiration for the perishable benefits of this world such as leadership, eminence, wealth, power and likewise of mean worldly interests, constitute some of the sources of diseases of the heart that causes a person to deviate from his ultimate goal …The diseases of the heart spoil our intention and renders all our deed vain [380]." Anyone wavering in this will fail at the first trial. In fact trials and tribulation will distinguish the truthful from the imposters. Allaah said:

مَا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ

Allaah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. | 3:179 |

Partial or side objectives or even objectives contradicting the original ones is among the most dangerous. One potent force that beguiles many is the desire for material gain. If rasulullah ﷺ wanted anything as such he could have had so. He could have had such wealth as mountains of gold which could walk with him! Prosperous life often leads people to laziness and cling heavily to earth. If a would-be da'ee makes such a choice after intending to it all for Allaah, what impact can his or her can have? Reflect on the Fir'awn's magicians who totally changed their life.

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ
إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا
قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ
إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا

They said: "We prefer you not over the clear signs that have come to us, and to Him Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Fir'awn's] reward, and more lasting." | 20:72-3 |

The sincerity of the da'ee will transpire through concerns, truthfulness, tenacity and seriousness with which the effort approached. It is this that will penetrate the heart, rather the words which can be sugar-coated. The life of da'ee should be in harmony with the da'wah being called. "It was said that if the word came out of the heart, it would touch the heart, but if it came out of the mouth it would not go past the ears."

Muslims should never belittle themselves to the extent that it inhibits them from giving sincere advice. History is a witness, how Allaah ﷻ made the word or deed of a sinner bear fruit time and again. It is reported by Ibn al-Jawzi ﷺ in his *Manaqib al-Imam Ahmad* that during the Mu'tazali fitna numerous ulama proclaimed heretic beliefs under duress. Imaam Ahmad ﷺ was alone in resisting from uttering the heretical beliefs to appease the Mu'tazali rulers despite threats of violence. He was whipped no less than seven times in public.

There were times during the course of his punishment, Imaam Ahmad ﷺ felt his life was at stake, his resolve waned, and he begun to think about relenting as Islaam allows uttering

heretic words in such conditions. At that moment he heard a man from those witnessing flogging call out: "Imaam! I have taken eighteen thousand lashes of Mu'tasim over the years and it did not make me give up following shaitaan and abandon stealing. Let them not make you give up the Truth." The imaam said that when he heard that his resolve became strong and never waned until this ugly episode came to an end. Thus an orthodox belief of Islaam remained unaltered because of few words of a common thief uttered sincerely [413]!

Upon Constancy & Sacrifice

Allaah ﷻ ◇ loves even a small action done with constancy. Allaah chooses leaders from the patient ones - they are able to pursue goals despite the difficulties, they are able to take all sorts of abuse from people. The leaders need patience more than others, and that is the cause of leadership in eeman, as Allaah said about Children of Israel:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

And We made from among them, leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our ayat. | 32:24 |

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾

So be patient (O Muhammad ﷺ). Verily, the Promise of Allaah is true, and let not those who have no certainty of faith, discourage you from conveying Allaah's Message. | 30:60 |

The da'ee needs to work single-mindedly to remain steadfast. He must not be dragged into side battles or change his course simply to appease people. This is why the life of prophets ﷺ and sahaaba ﷺ should be in front of us for inspiration.

The enemy wants compromise, but we must always be concious of the demands of deen. Allaah reveal the real intent of those who wish to divert from this noble effort:

وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

Verily, they were about to tempt you away from that which We have revealed to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you an intimate friend! | 17:73 |

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

They wish that you should compromise (in deen out of courtesy) with them, so they (too) would compromise with you. | 68:9 |

◇This was discussed in detail in section 10.4.

If the da'ee carries out da'wah correctly, the problems and difficulties will come inevitably. This must be endured patiently as the prophets and all those who followed their way. Trials and difficulties purify believers, their intentions and refines their character. But it also establishes the truthful from those who are not. In a greater scale it leaves the rank of jama'ah purified of hypocrites, liars and "chameleons" so that their Islaam establishes on firm foundation!

Caring for Own Eeman & A'maal

The prophets ﷺ would experience heightened eeman during the course of their prophethood. Rasulullah ﷺ said:

> *The first thing which effects the well-being of this people is firm belief and asceticism, and the first thing which affects its corruption is niggardliness and (useless) hope* [18].

Allaah cautioned against slacking when Musa ﷺ went on to give da'wah with his brother:

اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

Go, you and your brother, with My signs and do not slacken in My remembrance. | 20:42 |

Concern for the Humanity

This is a noble quality and which is increasingly rare. Around the world the drive is to look after number one. However, Allaah loves the one who has concern for others. One such example is given below:

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾
اتَّبِعُوا مَن لَّا يَسْأَلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي
وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ ءَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ
عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ ﴿٢٣﴾ إِنِّي إِذًا لَّفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي
آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ
﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him Who has created me and to Whom you shall be returned. Shall I take besides Him gods? If ar-Rahman intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. Then verily, I should be in plain error. Verily, I have believed in your Lord, so listen to me!" It was said [ا] : "Enter jannah." He said: "Would that my people knew that my Lord has forgiven me, and made me of the honoured ones!" | 36:20-7 |

[ا] When the disbelievers killed him.

Concern for the welfare of others is praiseworthy even on its own right. Allaah informs us of even ants and birds, who are not created for jannah or jahannam, with this concern.

حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ
لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman and his hosts should crush you, while they perceive not." | 27:18 |

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

I found her and her people worshipping the sun instead of Allaah, and shaitaan has made their deeds fair-seeming to them, and has barred them from (Allaah's) way, so they have no guidance. So they do not worship Allaah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. | 27:24-5 |

These are stories in the Qur'an for all to reflect till the Day of Judgement. Now, ponder what should we be concerned about when we all are facing an eternal life after death. Every Muslim should feel that he is responsible towards every other Muslim wherever they are. Going beyond that a da'ee should have a burning desire to work towards uplifting the humanity from the slavery to carnal desires and from temporal comforts to eternal success. Moreover, there are millions of people who has seen the dark side of this world and want a way out of the wretched life - but don't know how.

Only Muslims know the full truth and they were given the duty to take this to the rest of the humanity. Allaah is not going to send any more prophets. The work of da'wah is firmly on the shoulder of Muslims. What will happen to the world if they forget or neglect this noble effort? A da'ee needs to develop the craving to rectify the belief of the people and create an environment which sustains it.

Sahaaba ﷺ were ever ready to let the world know about Allaah and his deen. Abu Bakr, Abu Dhar al-Ghifari, Musab bin Umayr ﷺ and many others always a had a burning desire to rectify peoples belief and worked to see this deen prevail. When one does this much then any decrease in deen will bring that much sorrow in their heart. As one preacher said: It is not the same a woman crying for losing her son and another who was hired to cry.

One of the ways to raise concern for humanity is to travel around the world, talk to them and understand their condition. It will be apparent what people really worship in their lives - be they are nominal Muslim or non-Muslim. Upon seeing this state of affairs the da'ee would feel grateful to Allaah, show empathy and gather resolve to persevere in da'wah. Its not the contempt of people that will win their heart. Rasulullah ﷺ said:

> *Verily, Allaah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people* [8].

Willingness to Learn

Being an 'alim is not a prerequisite. However, anyone embarking on this effort should be open to learning knowledge of deen, principles, language, culture and customs of people.

Faced with difficult questions, it is incumbent upon the da'ee to restrain and research or ask a trustworthy 'alim. Pride and arrogance should not hold him/her "…back from saying to that which he has no knowledge: 'Allaah knows better', or 'I do not know.'" Nothing stopped sahaaba ﷺ from learning. Abu Bakr ﷺ became haafiz in old age. One sahaaba learnt Hebrew in two weeks. Abu Hurayra ﷺ devoted completely to learning the deen during the time he was with rasulullah ﷺ.

Men & Women, Young & Old

Women's role in da'wah is more urgent because:

- Women look after the children. They need to develop their eeman and da'wah skills to effectively counter the education systems entrenched in almost all societies in the world, which are hostile to religions or at best indifferent to it.
- Women can have tremendous effect on men - husbands, father and brothers.
- The proportion of women embracing Islaam is higher amongst women than men.

Allaah ﷻ addressed the mother of the believers, who are the role model for Muslim women, highlighting manners in their da'wah:

وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

But speak in an honourable manner. | 33:32 |

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ
سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

The believers, men and women, are allies of one another; they enjoin the ma'ruf, and forbid the munkar; they establish salaat, and give zakaat, and obey Allaah and His Messenger ﷺ. Allaah will have His mercy on them. Surely, Allaah is All-Mighty, All-Wise. | 9:71 |

In general only women ▷ should give da'wah to women. Shaykh Albani ﷺ said:

> As for the woman excessively involved in da'wah, let her stay in her home and read from the books provided for her by her husband, or her brother, or her mahrams. Then, there is nothing to prevent her from taking a day where she call some of the women to come to her house, or that she goes out herself to attend in them home of a woman to share religious knowledge. So that is better than a group of women going to her ⋆.

▷ Father, brother, husband and sons are exceptions. They can play a central role in the life/tarbiya of women.
⋆ Source: troid.org

In another place he ﷺ said:

> As for what has become widespread here in Damascus in recent times from the women going to and from the masjids at particular times to have lessons from one of them who call themselves women callers (*∂aa'iyaat*) as they claim, then that is from the newly invented matters which were not present during the time of rasulullah ﷺ or the time of the salaf-us-saalih.
>
> Rather, that which was known is that they must be taught by the righteous ulama in a particular place just as it comes in this hadeeth, or they were taught in the lessons of the men, but separate from them in the masjid if possible [74].

Shaykh Saleem al-Hilaalee said about the da'wah of women:

> Her da'wah should begin in her home - teaching her children how to love Allaah and His Messenger ﷺ, how to hold on to their Islamic identity and maintain a healthy sense of honour in al-Islaam, etc. Also, along with this, is the woman's helping her husband to accomplish his task of da'wah, and we see that this help is of two types in the sunnah of rasulullah ﷺ:
>
> 1. The first can be found in the example of Khadija ﵂, who helped her husband in his da'wah by way of encouraging words, and because of the position that she took in this, his da'wah became firmly established and consistent.
> 2. The second way in which the woman gives da'wah by helping her husband is in the instance where he, as a seeker of knowledge and one whose help is sought after by the people, is confronted by a question which he feels embarrassed to answer in detail (e.g. in those issues concerning women) and so she steps in, taking upon herself the task of informing the women concerning those issues which are reasons of shyness.
>
> So the woman cannot use her giving da'wah as an excuse to mix with the people. Islaam does not support the theory of "the ends justify the means," instead the means must be honourable and the ends must also be honourable [415].

Participation in da'wah should be part of our children's upbringing. They should know how to talk about the greatness of Allaah, about the morals of stories in Qur'an and hadeeth. They are just as capable of challenging stereotypes and propagate the deen of Allaah.

Understanding of People & Forbearance

The da'ee must not be hasty, he/she should have plenty of forbearance. People's evil conducts should not turn da'ee away from seeking their rectification. Change takes time and it's not always easy to notice.

Shaykh Uthaymeen ﵀ said [107]:

> The Caller must destroy the obstacles that stand between him and the people …Do not say that these people are sinners and that I cannot walk amongst them. O Muslim Caller, if you can't walk amongst these people and go to them to call them to Allaah, then who will take charge of them? Won't one of those individuals take charge of them? Won't people who have no knowledge take

charge of them? This should never be …As is well known, the Prophet would go to the polytheists in their gathering places and call them to Allaah. And it has been reported on rasulullah ﷺ that he said:

Will not someone take me so that I may convey the words of my Lord, for indeed Quraysh has prevented me from conveying the Words of my Lord.

Further, the heart of the da'ee should be open to those who oppose him. Especially, in the case for Muslims, then perhaps they need clarification on evidence and establishing truth for them. It requires flexibility and time for reflection. In resolving differences with Muslims we should refer matters back to Allaah and His Messenger.

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

And in whatsoever you differ, the decision thereof is with Allaah. Such is Allaah, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance. | 42:10 |

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

O you who believe! Obey Allaah and obey the Messenger ﷺ, and those of you who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ﷺ, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. | 4:59 |

Anybody else's opinion may be accepted or rejected. We further refer to the statements of sahaaba ﷺ and the fours imaams and possibly other great ulama who command mutual respect and confidence [215].

The da'ee should have the knowledge of the condition (belief, problems, trends, and attitudes etc.) of the people he is giving da'wah to. This will allow him/her to highlight relevant issues that directly touch the specific needs and experiences of the audience. This is why when rasulullah ﷺ sent Mu'adh to Yemen, he informed him: "*Verily you are going to a nation from the People of the Scripture…*", so that he could prepare accordingly for them. Also a da'ee needs be aware of the fact that sometimes the opponent, even if he/she is wrong, may be more eloquent in argumentation. Rasulullah ﷺ said:

You complain before me and it could be that some of you are more eloquent and persuasive in argumentation than the other so I would judge based on what I hear [6].

Act Upon What You Preach

We need da'ees who would implement Islaam both in their sayings and actions, whether it relates to their private lives or their social lives; so that they can be role models for the

society in which they live. A da'ee who does not do so is probably transgressing his own teachings and giving himself a difficult job!

"…The successful caller is the one who disciplines the people with his actions before disciplining them with his tongue, and calls them to Allaah with his good manners and behaviours before uttering a word with his tongue [379]." Allaah censure such actions of the People of the Book and the hypocrites thus [3]:

أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

> **Do you order righteousness of the people and forget yourselves? And you are readers of the scripture! Have you then no sense?** | 2:44 |

However, if someone is failing to be upon that which they are calling to then it should not stop them from calling to truth. Rather they should continue to exert themselves as well as on others. In fact, the devil would wish people stop enjoining good and forbidding evil by any means. It is enough to remember that all children of Adam are sinners. Besides, the truth is much too precious - perhaps the one who hears it will understand it more and thus benefit more thereby.

At no point in time should one consider oneself to be perfect [ff]. Sahaaba ﷺ once asked rasulullah ﷺ:

> O Rasulullah, shouldn't we refrain from calling others to goodness if we don't practice all good things ourselves, and shouldn't we refrain from forbidding wrong things until we ourselves have abstained from all the bad.

He ﷺ replied,

> *No. You should call others to goodness even if you don't do all good, and you should forbid bad things even if you don't abstain from all of them yourselves* [16].

Rasulullah ﷺ said:

> *On the Day of Judgement a person will be brought forth and put into the fire of jahannam. His intestines will come out, and he will start moving in a circle like a donkey moving round a stone mill, Then other inmates of the jahannam will gather round him, and will say: Oh such and such person ! How is it that you are in such a condition? Did you not enjoin righteous actions and prevent people from doing the forbidden things?*
> *He will say; Yes, I used to enjoin good actions but did not act upto them myself, and forbade people from the forbidden acts but myself used to do* [8].

[ff] Some use the following ayat to censures such preachers:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ﴿٣﴾

> **O you who believe! Why say you that which you do not? Grievously hateful is it in the sight of Allaah that you say that which you do not.** | 61:2-3 |

In fact this ayat refutes those who neglect to fulfil their promises. Before the battle of Uhud, some people used to claim they would do what Allaah loves but they turned back from the battle. Consequently Allaah revealed this ayat [3].

Instead, the da'ee should adorn themselves with noble characters. Shuaib ﷺ thus said to his people:

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allaah, in Him I trust and to Him I repent. | 11:88 |

When a da'ee has the noble qualities described above, the people will realise that it's not a liar who is speaking, it's not someone who wants any harm for people or any personal gains. The truthfulness, calmness, and concern would transpire. Narrated by Abdallah ibn Salam ﷺ:

> When rasulullah ﷺ arrived at Madeenah, people rushed to receive him, and it was said: Rasulullah ﷺ had arrived, Rasulullah ﷺ had arrived, Rasulullah ﷺ had arrived. So I went along with the people to see him and when I fixed my eyes on his face I knew that it wasn't a face of a liar… [12, 9, 11].

11.5.3 Passive/Substitute Da'wah

The da'wah of the prophets is the best form of da'wah - if any da'wah program is deficient as a result of lacking one or more of the attributes of prophetic da'wah it might be called a substitute or passive da'wah. For example:

- da'wah is not face to face and instead over a phone, text message or email, or
- madu' has to pay in some way to receive the da'wah, or
- madu' is seeking out rather than da'ee, or
- da'ee gains something in return, or
- da'ee is passive, passing books or leaflets rather talking earnestly.

What follows then is a list of some well-known methods in use in this day and age. They have different merits and drawbacks. Preference should be given to the method that is closest to sunnah of the prophets and perhaps complement with the passive or substitute da'wah outlined now.

Circles, Lectures & Seminars

Learning in Circles should be common phenomenon in Muslim community, whether at home, masjid or in other places of gathering. The sahaaba ﷺ used to discuss, learn various aspects of the deen and at other times simply recounted the blessings Allaah has given them though Islaam. When rasulullah ﷺ would finish his discourse, many of them would get together to realise how any new teachings affect them. Then they would pass it on to their family and those who were absent.

Lectures are suited for ulama, especially when they are in short supply. Through lectures and seminars Muslims can develop effective dialogue with non-Muslims.

Print Media

This is a weak form of da'wah. When one does not have time or thinks he/she knows very little or fears they might make serious mistakes in speech then print media can be useful. It would be better to get a da'ee who can overcome such hurdles to actually speak to the people.

On the positive side, books and articles in magazines and newspapers gives the invitee greater time to reflect and evaluate the message without any kind of pressure. People can read them in their own time and pace.

New Media

Internet, TV, radio, CD, DVD, social media etc are being used to disseminate information and remove misconceptions through Q&A sessions. Like face to face da'wah in Q&A sessions the da'ee can tailor his messages for the recipient and follow their thought process.

No doubt, it enables the da'ee to reach out to a wider audience without much delay or expense. Of course proper Islamic adab must be followed. However, there exists risks of fitna associated with these new media and the da'ee must be alert to these and ensure that his/her time is not wasted for the wrong purpose. Texting and emails are akin to rasulullah ﷺ sending messages to distant people but of course lacking an eloquent ambassador who embodies the very message.

Outreach Program

Just as we should discuss and share our deen with non-Muslims in our personal life, we should develop out-reach programmes on a community level to reach out to them. This could involve dialogues, seminars, teaching and other community philanthropic work.

Rasulullah ﷺ invited his near ones for food and called them to Islaam. If people come and eat they will get to know about various aspects of deen through normal interaction - rather than from preaching. After the conquest of Makkah a large number of people accepted Islaam through outreach activities such as this. However, in such interaction it's the etiquettes of Islaam which should be in display.

Outreach programmes can also be a great way to reach out to Muslims who haven't had the best chance to get exposed to Islaam. It's a great way because it require limited to no preaching. We can also make full use of institution of i'tikaf during Ramadan. Often brothers go out camping where they can focus their deen in a secure and relaxing environment. For these Muslims such environment can be a life-changing experience.

11.5.4 Da'wah Organisation

Work of deen is a decisive issue in the life a da'ee and not of secondary importance [380]. It must dictate the rhythm of our life. We must change our lifestyles, prepare our families, job etc so that we can rise to any demand made upon us by deen for its propagation and manifestation. As well as making effort individually we should participate in working as a jama'ah, which requires some sort of organisation. The rationales for da'wah in jama'ah are many and some of these are mentioned below.

Rationales for Da'wah in Jama'ah

Allaah ﷻ exhorts us to work for deen collectively as he exhorted muhajirs and ansaar to act collectively to avert fitna and oppression:

وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ
وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

And those who disbelieve are allies of one another, (and) if you do not do so [3], there will be fitna and oppression on the earth, and great mischief and corruption. | 8:73 |

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ
وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a group inviting to all that is good, enjoining ma'ruf and forbidding munkar. And it is they who are the successful. | 3:104 |

In order to achieve maximum benefit, da'wah should be organised collectively such that da'ees learn from one another's experiences. They should lend moral and material support to each other. Besides, there are tasks which simply cannot be done on an individual basis. Allaah ﷻ mentions for example:

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ

And how many a prophet fought (in Allaah's cause) and along with him (fought) large bands of religious learned men… | 3:146 |

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ
مَّرْصُوصٌ ﴿٤﴾

Verily, Allaah loves those who fight in His Cause in rows (ranks) as if they were a solid structure. | 61:4 |

A jama'ah is needed to organise individual efforts, establish necessary plans, and provide the required means and facilities [380]. The Qur'anic instructions to have leadership, obedience, shurah etc cannot be properly carried out without jama'ah. There are serious consequences of not having jama'ah - this has already been discussed in section 4.3.1 and need not be repeated here.

[3] i.e. Become allies, as one united block under one khalifa to make victorious Allaah's deen.

Criteria for Da'wah Organisation

Now that the benefit of collective effort is clear, one could be tempted to set his or her organisation to further the cause of Islaam. However, there are numerous organisations in existence already. It is not an ideal situation as Muslims should belong to only one jama'ah. Therefore, ulama suggest that these organisations work on the basis of

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ

> **Help you one another in birr and taqwa; but do not help one another in sin and transgression.** | 5:2 |

so that these organisations converge on one goal and one manhaj as the sahaaba ﷺ. Yet, for one to commit fully it is more effective to primarily concentrate their effort with one organisation. This organisation should be the best organisation suitable for the time and condition. It is hoped that one evaluates all existing organisations in light of the following list of qualities before one joins one or set-up a new one:

One Goal: To raise the Word of Allaah. Only evaluate the characteristics which define the group and its methodology. It is not fair to criticise a group by looking at the shortcoming of an individual belonging to it.

Sincerely for Allaah: Not seeking power, wealth, praise, show off etc though such accolades might be bestowed in the process of the struggle. The strength or success of the da'wah is not measured by the number of institutions, size of buildings or crowds, conferences and cheers - rather it is measured by the number of sincere hearts devoted to raise the true eeman and a'maal.

Means Must be Sanctioned by the Shari'ah: This stems from the fact that "Ends does not justify means." How can corruption lead to justice? How can one practice authentic Islaam by perverting it through following one's desires or intellect? The true manhaj is borne out of the understanding of the Qur'an and Sunnah as understood by the salaf as-saliheen. What was sufficient for them is sufficient for us.

Designated Leadership: We need leaders before khilaafa. Leaders should neither be untouchables nor secretive nor open to wilful criticism. In fact, people should take inspiration from their leaders and learn from them and follow them. Rasulullah ﷺ said:

> *I enjoin upon you five things: a collective life (jama'ah), listening (sam'a), obeying (ita'a), migrating (hijrah), and striving hard in Allaah's way (jihaad).*
>
> *He who goes away from the jama'ah as much as a hand span has removed the tie of Islaam from his neck, unless he returns to it's fold. And he who calls people to rally round jahiliyya, belongs to the people of hell, even if he prays and fasts and claims he is a Muslim* [12, 9].
>
> *Listen and obey even though your leader is a slave from Ethiopia* [6].
>
> *To listen and obey is a must for every Muslim in every matter whether he likes it or not. But if he is asked to commit sin, then he is not under obligation to listen and obey* [6].

Pursue Complete Deen: The outlook of the jama'ah should be a complete revival of deen in the lives of the people. It should not be confined to only one aspect of Islaam. Allaah says in the Qur'an:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلۡمِ كَآفَّةٗ وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٞ ﴿٢٠٨﴾

O you who believe! Enter perfectly into Islaam and follow not the footsteps of shaitaan. Verily, he is to you an open enemy. | 2:208 |

Tarbiyah at All Levels: The organisation must not neglect its own workers. Everyone should be able to develop through appropriate tarbiyah suitable to their level - else they will form the weakest link. The provision must not be guided by quantity over quality - the aim should always be to prepare those who give their lives and properties in the cause of Allaah rather than gaining maximum votes in election/demonstration etc. The da'ees should start by developing themselves. Otherwise, calling even to near relatives will be doomed to fail. Before starting his da'wah, rasulullah ﷺ was already on an exalted character. Even his arch enemies would trust him with their wealth.

Strong eeman is at the heart of the foundation, in building the character of an individual. Poor tarbiyah will result in low quality in foundation - it will crack soon or later; instead of helping leaders by sharing responsibility, they will create problems.

Universal Reach: The effort of the jama'ah should not be limited in any way by geography, race, colour, social strata etc. The concern of the jama'ah should be universal - far from the notion of 'asabiyya.

Use of Shura: The institution of shura should be used in all levels of the organisation. This will unite and draw help from Allaah ﷻ, avoid disunity, multiplicity and negligence of effort.

'Umar ibn 'Abdul 'Azeez ؒ said: If you see people holding secret counsels in their religion -while excluding the general people – then know that they are on a misguided foundation[φ].

Compromise & Disunity: During the course of da'wah, many trials and tribulations come inevitably. Given the reality on the ground * of multiplicity of parties and associations,

φ Imaam Ahmad reports in az-Zuhd, and ad-Daarimee in his Sunan.

*There is no escape from the fact that there are organisations which use Islaam with aims other than to raise the word of Allaah. Many of these so called groups even peddle myths about other groups, use lies, deception and other political stratagems to further their worldly goals. Their analyses and solutions for the ummah would be different from those understood by the salaf as a result of above characteristics on top of their weak eeman and connection with Allaah ﷻ. An alliance with them is tantamount to self-harm in the long run.
The spectacular futility of "apparent unity" can be seen in establishing masjids in various cosmopolitan cities in the West. Usually Muslims from diverse background get together for this urgent need. However, once its established - politics enter to control activities, administration and finance and so unity disappears with it. Some even end in fights and court battles. The fable of poor birds caught in the net of hunter comes to mind [447]!
On a different scale - one can see the Muslims from various groups participate in jihaad against the former Soviet Union in the 1980s, only to be at each other's throat after the defeat of the enemy! How many other similar tragedies do you know?

the da'wah organisation must take proper course of action as followed by the salaf in forging alliances and at other times rejecting alliances.

Unity arising from alliance does not necessary create a jama'ah. The reason is simple enough - a jama'ah has one leader, one aim and one manhaj whereas unity can be a temporary alliance of convenience between groups with divergent ideologies. There are occasions when da'wah organisation should seek unity to further common goals. However, no one should be under any illusion that a permanent way forward has been found. The links are just too weak.

Therefore, the jama'ah should start with common 'aqeedah, aims, objectives, manhaj and singular leadership even if the followers are few in number. What benefit is there if the organisation loses its values and direction because of an alliance? This is when compromise ◇ is not welcome.

Finally, just a reminder that, the responsibility upon an individual or organisations is just to make effort. Allaah ﷻ is the One Who makes decision of guidance, rectification and honour according to His Will. But those who make the effort correctly, insha-Allaah, they will be rewarded according to their best deeds. At no point one should look at results or be impatient. History bears witness that whenever a jama'ah consisting of individuals with correct 'aqeedah, manhaj persevere patiently, they prevail by the help of Allaah even if they are small in number. May Allaah make us amongst them. Ameen.

Chapter Notes

[a] ## Sahaaba's Fear of Nifaaq

Sahaaba ﷺ were very concerned about the state of their heart, despite the fact that they were at the vanguard of Islaam.
Narrated by Hanzala Usayyidi ﷺ, who was amongst the scribes of rasulullah ﷺ reported:

> I met Abu Bakr. He said: Who are you?
> He (Hanzala) said: Hanzala has turned to be a munaafiq.
> He (Abu Bakr) said: Subhan-Allaah, what are you saying?
> Thereupon I said: I say that when we are in the company of rasulullah ﷺ we ponder over jahannam and jannah as if we are seeing them with our very eyes and when we are away from rasulullah ﷺ we attend to our wives, our children, our business; most of these things slip out of our minds.
> Abu Bakr said: By Allaah, I also experience the same.

◇See page 957.

So I and Abu Bakr went to rasulullah ﷺ and said to him: Rasulullah, Hanzala has turned to be a munaafiq.
Thereupon rasulullah ﷺ said: *What has happened to you?*
I said: Rasulullah, when we are in your company, we are reminded of jahannam and jannah as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds.

Thereupon rasulullah ﷺ said: *By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence and you are always busy in dhikr, the angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation).*
He ﷺ said this thrice [8].

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Conversion of 'Adi ibn Haatim

After the conquest of Makkah, a platoon of a hundred and fifty was sent headed by Ali bin Abi Talib ؓ to demolish al-Qullus, an idol worshipped by Tribe of Tai'. They destroyed the idol and returned with few swords and armour along with other spoils and captives. 'Adi bin Hatim fled to ash-Sham [167]. Among the captives was his sister (and in another narration aunt).

In Madeenah she requested rasulullah ﷺ to release her, citing her old age. On her third request rasulullah ﷺ released her, and she was even given an animal to ride on. When she met Hatim in ash-Sham she impressed upon him the kindness that rasulullah ﷺ has shown to her and recounted many others. She encouraged him to meet him ﷺ even if he does not like it [44].

Narrated 'Adi bin Hatim ؓ:

When I heard about the coming of rasulullah ﷺ, I disliked this very greatly. So I left and found myself close to Rome (according to another narration he said, "So I left and went to the Caesar"). However, I disliked this place more than I disliked the coming of rasulullah ﷺ. I then said to myself, 'By Allaah! Why do I not rather meet this person. If he is a liar, it will not harm me in the least. On the other hand, if he is speaking the truth, I would know it [12, 44].

'Adi came alone to Madeenah without any protector or letter of guarantee. He narrated the following conversation:

Rasulullah ﷺ said: *'Adi, embrace Islaam and you shall be secure.*
'Adi said: But I am a man of religion.
Rasulullah ﷺ said: *I know your religion better than you.*
'Adi asked: Do you know my religion better than me?
Rasulullah ﷺ replied: *Yes.*
He said: *Are you not cast in disbelief because you appropriate to yourself the fourth of your people's gains?*
'Adi said: Yes.
Rasulullah ﷺ said: *It is unlawful in your religion to do such a thing.*
and he did not need to say it again for I immediately acquiesced it [12].

Rasulullah ﷺ took 'Adi to his house.

'Adi continued:

When I came to rasulullah ﷺ, I saw a woman and one or two children sitting with him. I gathered from this that he was neither like the king Kisra nor like the Caesar.

He said to me: *O Adi bin Haatim! What made you run away?*
Did the thought of saying that there is none worthy of worship but Allaah make you run away?

Is anyone worthy of worship but Allaah?
What made you run away?
Did the thought of saying Allaah is the Greatest make you run away?
Is there anything greater than Allaah the Most High the Most Exalted?

I then accepted Islaam and I saw the face of rasulullah ﷺ light up with happiness and he said, '*Indeed those with whom Allaah is angry are the Jews and those who are astray are the Christians.*'

In another account 'Adi bin Hatim ؓ said [6]:

While I was in the city of the prophet, a man came and complained to him ﷺ of destitution and poverty. Then another man came and complained of robbery (by highwaymen).
Rasulullah ﷺ said: *Adi! Have you been to al-Hira?*
I said: I haven't been to it, but I was informed about it.

He said: *If you should live for a long time, you will certainly see that a lady in a Howdah travelling from al-Hira will perform the tawaaf of the Ka'bah, fearing none but Allaah.*
I said to myself: What will happen to the robbers of the tribe of Tai who have spread evil through out the country?

Rasulullah ﷺ further said: *If you should live long, the treasures of Khosrau will be opened.*
I asked: You mean Khosrau, son of Hurmuz?
He said: *Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him.*
*And any of you, when meeting Allaah, will meet Him without needing an interpreter between him and Allaah to interpret for him, and Allaah will say to him: '**Didn't I send a messenger to teach you?**'*
He will say: Yes.
*Allaah will say: **Didn't I give you wealth and do you favours?***
He will say: Yes.
Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.

'Adi ؓ found some people asking rasulullah ﷺ for things but he ﷺ did not have anything with him. He ؓ continued:

…Rasulullah ﷺ then praised Allaah and said to the people, '*0 people! Spend from that wealth which is extra even though it may be one sa' or even less than that; whether it may be a handful or even less than that and Allaah shall ask him exactly as I am telling you now. Allaah shall say,* ***'Did I not bless you with the faculties of hearing and seeing? Did I not give you wealth and children? What have you sent ahead from this?***

A person will then look in front of him and look behind him. He will look to his right and look to his left but he will find nothing there. He shall have nothing to save him from the fire of jahannam besides the countenance of Allaah.
Therefore, save yourselves from the fire of jahannam even though it be with a piece of the date. If you do not even have this much, then do so by speaking a kind word (to a beggar). Verily I do not fear poverty overcoming you for Allaah shall certainly assist you and shall certainly bestow his bounties upon you until the time comes when a veiled woman shall travel between Hira and Madeenah or even a greater distance without the fear of being robbed while sitting in her carriage [12, 9].

'Adi further related rasulullah ﷺ saying: *Save yourself from the Fire even with half a date and if you do not find a half date, then with a good pleasant word.*

'Adi added: (later on) I saw a lady in a Howdah travelling from al-Hira till she performed the tawaaf of the Ka'bah, fearing none but Allaah. And I was one of those who opened the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the prophet Abu-l-Qasim had said: '*A person will come out with a handful of gold*…etc [6].

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Tolerance Can Conquer Foolishness

Zaid bin Su'na ﷺ narrates:

> Rasulullah ﷺ had just emerged from his rooms one day with Ali bin Abi Taalib ﷺ when a rider who appeared to be a Bedouin came to him. He said, "O Rasulullah! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. 0 Rasulullah! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps sent them something to assist them."
>
> Rasulullah ﷺ looked at the person beside him whom I assume was Ali ﷺ.
> He said, '0 Rasulullah! I do not think that anything is left of that wealth.'
> I approached rasulullah ﷺ and said, 'O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?'
> Rasulullah ﷺ replied, '*Al-right, but do not specify whose orchard it shall be*.'

Zaid bin Su'na ﷺ agreed and the deal was done. He opened his purse and paid eighty mithqaal of gold for the specified amount of dates on a specified date. Rasulullah ﷺ handed over the money to the person and said to him, "*Take this to assist them.*"

Zaid bin Su'na ﷺ narrates further:

> There were only two or three days left for the expiry of the term, when rasulullah ﷺ left his home to perform a funeral prayer. With him were Abu Bakr ﷺ, 'Umar ﷺ, Uthman ﷺ and several other sahaaba ﷺ. When they approached a wall to sit by it, I went to rasulullah ﷺ and grabbed hold of rasulullah ﷺ 's collar, staring angrily into the face of rasulullah ﷺ, I said. "0 Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how to procrastinate! By mixing with you people, I now have first hand knowledge of this!"

Zaid bin Su'na ﷺ says that as he was doing this, his gaze fell on 'Umar ﷺ. He noticed that 'Umar ﷺ's eyes were starting to roll with anger and he stared with fury. He said, "0 enemy of Allaah! Do you speak to rasulullah ﷺ like that and treat him in this manner! Had it not been for respect of being in the company of rasulullah ﷺ, I would have cut off your neck!" Zaid bin Su'na ﷺ says that all the while, rasulullah ﷺ looked at him in a most calm and unruffled manner.

Rasulullah ﷺ then said to 'Umar ﷺ, "*0 'Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. 0 Umar! Go with him and give him his dues. Also give him twenty sa' of dates extra in lieu of the threat you gave him.*"

Zaid bin Su'na ﷺ says that 'Umar ﷺ took him along, paid him what was due and added another twenty sa' to it. When Zaid bin Su'na ﷺ asked what the twenty sa' extra were for, 'Umar ﷺ said that it was the command of rasulullah ﷺ because of the threat he had made. Zaid bin Su'na ﷺ then asked, "0 Umar! Do you recognise me?" "No,"replied 'Umar ﷺ. Zaid bin Su'na ﷺ said, "I am Zaid bin Su'na." "The Rabbi?" asked 'Umar ﷺ. "Yes, the Rabbi," was the reply.

'Umar ﷺ asked, "Why did you behave as you did? Why did you speak as you did?" Zaid bin Su'na ﷺ replied,

> 0 'Umar! When I looked at Muhammad ﷺ, I recognised all the signs of nabuwaat except for two signs that 'I had not tested; that his self-control should outstrip his anger and that his tolerance should conquer a display of extreme foolishness.
> I have now tested both these attributes. 0 Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad ﷺ as the Nabi. I also make you witness to the fact that I give half of my wealth - and I am one of the wealthiest people - as charity to the entire ummah of rasulullah ﷺ.

'Umar ﷺ said, "Say that it is for a part of the ummah because you will be unable to give all of them." "Alright," said Zaid bin Su'na ﷺ, "Then for a part of the ummah." 'Umar ﷺ and Zaid bin Su'na ﷺ then returned to rasulullah ﷺ and Zaid bin Su'na ﷺ exclaimed, "I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and messenger." He therefore accepted eeman and pledged his allegiance to rasulullah ﷺ.

He participated in many expeditions with rasulullah ﷺ and was eventually martyred during the expedition to Tabuk as he was advancing and not retreating. May Allaah shower His mercy on Zaid bin Su'na ﷺ[ʌ].

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d

Da'wah in Mina

Narrated by Ali bin Abi Taalib ﷺ who said,

> 'When Allaah commanded His Nabi ﷺ to present himself to the Arab tribes, rasulullah ﷺ left for Mina with me and Abu Bakr ﷺ. When we reached a gathering of Arabs, Abu Bakr ﷺ would approach them first and greet them. Abu Bakr ﷺ was always one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage. He asked the people, Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?"'
>
> …We then 'reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Abu Bakr ﷺ was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Abu Bakr ﷺ then turned to rasulullah ﷺ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Abu Bakr from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Abu Bakr ﷺ.
>
> Abu Bakr ﷺ asked Mafrooq, "How large are your numbers?"
> Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers."
> Abu Bakr ﷺ further asked, "What authority do you wield?"
> "We have to work very hard, but such is the lot of every nation," he responded.
> Abu Bakr ﷺ posed a further question saying, "What are the battles like between yourselves and your enemies?"
> Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. We prefer pedigreed horses to children and weapons to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"
>
> Abu Bakr ﷺ said, "What if you were told that the Quraysh have the Messenger of Allaah and that this is him?"
> Mafrooq said, "The news has already reached us that he claims to be Allaah's Messenger."
> Mafrooq then turned to rasulullah ﷺ and said, "To what are you calling, 0 brother of the Quraysh?" Rasulullah ﷺ then stepped forward and sat down. Abu Bakr - stood up and shaded rasulullah ﷺ with his clothing.
>
> Rasulullah ﷺ said, "*I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the Messenger of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on*

[ʌ] Tabraani. Haythami has commented on the chain of narrators. Ibn Hibbaan, Haakim, Abu Shaykh and others have also reported this. This is mentioned in Isaaba [44].

because the Quraysh have joined forces against the deen of Allaah, they have rejected his messenger, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise."

To this, Mafrooq asked further, "What else are you calling us towards, 0 brother of the Quraysh?"

To this, Rasulullah ﷺ recited the following ayat of the Qur'an:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِۦ شَيْـًٔا وَبِالْوَٰلِدَيْنِ
إِحْسَٰنًا وَلَا تَقْتُلُوٓا أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا
تَقْرَبُوا الْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِى
حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ۝ وَلَا تَقْرَبُوا مَالَ
الْيَتِيمِ إِلَّا بِالَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ۝ وَأَنَّ هَٰذَا
صِرَٰطِى مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ۝

Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty" – We provide sustenance for you and for them – "Come not near to immoral sins whether committed openly or secretly; and kill not anyone whom Allaah has forbidden, except for a just cause. This He has commanded you that you may understand."And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice" – We burden not any person, but that which he can bear – "And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allaah. This He commands you, that you may remember." And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become muttaqis. | 6:151-3 |

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it."

Thereafter rasulullah ﷺ recited the following verse of the Qur'an:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَٰنِ وَإِيتَآئِ ذِى الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَآءِ
وَالْمُنكَرِ وَالْبَغْىِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

Verily, Allaah enjoins justice and al-Ihsan, and giving (help) to relatives, and forbids immorality, and munkar, and oppression. He admonishes you, that you may take heed. | 16:90 |

Mafrooq exclaimed, "0 Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. Without doubt, any nation that rejects you and supports others against you are certain liars."

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani bin Qabeesah. He is our elder and in charge of our religious affairs."

Thereafter, Haani addressed rasulullah ﷺ saying, "0 my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake

> our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. Thereafter you contemplate over your matter and we shall contemplate over ours."
>
> Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs."
>
> Addressing rasulullah ﷺ, Muthanna said, "0 Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given, We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."
>
> Rasulullah ﷺ asked him, "*On the borders of for which two countries you are situated?*"
>
> He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted. Therefore, it you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."
>
> Rasulullah ﷺ said to them, "*Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the deen of Allaah are those who protect it from every angle.*"
>
> Rasulullah ﷺ then stood up taking the hand of Abu Bakr رضي الله عنه.

Ali رضي الله عنه narrates further when he says that the three of them then proceeded to the, Aws and Khazraj tribes and left them only after they had pledged their allegiance to rasulullah ﷺ. Speaking about the Aws and Khazraj tribes, Ali رضي الله عنه says,

> They were extremely truthful and extremely persevering people. May Allaah be pleased with all of them ▷.

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e

Usayd bin Hudhayr Accepts Islaam

Narrated by Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm and many others that:

> As'ad bin Zuraarah رضي الله عنه took Mus'ab bin Umayr رضي الله عنه to the locality of the Banu Abdil Ash'hal and the Banu Zafar tribes. They entered one of the orchards of the Banu Zafar tribe where there was a well called Bir Maraq. The two of them sat in the orchard and many Muslims gathered there with them.
>
> During those days, Sa'd bin Mu'adh رضي الله عنه and Usayd bin Hudhayr رضي الله عنه were two leaders of the Banu Abdil Ash'hal tribe and were still mushriks steadfast on the religion of their forefathers. Sa'd bin Mu'adh رضي الله عنه also happened to be the cousin of As'ad bin Zuraarah رضي الله عنه. When the two leaders heard about the gathering, Sa'd bin Mu'adh رضي الله عنه said to Usayd bin Hudhayr رضي الله عنه, "Have you no father (no self-respect)?! Go to those two men who have come to our locality to make fools of our gullible people. Admonish and reprimand them

▷Abu Nu'aym in Dalaalil as quoted in *Hayatus Sahaaba* [44].

for coming to our area. I would have done this for you had it not been for the relation As'ad bin Zuraarah has with me as you know. He is my cousin and I cannot confront him."

Usayd ﷺ took his spear and went to them. When As'ad ﷺ saw him approach, he said to Mus'ab ﷺ, "He is the leader of his people. He is coming to you so be sincere to Allaah when speaking to him."
Mus'ab ﷺ said, "I shall speak to him if he is willing to sit down."

Usayd ﷺ stood in front of them and began swearing them. He said, "Why have you come to us? Have you come to make fools of our gullible people? You will leave us alone if of you want to preserve your lives!"
Mus'ab ﷺ said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike."

Usayd ﷺ said, "That is a fair proposition."
He then stuck his spear into the ground and sat down. Mus'ab ﷺ then spoke to him about Islaam and recited the Qur'an to him. Mus'ab ﷺ and As'ad ﷺ say that from the radiance and gentleness they saw in the face of Usayd ﷺ, they recognised that he would accept Islaam before he could even mention it.

Usayd ﷺ said, "How excellent and beautiful this is! What do you do when you want to enter the fold of this religion?"

They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahada of truth and perform salaat."

Usayd ﷺ stood up, took a bath, washed his clothes, recited the Shahada and then stood up to perform two raka'as salaat. He then said to the two, "Behind me is a man whom I shall soon send to you. If he follows you, not a soul from his people will fail to follow him. He is Sa'd bin Mu'adh [44]."

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Da'wah to a Group of Quraysh Leaders

Abdullah ibn 'Abbas ﷺ narrates that it was after sunset when several leaders of the Quraysh gathered behind the Kabah for a meeting. Among them were Utba and Shaybah, the two sons of Rabee'ah, Abu Sufiyan bin Harb, someone from the Abdid Daar tribe, Abul Bakhtari from the Banu Asad tribe, Aswad bin Abdil Muttalib bin Asad, Zam'ah bin al-Aswad, Waleed bin Mughiera, Abu Jahal bin Hishaam, Abdullah bin Abi Umayyah, Umayyah bin Khalaf, Aas bin Waa'il and Nabeeh and Munabbah, the two sons of Hajjaaj from the Banu Sahm tribe. They decided to send someone to call rasulullah ﷺ to them in an effort to speak to him frankly and thrash out matters so that people would know that they had made every effort (to resolve matters).

Consequently, the message reached rasulullah ﷺ that the leaders of his people have gathered to speak to him. Rasulullah ﷺ hurried to meet them thinking that they had changed their opinions about him (and were ready to accept Islaam) because he was always eager for their welfare, always desired that they be rightly guided and always distressed by their errant ways. When rasulullah ﷺ sat with them, they said:

0 Muhammad! We have sent for you so that people may know that we have done our best to persuade you.

By Allaah! We know of no other Arab who has distressed his people as you have done. You have insulted our forefathers, blasphemed against our religion, made our luminaries seem foolish, abused our gods and disrupted our unity. In fact, you have done everything possible to spoil relations between us.

If it is wealth that you want by propagating your message, we shall accumulate wealth to make you the wealthiest person amongst us. If it is honour that you want, we shall make you our leader. If it is kingship you aspire for, we shall make you our king. If

> you are doing this because you have been afflicted by evil spirits that have overwhelmed you, then we shall spend all our fortunes until you are cured or until we grow helpless in finding a cure for you.

Rasulullah ﷺ replied:

> *I aspire for none of the things you have mentioned. I have not brought to you what I have brought (the message of Islaam) in search of your wealth nor to attain honour or kingship. However, Allaah has sent me as a messenger to you. Allaah has revealed a book to me and commanded me that I convey glad tidings to you (should you accept Islaam) and warn you at the same time.*
>
> *I have therefore conveyed to you the messages of my Rabb and I have given you sound advice. If you accept what I have brought to you, you shall be fortunate in this world as well as in the aakhira. On the other hand, should you reject this, I shall wait for the decision of Allaah when he decides matters between myself and you people.*

After listening to him, the leaders of the Quraysh said:

> 0 Muhammad! Since you would not accept any of our proposals, you know very well that there is no city more restricted than ours, no nation poorer than us and none who live lives more difficult than ours. Therefore, ask your Rabb who has sent you to move from us these mountains that have restricted us, to expand our city, to cause rivers to flow like the rivers of Shaam and Iraq.
>
> In addition to this, ask Him to bring back to life our forefathers who have passed away. Amongst these He should bring back to life Qusay bin Kilaab because he was a pious person. We shall then ask him whether you are truthful in your claim or not. If you fulfil all that we have asked you and if our forefathers verify what you say, then we shall believe you and acknowledge your status with Allaah. We shall then acknowledge that Allaah has sent you as a messenger as you claim.

In response to this, rasulullah ﷺ said:

> *I have not been sent for this reason. I have been sent to you people with that which Allaah has sent me for and I have already conveyed to you that which Allaah has sent' h e with. If you accept it, you shall meet good fortune in this world as well as in the next. On the other hand; should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me.*

The mushriks then said:

> If you do not wish to do this, then at least do this for yourself that you 'ask your Rabb to send an angel to verify what you say and give answers on your behalf. You should also ask Him to grant you orchards, treasures and palaces of gold and silver by which you would become independent of the things we assume you are hankering after because you merely stand in the market places and earn a living just as we do. If you do this, we shall acknowledge your high standing in the sight of your Rabb. This you would do if you are really a nabi as you claim.

Rasulullah ﷺ said to them:

> *I shall not do this. I am not one to ask my Rabb for such things and I have not been sent to you for this reason. However, Allaah has sent me as a bearer of glad tidings and as a Warner. If you accept what I say, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me.*

The mushriks then said: In that case, cause the sky to fall on us as you claim your Rabb is able to do if He pleases. We shall never believe you unless you do this.

Rasulullah ﷺ said to them: *That is left to Allaah. If He wills, He would make it happen.*

They said:

> 0 Muhammad! did your Rabb not know that we will be sitting with you and asking you for these things? Could he not have informed you earlier about the questions we will be asking and the replies you ought to be giving? Could He not have told you what He would do with us if we refused to accept what you say? The news has reached us that you have learnt everything you say from a man in Yamama whose name is Rahman. By Allaah! We shall never believe in Rahman! 0 Muhammad! We have placed everything before you without leaving anything unsaid. By Allaah! We shall never leave you alone and will keep seeking vengeance for what he and you had done to us. Eventually, it will be us who will finish you off or you who will finish us off.

Thereafter one of them said: We worship the angels who are the daughters of Allaah.
Another said: We shall never believe you until you bring Allaah and the angels all before us.
When they had said this, rasulullah ﷺ stood up and left them. His cousin by the name of Abdullah bin Abi Umayyah bin Mughiera bin Abdillah bin 'Umar bin Makhzum (who was the son of rasulullah ﷺ 's paternal aunt Aatika) also stood up with him and said:

> 0 Muhammad! Your people presented to you what they had to say but you refused to accept any of their proposals. Thereafter they asked you for some things they required by which they could recognise your high status in the sight of Allaah, but you refused to do even this. Eventually they asked you to hasten the punishment about which you had been warning them. I swear by Allaah and that I shall never believe in you until I see you set up a staircase leading to the heavens, climb it and return with an open scripture together with four angels who would testify that you are as you claim you are. By Allaah! I think that I would not even believe you after you do this.

He then turned away from rasulullah ﷺ, leaving rasulullah ﷺ to return to his family in a state of sadness and dejection because not only was his desire for them to accept Islaam left unfulfilled, but because he noticed that they were drifting further from him *.

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g Despatch of Groups for Da'wah

The salaf conveyed the message of Islaam in all possible ways afforded to them. They truly believed that Allaah sent them for this great purpose of giving da'wah. Whether alone or in groups they marched in the path of Allaah to spread the message. Stories of many da'wah groups given here are sourced from *Hayatuṡ Ṣahaaba* [44]. More stories can also be found in section 7.2.

Salman Faarsi ؓ Invites People to Islaam for Three Days at Qasrul Abyadh

Abul Bakhtari narrates:

> When a Muslim army under the command of Salman Faarsi ؓ laid siege to a Persian fortresses, the soldiers said to him, "0 Abu Abdullah! shall we not attack them?"
> Salman ؓ said, "Let me first invite them to Islaam as I have heard rasulullah ﷺ do."
> Addressing the Persians, he then said, "I am a Persian like you and as you see, the Arabs obey me. If you accept Islaam, you shall enjoy the privileges that we enjoy and shall have to bear the same responsibilities that we bear. However, should you refuse to accept anything but your own faith, we shall not fight you but you will have to pay the jizya by hand as subjects submitting to Muslim authority."
> Salman ؓ explained to them in Persian that they will then have no authority.
> Salman ؓ then continued, "If you refuse even this, then we shall face you (on the battlefield) on equal terms."

*Ibn Jareer. Ibn Kathir in his tafseer and *al-Bidaaya wan-Nihaaya*. *Hayatuṡ Ṣahaaba* [44].

The Persians said, "We are not the type to accept eeman nor the type that will pay jizya. We shall rather fight you."
When the Muslim soldiers again requested permission to attack, Salman ﷺ refused until he had presented the same invitation for three days. It was only after this that he commanded the Muslims to attack, which they obligingly did and conquered the fortress *.

Another narration states that Salman Faarsi ﷺ was the commander of the Muslim army and had been appointed to invite the enemy to Islaam. Atiyya ﷺ states that it was Salman ﷺ who was also appointed to invite the people of Bahursher to Islaam and again given the task at Qasrul Abyadh. All of these people he invited to Islaam for three days. The da'wah he presented is the same as mentioned in the hadeeth above ◇.

Stipends for Harith ibn Muslim

Muslim ibn Harith ibn Muslim al-Tameemi narrated on the authority of his father:

Rasulullah ﷺ sent us on a skirmish. On reaching the place of conflict, I spurred forward. My companions followed me. When the inhabitants of that clan saw us, they received us crying and weeping [out of fear]. I told them, "Declare your belief in "La ilaha illa-Allaah", you will be saved.' They recited it. In the meantime my companions also reached there. On hearing about that they started to blame me 'for they would have taken the booty in case of a fight. When we came back from there, we told the incident to rasulullah ﷺ. He called me, praised for what I had done and remarked,

Allaah has given you reward equal to each of them.

In another hadeeth of Abdur Rahman it has been mentioned:

I [i.e. Harith] thanked Allaah for this. Then rasulullah ﷺ, told me, '*I am writing a letter for you with a will to the imaams after me [to give stipend to you for the commendable act].*'

He got the letter written, sealed it and handed it over to me. Afterwards he asked me: '*When you finish your fajr salaat say the following words seven times before talking to anybody: "Allahumma ajiri minan-Nar* ⸜*," Allaah will write safety from the Fire for you if you died on that day when you recited this prayer.*

Similarly recite seven times after Maghrib salaat without talking to anybody, "Allahumma ajirni minan-Nar," Allaah will write safety from the Fire for you if in that night when you recited this prayer.

When rasulullah ﷺ passed away, I came to Abu Bakr ﷺ and showed him the written order. He broke its seal, read it and issued orders for me. Then, he also put his seal on it. After Abu Bakr ﷺ, I came to 'Umar ﷺ, who also did the same as his predecessors did. Muslim ibn al-Harith said then Harith ﷺ passed away during the khilaafa of 'Uthman ﷺ and the written order [of the Holy Prophet] remained until the period of 'Umar bin Abdul 'Aziz, who wrote to the governor, 'Send Muslim ibn al-Harith ibn Muslim al-Taimi along with the written order of rasulullah ﷺ which he wrote for his father [i.'e., Harith ﷺ]' I went to him. He read the letter, issued orders for me, and put his seal on the letter."

Near Syrian Border

Muhammad bin 'Abdullah al-Zuhi narrated:

Rasulullah ﷺ sent Ka'b ibn 'Umair al-Ghifari ﷺ along with fifteen persons. When these people reached Dhat-Atlah, a place on the border of Syria, they found a great assemblage of the people. They exhorted them towards Islaam. But they showered arrows in

*Abu Nu'aym in *Hilya*. Ahmad and Haakim have also narrated the hadeeth a s mentioned in *Nasbur ra'ya*.
◇Ibn Jareer and Ibn Abi Shayba as quoted in *Kanzul Umaal*.
⸜0 Allaah! Protect me from the Fire.

reply. When the sahaaba ﷺ saw that, they fought desperately but all of them were martyred except one injured sahaaba who somehow escaped in the darkness of the night and returned to rasulullah ﷺ. He was perturbed with the incident and determined to send a [big] battalion to them but later he was informed that they fled away.

Mission of Ibn Abi al-'Awja

Imaam Zuhri transmitted:

> When rasulullah ﷺ returned from the missed umrah in the month of Dhil-Hijjah, 7H, he sent ibn Abi al-'Awaja al-Sulami ﷺ along with fifty horsemen. However, an enemy spy forewarned his people and informed them about the sahaaba ﷺ. The people therefore prepared a very large army.
>
> When Ibn abil Awjaa ﷺ arrived, they were already prepared (for battle). When he saw them all there, he invited them to accept Islaam but they started firing arrows at him without even listening. They said, "We have no need for what you are calling us towards." They continued firing arrows for a long time and reinforcements started pouring in until the sahaaba ﷺ were surrounded on all sides. The sahaaba ﷺ fought very fiercely until eventually most of them were martyred. Ibn abil Awjaa ﷺ was seriously wounded but managed to carry himself back to Madeenah along with the other survivors. They returned on the first of Safar, 8H ▷.

Youths Returning to Own Tribe

Abu Sulayman Malik ibn al-Huwayrith ﷺ said:

> We came to rasulullah ﷺ, being young men of a similar age. We spent twenty nights with him. He thought that we desired our own people and he asked us about those of our family we had left behind, and we told him.
>
> He was merciful and kind, and said: *Go back to your family. Instruct and command them. Pray as you have seen me praying. When it is time for the prayer, then let one of you give the adhaan and let the oldest of you lead the payer* [7].

Battle of Qadisiyah

Sayf narrates that:

Sa'd ﷺ sent a group of sahaaba ﷺ to the Persian leader to invite him to Islaam before the battle. When they requested permission to see him, permission was granted and the people of the city came to have a look at their appearance. The sahaaba ﷺ were wearing their shawls over their shoulders, carried their whips in their hands, were wearing sandals and their horses were extremely weak because of which they tread heavily on the ground. The people were struck with inexplicable astonishment when they saw them. They wondered how people like these could defeat their larger and well-equipped armies.

When the sahaaba ﷺ were allowed to meet the Persian king Yazdajird, he made them sit in front of him. He was a haughty man who had little respect for others. He questioned them about the names of their garments, their shawls, their shoes and their whips. Each time they told him the name, he took an omen from them in his favour. However, Allaah ensured that each omen backfired against him.

He then asked them:

> What has brought you to our lands? Have you become bold because our civil war has started?

▷ Recorded by Bayhaqi and Ibn Sa'd in *Tabaqaat*.

Nu'maan bin Muqarrin ﷺ said:

> Allaah has showered his mercy on us when He sent a messenger to us who guided us towards good and commanded us with virtue. He defined evil for us and forbade us from it. He promised us the good of this world as well as the aakhira if we accepted his call to good. Whenever he invited a tribe towards this, they divided into two groups, one that drew close to him and the other that distanced itself from him. It was only the few selected ones who drew close to him.
>
> He continued his preaching in this manner for as long as Allaah wanted him to. Thereafter, Allaah commanded him to tackle those Arabs who opposed him and he started with them. When he did this, they all joined him as two groups; those who were forced to join but were then happy that they had done so and those who did so happily and whose happiness then increased. We all realised that the deen he called us towards was far superior to the hostility and the narrow lives we had been leading. He then instructed us to start tackling the nations around us and to invite them towards justice.
>
> We are therefore inviting you towards our deen the deen of Islaam which regards all good as good and all evil as evil. However, if you refuse, the options are two unpleasantries, the one being more demeaning than the other. The one option is to pay the jizya and if you refuse, then the other is war.
>
> On the other hand, if you accept our deen, we shall leave the Book of Allaah behind with you. We shall give you a grounding in it so that you may rule by its laws and we shall leave you to your affairs and your territories. If you wish to pay the jizya, we shall accept it from you and give you protection. Otherwise, we shall fight you.

Yazdajird said:

> I do not know of any nation on earth that is more wretched than you people, fewer in number than you and experiencing as much internal strife as you people. We have already handed over to you the regions around you so that it may suffice for you from our side. The Persians have never fought you so do not think that you can stand in their way. If your numbers have increased, let this never fool you about us. If it is poverty that has called you here, we shall provide relief for you until you become prosperous. We shall also honour your leaders, provide clothing for you and appoint for you a king who will be kind towards you.

The sahaaba ﷺ remained silent until Mughiera bin Shu'ba ﷺ stood and said:

> 0 King! These are all leaders of the Arabs and their aristocrats. They are all respectable people and it is only respectable people who show consideration for respectable people and who honour respectable people. Only they give importance to the rights of respectable people. They have not yet told you everything they were sent to tell you and have not replied to all of your questions. They have done well to do this and it is only people like them who can act this respectfully. You should rather be conversing with someone like me. I shall convey the message to you and they will testify to what I say.
>
> …By the way in which you have described us, it appears that you are unaware of our situation. Concerning the statement you made about our poor condition, (it is true because) there was none in a poorer condition than we had been. With regard to hunger, none suffered the hunger we suffered. Regarding them to be food, we used to even eat dung beetles, other insects, scorpions and snakes. As for our homes, it used to be the bare earth and our clothing consisted of only what we wove from the skins of camels and hairs of goats. Killing and oppressing each other was our way of life and there were even those amongst us who would bury his infant daughter alive because he disliked that she should share his food. Our condition in the past was exactly as I have described.
>
> Allaah then sent to us a man whom we knew and whose lineage we were well aware of. We were well acquainted with his personality and his place of birth. His land was the best of our lands, his lineage the best of our lineages, his family the best of our families and his tribe the best of our tribes. Despite the terrible conditions prevailing then, he

was also the best person amongst us, the most truthful and most forbearing. When he called us towards Islaam, none of us accepted besides his childhood friend who became the khalifa after him. When he spoke, we said something else and when he told us the truth, we regarded them as lies. However, his followers increased while ours decreased. Whatever he said became reality and Allaah eventually inspired us to believe in him and to follow him. He then became our link with Allaah. Whatever he told us was actually from Allaah and whatever he commanded was actually Allaah's commands.

He told us, 'Your Rabb says, '**I am the One Allaah Who has no partner. I have been existing when nothing else existed and everything besides My countenance shall eventually perish. I have created everything and everything shall return to me. My mercy has reached you and I have sent to you this man to guide you towards the path by which I shall save you from My punishment after you die and lead you to the home I have created, which is the Home of Peace (Jannah).**"

We testify that rasulullah ﷺ certainly brought the truth from the true Allaah. Allaah also said, "**Whoever follows you in this deen shall enjoy the privileges you enjoy and shall bear the responsibilities you bear. As for those who refuse to accept, propose the option of jizya to him and then protect him as you would protect your own lives. You should then fight those who refuse even this. I shall be the Judge between you. I shall enter into My Jannah those of you who are martyred and those of you who survive shall have My assistance with them against those who oppose you.**"

Mughiera ﷺ then issued the ultimatum to Yazdajird when he said, "You may choose to pay the jizya if you wish, in which case you will live as subjects. You may also choose the sword if you wish. Otherwise, you are at liberty to save yourselves by accepting Islaam."
Yazdajird retorted by saying, "You dare face me with these proposals!"
Mughiera ﷺ said, "I address whoever is speaking to me. Had another person been speaking to me, I would have presented them to him."
Yazdajird burst out saying, "Had it not been for the principle that envoys cannot be killed, I would have surely killed you for you have no status in my estimation."

Yazdajird then said (to his courtiers), "Bring me a basket of sand and place it on the head of the person of the highest birth amongst them. Then lead him to the outskirts' of Madaa'in."
(Addressing the sahaaba ﷺ, Yazdajird said,) "Go back to your leader and inform him that I shall send Rustam to him who will bury him along with his army in the trenches of Qaadisiyyah. Those coming afterwards shall learn a lesson from what is to happen to him and to you people. I shall then send Rustam to your land and he shall torture you worse than Saaboor * did."

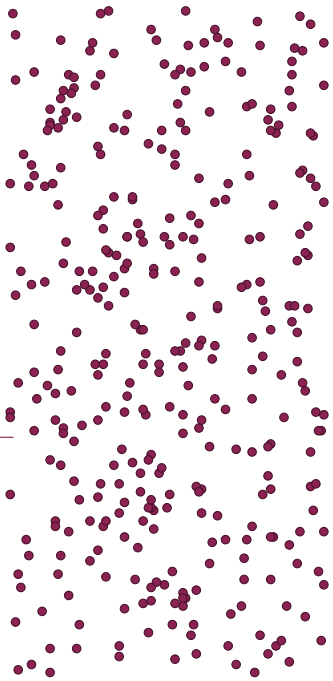
Yazdajird then asked, "Which of you is of the highest birth?"
After a brief silence, Aasim bin Amr ﷺ volunteered to take the sand without consulting the others and said, "I am of the highest birth amongst them all. Let me carry the sand."

"Is that so?" asked Yazdajird.

When the other sahaaba ﷺ agreed, the basket of sand was placed on his neck. He carried it out of the palace and to the outskirts where he mounted his animal and loaded the basket on it. He then raced his mount to take it to Sa'd bin Abi Waqqaas ﷺ. He rode ahead of the other sahaaba ﷺ and passed by the gates of Qudays (a palace in Qaadisiyyah) calling, "Give the ameer glad tidings of victory! Insha-Allaah, we shall certainly be victorious!"
Aasim ﷺ then rode on until he placed the sand on Arabian soil. Returning to Sa'd ﷺ, he informed him about what had happened. Sa'd ﷺ, "Glad tidings! By Allaah! Allaah has already given us the keys of their kingdom."
The Muslims took a good omen from this that they would capture the lands of the Persians [r].

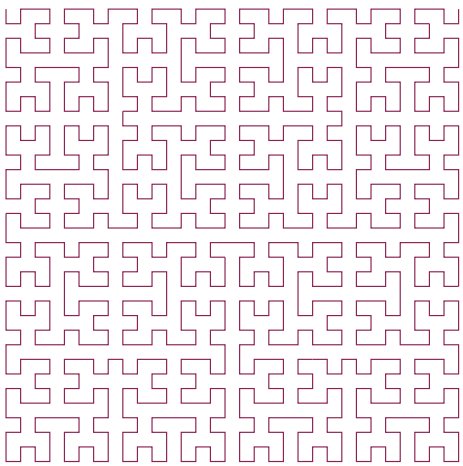
954←

*A prince from the Persian Sassanid dynasty who was extremely harsh towards the Arabs.
[r] *Bidaaya wan Nihaaya*. Ibn Jareer Tabari has also narrated it.



بسم الله الرحمن الرحيم

Epilogue



Though it was never envisaged as such, the book, I am afraid, has become so voluminous. One may wonder how many people would read it thoroughly now! It grew as the scope of the book became numerous and the need to make it accessible for as many readers as possible. My only consolation to the noble reader is that non-essential matters are put in footnotes, endnotes and appendices. However, I urge all to revisit it - insha-Allaah, if it is read while practising then it will make more sense and prove more beneficial.

Insha-Allaah, in this epilogue, the honourable reader will find some over-arching parting points, summary comments with relevant quotes from Qur'an and Sunnah.

Allaah ﷻ created us, sustains us, and fulfil all sorts of needs, much of which we are not even aware of. Even a cursory look at our own selves reveals this - Allaah ﷻ bestowed on us such enumerable and complex systems within us; its design, proportion, skin, eyes, ears, digestion system, immune system, the intellect, the ability to articulate, to have resolve, persevere and forge relationships to name a few. Indeed, He is the supreme creator:

فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ﴿١٤﴾

So blessed is Allaah , the best of creators. | 23:14 |

Alhamdulillah. It is a tremendous blessing of Allaah ﷻ that He out of His immense mercy made us Muslims. Even if we spend the rest of our lives in sajdah - it will not be sufficient a gratitude to Him. Allaah ﷻ blessed us with the best deen:

صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ

[And say, "Ours is] the deen of Allaah and which deen can be better than Allaah's?" | 2:138 |

The deen of Allaah ﷻ is a complete code for success, and Muhammad ﷺ, was sent as a mercy for both men and jinns till the Day of Judgement. For those who lived their lives according to this deen and thereby pleased Allaah, for them He has prepared an excellent provision in the aakhira:

قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ﴿١١﴾

Allaah has indeed granted for him an excellent provision. | 65:11 |

Allaah ﷻ has made this deen easy for everyone to practice, in ease and in hardship, in sickness and in health, as young or as old. This deen establishes rights as well as responsibilities, it secures honour and guards against that which is harmful and frivolous. It raises men from the abject selfish being, worse than animals, to a noble being above the angels. He ﷻ provided the best shari'ah, the most balanced and perfect with the best Book:

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا

Allaah has sent down the best statement: a consistent Book… | 39:23 |

وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

And who is better in judgement than Allaah for a people who are certain in faith. | 5:50 |

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ

And who is better in deen than one who submits himself to Allaah while doing good… | 4:125 |

This deen is a deen of sincerity - so are the signs of sincerity?

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ

It is not for a believing man or a believing woman, when Allaah and His Messenger ﷺ, have decreed a matter that they should have any choice about their affair. | 33:36 |

Rasulullah ﷺ said in the same vein:

None of you (truly) believes until his desires are in accordance with that which I have brought [128, 3, 402] Ⓗ

Allaah ﷻ enjoins us to bring the best of us:

وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ

And do good as Allaah has been good to you. | 28:77 |

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

He may test you which of you is best in deed. | 67:2 |

وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم

And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an). | 39:55 |

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ﴿٣٣﴾

And who is better in speech than he who invites (men) to Allaah's, and does righteous deeds, and says: "I am one of the Muslims." | 41:33 |

وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ

And tell My slaves to say that which is best. | 17:53 |

وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ

And argue with them in a way that is better. | 16:125 |

ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ

Repel evil with that which is better. | 23:96 |

In everything, Allaah ﷻ has made Muhammad ﷺ a model worshipper and sahaaba ﷺ a model ummah of believers:

لَقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allaah you have an excellent exemplar… | 33:21 |

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟

So if they believe as you believe, then they are rightly guided…. | 2:137 |

This is what we need to aim for as we go through the test of life. This test often comes from nafs, shaitaan family, jobs - these must not divert anyone from the purpose of life. Certainly, Allaah ﷻ will compensate and reward the believers for every little worry, sacrifice or inconvenience. After every difficulty, Allaah promises ease:

سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧

Allaah will grant after hardship, ease. | 65:7 |

Truly, deeds of this life is an evidence for us or against us - it can either take us closer to Allaah or further away from Him. Every deed we do, we ought to do it with ihtisab, that is, looking forward to Allaah's reward and forgiveness for every affliction, regardless of its pain and suffering. The prophets, the sahaaba ﷺ became such great people because of the strength of their eeman and a'maals. They were involved with such a'maals that made Allaah pleased about them above the seven heavens - He changed their circumstances, elevated their status, and sent angels in their honour. Indeed with their effort Allaah ﷻ established justice on earth:

وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ

So that those who were to be destroyed might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. | 8:42 |

Allaah ﷻ wants us to realise our full potential, to compete in goodness:

فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ

So hasten towards all that is good. | 2:148 |

فَفِرُّوٓا۟ إِلَى ٱللَّهِ

So flee to Allaah. | 51:50 |

This we must do - in whatever state we are in, our salvation is in recognising Allaah, running closer to Him in obedience and staying away from all that is forbidden. Is there anything greater than this? Allaah ﷻ says:

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ۝٦

O man! What has deceived you concerning your Lord, the Generous? | 82:6 |

The rewards in the aakhira will not be according to quality, not quantity:

لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ۝٣٨

That Allaah may reward them according to the best of their deeds, and add even more for them out of His Grace. | 24:38 |

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of jannah. [That is] the promise of truth which they had been promised. | 46:16 |

Remember the questions we shall face in front of Allaah as informed by His Messenger ﷺ:

The two feet of the son of Adam will not move from near his Lord on the Day of Judgement until he is asked about five (matters):-
1. *about his life - how he spent it;* 2. *about his youth - how he took care of it;*
3. *about his wealth - how he earned it;* 4. *and where he spent it;*
5. *and about that which he acted upon from the 'ilm that he acquired* [9, 72].

Do your best in everything according to sunnah of rasulullah ﷺ and leave the doubtful matters. Narrated by Imaam al-Hasan bin 'Ali ﷺ:

I have retained in my memory these words of rasulullah ﷺ, "*Leave what causes you doubt and turn to what does not cause you doubt. Truth is tranquillity, but falsehood is doubt* [12, 9, 13]."

Rasulullah ﷺ also reported to have said:

Both legal and illegal things are evident but in between them there are doubtful things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his deen and his honour. And whoever indulges in these suspicious things is like a shepherd who grazes near the Hima (private pasture) of someone else and at any moment he is liable to get in it. Beware! Every king has a Hima and the Hima of Allaah on the earth is His forbidden things.
Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart [6].

Refrain from asking too many questions in deen like the Bani Israel *. Allaah ﷻ enjoins:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

O you who believe! Ask not about things which, if made plain to you, may cause you trouble… | 5:101 |

Rasulullah ﷺ said:

Let me alone as long as I leave you. Surely it was this asking abundantly and difference concerning the prophets which caused those who have gone before you to perish. When I forbid you from anything, you should refrain from (doing) it. And when I command you to do a thing you have to perform as much as you can of it ◇.

Allaah has imposed upon you obligations, which you should not transgress, and laid down limits that you should not approach. He has prohibited things that you should not violate, and kept silent of (left) things out of mercy for you, not out of forgetfulness, so you should never inquire about them ⅄.

*See pages 376 and 899 for details.
◇al-Bukhari, and Muslim, and al-Daraqutin.
⅄It is reported by al-Daraqutni and al-Nawawi in the book *al-Arbain*.

Be easy going. Aa'isha ﷺ narrated:

> Whenever rasulullah ﷺ was given a choice of one or two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it.
> Rasulullah ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allaah's Legal Bindings were outraged in which case he would take revenge for Allaah's sake [6].

Have firm belief that no harm or benefit reach us except that it has already been written by Allaah ﷻ. There is no obedience to creation if it involves disobedience to the Creator, Allaah ﷻ. Excel in striving for the sake of Allaah as He excelled in goodness to us:

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ
مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا
لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

> **And strive hard in Allaah's Cause as you ought to strive. He has chosen you ▷, and has not laid upon you in deen any hardship: it is the religion of your father Ibrahim. It is He Who has named you Muslims both before and in this (the Qur'an), that the Messenger ﷺ may be a witness over you and you be witnesses over mankind! So, perform salaat, give zakaat and hold fast to Allaah. He is your mawla, what an excellent mawla and what an excellent helper!** | 22:78 |

And when a calamity befalls don't turn back as Allaah enjoined upon believers following the battle of Uhud:

وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ﴿١٢٠﴾

> **But if you remain patient and become muttaqis, not the least harm will their cunning do to you. Surely, Allaah surrounds all that they do.** | 3:120 |

Rasulullah ﷺ said:

> *The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight. Such is the similitude of the believer: He is disturbed by calamities (but like the fresh plant he regains his normal state soon).*
> *And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allah cuts it down when He will* [6, 8].

Judge yourself in light of the hadeeth:

> *Every deed has energy and strength, and then this energy and strength is followed by a slackening, so whoso slackening is in accordance to my Sunnah he will be fine, and whoso slackening is to other than that he will be doomed* [6].

▷To convey His Message of Islamic Monotheism to mankind by inviting them to His religion of Islaam.

Always check intentions, there is no spiritual labour without its dangers - perhaps biggest dangers is to perform a deed for a worldly reason - any corruption of the intention will spoil the entire deed. And know the ranks of believers. And, know for sure, man's honour and dignity is according to the effort they are connected to. For this reason, we have the prophets who are the highest ranking human beings, with Muhammad ﷺ being their leader because he had an universal mission. Among the sahaaba ﷺ there are many ranks as khulafa ar-Rashideen, ashara Mubashhara, Siddeeq, Shuhada, Badri, muhajir, ansaar etc.

أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ

Do you consider the providing of drinking water for the pilgrims and the maintenance of al-Masjid al-Haram (at Makkah) as equal to the one who believes in Allaah and the Last Day, and strives hard and fights in the cause of Allaah? They are not equal before Allaah. | 9:19 |

فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ

Allaah has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). | 4:95 |

Rasulullah ﷺ had also mentioned a threefold division of Muslims: Islaam as the condition to enter jannah; This is the big circle. This circle of Islaam contains a narrower circle, the circle of the salvaged party (*al-Firqah al-Najiah*), the party of those who adhere to the right creed and straight behaviour but stopping at this limit. There is still the third narrowest circle, which is the greatest, most noble and most honoured, the circle of the party aided by Allaah (*al-Taifah al-Mansoorah*). It is the party of those who defend the deen, fight for it and endure the harm and hardship for its sake and thus Allaah will make it triumphant [412].

We are only accountable for our intention and deeds but its up to Allaah to deliver results. Consequently, our rewards is not based on results. In this life only that which Allaah ﷻ wills, prevails. Our job is only to strive and seek His help with patience and salaat:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝

It is You we worship and You we ask for help. Guide us to the straight path… | 1:5-6 |

Narrated by Abu Sa'eed ﷺ [12]:

> One day the Prophet led us in praying the salaat al-'Asr. Then he stood and addressed us until sunset. He mentioned everything that was to happen until the Day of Resurrection, and left nothing unsaid. Some of us remembered it, and some of us forgot it. One of the things he said was:
>
> *O people, this world is full of attractive temptations. Allah has appointed you as khalifa in this world, and He will see how you will act. So guard yourselves against the temptations of this world and of women.*
>
> Towards the end of this speech, he said:
>
> *The sun is about to set, and what remains of this world, compared to what has passed, is like what remains of this day compared to what has passed.*

The work for the deen of Allaah requires those who hold superior ideals, vision, courage and sincerity. They are led neither by whims nor by their emotions, but they are true to their words and single minded in their service to Allaah. Indeed the people who are on this path are truly the successful ones as Allaah said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِٱللَّهِ
وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾
يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ
عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ
﴿١٣﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّۧنَ مَنْ
أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allaah and His Messenger ﷺ, and strive hard in the cause of Allaah with your wealth and your lives, that is best for you, if you but know! (If you do so) He will forgive you your sins, and admit you into gardens under which rivers flow, and pleasant dwellings in 'Adn jannah; that is indeed the great success. And also (you will obtain) another (favour) which you love – help from Allaah and a near victory. And give glad tidings to the believers. O you who believe! Be supporters of Allaah as when 'Eesa, son of Maryam, said to the disciples: "Who are supporters of Allaah?" The disciples said: "We are supporters of Allaah." Then a faction of the Children of Israel believed and a faction disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious. | 61:10-14 |

Let us take stock of it all and march forward to our ultimate goal - acquire the pleasure of Allaah ﷻ. We conclude with the du'a *:

﴿وَآخِرُ دَعوَانَا اَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ، وَاصَّلُوةُ وَاسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَّآلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ إِلَى يَوْمِ
ٱلدِّينِ، بِرَحْمَتِهِ يَا أَرْحَمَ ٱلرَّاحِمِينَ﴾

*Praise be to Allaah, The Lord of the Worlds! And may Allaah's choicest blessings and peace be upon prophet Muhammad and upon his family, his sahaaba, and all his followers! And for this we invoke your Mercy, O You, the Most Merciful of those who are merciful!

APPENDICES

APPENDIX

A

Profiles

This appendix contains the discussion on the legacy of three great mujaddids, whose revival effort is enduring to this day. More importantly, their reformation affected the ummah as a whole, it touched every strata of society, the layman as well as the ulama, throughout the globe. Their striving empowered the masses as well as true ulama of deen. They sought to purify the people of lethargy, heedlessness, superstition, shirk etc.

This appendix further contains a collection of brief biographies of some of the ulama mentioned in this book. It does not do justice to make it so brief, but it is hoped that this is a starting point for the readers who care from whom they learn their deen.

A.1 Legacy of Shaykh-ul-Islaam ibn Taymiyyah *

Taqi-ud-Deen Abul-'Abbas Ahmad ibn 'Abdul-Halim ibn 'Abdus-Salaam ibn Taymiyyah al-Harraani al-Hanbali ﷺ, was born on 661H/1263C at Harraan, an old city between Shaam and Iraq into a well known family. His father and grandfather and three of his brothers were well known ulama. When the Tatar hordes during the reign of Hulagu Khan launched their attack on Harraan, he was only seven. His family emigrated to Damascus in 667H/1268C which was ruled by the Mamluks of Egypt.

Damascus was the center of Islamic studies at that time, and Ahmad ibn Taymiyyah begun studying with the great ulama of his time, among them a woman 'alim by the name Zaynab bint Makki who taught him hadeeth. Imaam adh-Dhahabi ﷺ mentioned forty male and four female teachers. Other account put the number to over two hundred teachers. From an early age he was known for strong memory, speed of comprehension, arguments and strict observance of time. He learnt the Hanbali fiqh from his own father and then became a distinguished representative of the Hanbali school of law. Shaykh Sharaf ad-Deen al-Maqdasi ﷺ (D 694H) permitted him to give fatwas when he was only 19.

At 22, Ibn Taymiyyah ﷺ was appointed as a teacher at Daar al-Hadeeth as-Sukriyyah. He begun to give fatwas on religious legal matters without following any of the traditional legal schools, the Hanafi, Maaliki, Shafi'i and Hanbali. This made many enemies among the ulama of the traditional Orthodox Schools, who falsely accused him, of all kinds of heretical beliefs. Among them was the famous Muslim medieval traveller, Ibn Batuta, who visited Damascus while Ibn Taymiyyah ﷺ was in jail.

He began to teach tafseer at the Umayyad masjid and in 695H/1296C he began to teach at the Hanbaleeyyah in Damascus. Soon he became prominent among the leading ulama of Syria and also became immensely popular with the masses. The ordeals faced by Ibn Taymiyyah ﷺ was a hidden blessing in disguise. He turned them into great opportunities to increase eeman, give da'wah and devote himself to Allaah. As a result his teachings spread far and wide.

He is reported to have read over a hundred tafseers of the Qur'an. Shaykh Kamaal ad-Deen Ibn az-Zamlakaani ﷺ, who debated with ibn Taymiyyah ﷺ on more than one occasion, said:

> Whenever he was questioned on a particular field of knowledge, the one who witnessed and heard concluded that he had no other knowledge of any field and that no one possessed such as his knowledge. The jurists of all groups, wherever they sat with him, they would benefit from him regarding their own school of thought in areas they previously were unaware of. It is not known that he debated anyone whereby the discussion came to a standstill or that whenever he spoke on about a particular field of knowledge - whether it be related to the sciences of the shari'ah or else - that he would not then excel the specialists of that field and those who are affiliated to it.

Al-Haafidh Badr ad-Deen al-'Aynee al-Hanafi ﷺ said:

> He is the imaam, the noble, the masterful, the pious, the pure, the devout, the proficient in the two sciences of hadeeth and tafseer, fiqh and the two fundamentals (Book and Sunnah) with determination and precision. He is the sharp sword against the innovators, the authority, who established the matters of the religion and the great commander of the good and forbidder of evil. He possessed (noble) concern, bravery and embarked upon that which frightened and deterred. He was of much dhikr, fasting, salaat and other worship.

Ibn Hajar al-Asqalani ﷺ said:

> Indeed he is excused for his mistakes because he is one of the imaams of his time and it has been testified that he fulfilled the conditions of ijtihad …From the astonishing qualities of this man was that he was the severest of people against the People of Innovation,

*Source: fatwa-online.com, qsep.com and others [142, 144].

> the Rawafidah, the Hululiyyah and the Ittihadiyyah …It is obligatory upon the one who donned the robe of knowledge and possesses intelligence that he consider the words of a man based upon his well-known books or from the tongues of those who are trusted to accurately convey his words.

War Against Tatars

When Tataar led by Ghazzaan (also known as Mahmud) defeated Mamluk sultan of Egypt near Damascus, all the notable of the city fled. However, Ibn Taymiyyah ﷺ led a delegation to meet Ghazaan at Nabak and he granted amnesty to the people of Damascus. Not one of the 'ulama dared to say anything to him except Ibn Taymiyyah ﷺ who said:

> You claim that you are Muslim and you have with you mu'adhdhins, judges, imaam and shaykh but you invaded us and reached our country for what? While your father and your grandfather, Hulago, were non-believers, they did not attack the land of Islaam, rather, they promised not to attack and they kept their promise. But you promised and broke your promise.

When the news of Tataar advancing towards Damascus again, and people begun to leave in large numbers, Ibn Taymiyyah ﷺ exhorted the people to defend the city. He personally went to to appeal to Sultan to speed up his journey to Damascus. When he realized that the sultan was hesitant to do what he asked of him, he threatened the sultan by saying: "If you turn your back on Syria we will appoint a Sultan over it who can defend it and enjoy it at the time of peace". At last the Muslim forces of Egypt and Syria encountered the Tataar forces at Thaqab during Ramadhan 702H/1303C and after a bloody conflict the Muslims defeated and dispersed the Tataar armies.

Against Heretic Beliefs

Ibn Taymiyyah ﷺ earned the hostility of sufis and government authorities under their influence, by writing against such books as *al-Futuhaat al-Makkah* ("the Makkan Revelations") and *Fuṣoṣ al-Hakeem* ("The Mosaic of Wisdom") of Shaykh Muheeuddeen ibn al-'Arabi (D 638H/1240C) the most respected sufi and teacher of tasawwuf - as incompatible with the teachings of the Qur'an and the Sunnah. His fight was not limited to the sufis and the people who followed the heretical innovations and saint worship.

Once the Tataar threat was eliminated, Ibn Taymiyyah ﷺ again devoted himself to his mission of his intellectual pursuit and teaching. At the same time, he continued to wage jihaad against the heretical sects like the Baatinites and their followers, the Assassins (Hasheeshiyoon), Ismaeelites, Haakimites and Nusayrites living in the hilly tracts of Syria who had invited the Crusaders and the Tataars to invade the Muslim lands, helped these invaders against the Muslims and looted and plundered the weak and defenceless population. Ibn Taymiyyah ﷺ personally led expeditions against these sects.

The authorities put him in jail many times because of his fatwas on many legal and social issues. In 705H, Ibn Taymiyyah ﷺ went to battle with a brigade and the deputy Sultan of Shaam and gained victory over Raafidah. He was exiled to Alexandria Baybaan al-Jashnikeer in 709H/1309H. About this period he once said:

> If they kill me it will be martyrdom for me. If they expel me, it will be migration for me; if they expel me to Cyprus, I will call its people to Allaah so that they answer me. If they imprison me, it will be a place of worship for me.

In Cairo, where he stayed for three years, a royal edict in 718H/1318C forbade him from giving legal opinions in issues related to three talaqs. Ibn Taymiyyah ﷺ died in jail in Damascus in 728H/1328C at the age of 67. At the time he was banned from reading and writing. Despite the lies and slanders

against him, a great multitude of people attended his funeral prayers. "Markets in Damascus were closed…Governors, scholars and jurists all came out." He was a source of strength for many and his intellectual legacy endure to this day. Ibn Qayyim ﷺ said about him:

> Allaah knows, I have never seen anyone who had a better life than this. Despite the difficulties and all that expunges comfort and luxury, nay, things completely opposite to them; despite imprisonment, intimidation and oppression, ibn Taymiyyah had a purer life than anyone could. He was the most generous, the strongest of heart and the most joyful of souls, with the radiance of bliss in his face. When we were seized with fear and our thoughts turned negative, and the earth grew narrow for us, we would go to him. No sooner did we look at him and hear his words, all these feelings would leave us to be replaced by relief, strength, certainty and tranquillity.

Intellectual Legacy

Ibn Taymiyyah ﷺ occupied a highly honourable place among his contemporaries due to his prodigious memory, intellectual brilliance, encyclopaedic knowledge and dauntless courage. He is described as a great orator, brave and fearless, resolute, disciplined, very pious, resigned and contended, noble and forgiving, just and ever determined.

A summary of his reformative effort include:

- Revival of unadulterated faith in and adherence to tawheed.
- Eradication of pantheistic beliefs and customs.
- Criticism of Philosophy, ahl al-Kalam - such as the Jahmiyyah, Mu'tazilah and many of Asha'irah.
- Extirpation of un-Islamic beliefs through refutation of Christianity and Raafidah.

Ibn Taymiyyah ﷺ's efforts and reformist endeavours energized the call towards returning to the pure religion, and the impact of his da'wah were seen much beyond Egypt and Syria, where he resided. Many reform minded thinkers attributed the basis of their understanding in his works. However, "…they cannot truly claim to be on the way of Shaykhul-Islaam because even though, these movements/thinkers find common cause with him in some aspects of his life and ways, they differ with him in his fundamental approach." "The most notable impact of Ibn Taymiyyah's teachings in the modern era can be seen by the effect on the most prominent reformer of the eighteenth century, Shaykh Muhammad ibn Abdul Wahhab ﷺ. He raised the banner of tawheed in the Arabian Peninsula at a time when practices like veneration and invoking graves, trees and stones for help, making vows to them and believing that they can harm or benefit were rampant. …It became a stepping-stone for the da'wah of tawheed to spread to places far and wide like Sudan, Indonesia and most notably to India."

Among his most noted students were the hadeeth masters Ibn al-Qayyim, al-Dhahabi, Ibn Kathir, and Muhammad ibn Ahmad ibn 'Abd al-Hadi al-Maqdisi (d 744H) as well as the Hanbali jurist and hadeeth narrator Siraj al-Din Abu Hafs. 'Umar ibn 'Ali ibn Musa al-Azji al-Bazzar (d 749H) [◇].

The writings of Ibn Taymiyyah ﷺ run into hundreds, 621 according to one account. Many of his books are republished extensively in Syria, Egypt, Arabia, and India. Many books of him and about him have been published in English. Some of his known books are:

- *Al-Jawaab as-Saheeh liman baddala Deen al-Maseeh* (An answer to the criticism against Islaam by the Christians).
- *Radd 'ala al-Mantiqiyyeen* (A refutation of the philosopher).
- *Kitaab as-Siyaasah ash-Shar'iyyah* (Political theory and government).

◇He should not be confused with the Hafidh Abu Bakr al-Bazzar (d 292H)!

- *Minhaaj as-Sunnah an-Nabawiyyah* (A refutation of Sheeite beliefs written in response to Minhaaj al-Karanmah of Ibn al-Mutahhir al-Hillee).
- *Ziyaarah al-Quboor* (A criticism of saint-workshop, intercession, superstitious beliefs).
- *Majmoo'at ar-Rasaail al-Kubra*.
- *Majmoo'at al-Fataawa*.
- *Majmoo'at ar-Rasaail wa al-Masaail* (Articles and legal opinions).
- *Majmoo'at Shaykh al-Islaam Ahmad ibn Taymiyyah* (Discussion on Islaamic jurisprudence and legal opinions enunciated by Ibn Taymiyyah).
- *Sharh Futuh al-Ghayb* — (Commentary on Revelations of the Unseen by Abdul Qadir Jilani)
- *al-Uboodiyyah* — (Servitude to Allaah)
- *al-Aqeedah Al-Waasittiyah* — (The Creed to the People of Waasittiyah)
- *al-Aqeedah Al-Hamawiyyah* — (The Creed to the People of Hamawiyyah)
- *al-Furqan bayan Awliya ar-Rahman wa awliya ash-Shaytan* - (The Definitive Criterion Between the Awliya of the Most Merciful and the awliyah of shaitaan)
- Kitaab al-Eeman.

Among many of his famous quotes:

> The whole religion revolves around knowing the truth and acting by it, and action must be accompanied by patience.
>
> Every punishment from Him is pure justice and every blessing from Him is pure grace.
>
> The jihaad against the soul is the foundation for the jihaad against the disbelievers and hypocrites.
>
> A man will never fear something besides Allaah unless it be due to a disease in his heart.
>
> Trials and tribulations are like feeling the heat and cold, when onw knows that they cannot be avoided, he will not feel anger at their onset, nor will he be distressed or disheartened.

Among the students and intellectual heirs of Ibn Taymiyyah ﷺ are: Ibn Kathir ﷺ, Ibn al-Qayyim ﷺ, al-Dhahabi ﷺ, Muhammad ibn Abd al-Wahhab ﷺ. To include in the words of Mawlana Abu al-Hasan 'Alee Nadwi ﷺ who has paid a glowing tribute to Ibn Taymiyyah ﷺ as follows:

> Ibn Taymiyyah interpreted the Qur'an and Sunnah, established the superiority of Islaam over heresy, Philosophical concepts and other faiths and contributed to a genuine revival of religion after a deep study and deliberation that was necessary for lighting the religions and intellectual waywardness of the time. Seeking to surpass his opponents he mastered the methodology employed by them to attack Islaam. In fact, his learning, his erudition, his intellectual attainment and his mental grit always left his adversaries spell bound [365].

A.2 Legacy of Imaam Muhammad ibn 'Abd al-Wahhab

Shaykh Muhammad ibn 'Abd al-Wahhab ﷺ, was born in 1115H/1703C, in Ayina to the north of Riyadh, into the family of Musharraf of the tribe of Tameem. His grandfather Sulaiman ibn Ali was probably the greatest 'alim in Najd during the eleventh century H [422]. He studied the Hanbali Jurisprudence, tafseer and hadeeth from his father, who was a qadi of al-Uyainah. By ten he was able to commit the Qur'an to memory and lead salaat with jama'ah. His father arranged to get him married that year.

Since his childhood, he focused on tafseer, hadeeth and 'aqeedah. Writings of Shaykh al-Islaam Ibn Taymiyyah ﷺ and Ibn al-Qayyim ﷺ in particular left a lasting impression on him. In order to deepen his knowledge he travelled to Najd, Basra and Syria. He stayed for a long time in Basra, where he pursued his studies under a number of renowned ulama, among whom Shaykh Muhammad Majmui ﷺ was most prominent.

Whilst studying, he compiled and published many valuable books on the topic of innovations, superstitions and the supplication to the dead ones in the graves. The widespread shirk throughout Najd only made such topic so urgent. People used to approach trunks of date palm and graves of pious to seek help. Many would even take refuge with jinns. In fact the condition of the surrounding nations was not much better, if anything worse.

Shaykh Muhammad ﷺ sought to reform the people to rid the people of these practices of Jahiliyah. He started with his call to the people in the town of Harimala. He called people to return back to Qur'an and Sunnah. In fury, the people of Jahiliyah started their own propaganda against him. This even led to disputes with his father. The people said, "Verily Ibn Abdul-Wahhab has come to us with a new religion and a fifth school of thought [379]."

Despite all the trials, Allaah blessed his struggle to spread pure tawheed in Arabian Peninsula and wider world [人]. Under his wise leadership the shari'ah was established in its totality, based on the Book of Allaah and the Sunnah. Many sincere scholars and propagators of Islaam were inspired by his teachings and guided by its example. Indeed, the revivalist movement begun by Shaykh Muhammad bin Abdul Wahhab "…was a blessed movement, like a good tree, the root of which is firm, and the branches of which stand tall in the sky [416]."

There exist a lot of misconceptions about Shaykh Muhammad ibn 'Abd al-Wahhab and his da'wah. These are spread by the enemies and lazy minds who rely on heresay [▷] rather than intellect. For example, it is often said that he and his followers do not say salaam to prophet but this is a blatant lie. Some say that he was against the four madhabs. In fact, he was the follower of Hanbali madhab but not a bigot. Among his writings are: *Kitaab al-Tawheed*, *Kashf ush-Shubuhaat* and *al-Usool as-Salasah*.

[人] Thomas Arnold wrote about wahabi influences thus [194]:

> …the revival of religious life which dates from the Wahhabi reformation at the end of the last century: though this new departure has long lost all political significance outside the confines of Najd, as a religious revival its influence is felt throughout Africa, India and the Malay Archipelago even to the present day, and has given birth to numerous movements which take rank among the most powerful influences in the Islamic world.

After observing how closely connected many of the Muslim groups are with this wide-spread revival he continues:

> …the fervid zeal it has stirred up, the new life it has infused into existing religious institutions, the impetus it has given to theological study and to the organisation of devotional exercises, have all served to awake and keep alive the innate proselytising spirit of Islaam.

[▷] There exists a story that one Indian shaykh used to curse Shaykh Muhammad ibn 'Abd al Wahhab in his du'a to Allaah regularly. Then one of his Saudi students devised a plan bring this situation to an end. He presented the shaykh with "*Kitaab at-Tawheed*" after peeling off the biography of the author including the cover. So the shaykh read the book and was pleased with it. Amazingly, the next day the shaykh started to praise the book saying that it was one of the best books written on the subject. The student then informed him about the author and the gave cover of the book. He was astounded and felt regretful and consequently changed his opinion on Shaykh Muhammad ibn 'Abd al Wahhab and supplicated for him [379].

Support of Saud Family

Allaah ﷻ fortified the da'wah of Shaykh Muhammad ibn 'Abd al-Wahhab ﷺ with the kings of Saudi family. So those who wanted clarification in tawheed then explanation was given to them. Yet when they rebelled or stood in the way of da'wah, then swords were unsheathed. The present state of Saudi Arabia is one of the blessed fruits of his da'wah. It also throttled the royal family into a unique and enviable position in the world.

When atmosphere in Harimala turned hostile, the shaykh returned to his native town Ayina, where his forefathers once lived and ruled. There he met Uthman bin Hamd bin Muammar, to whom he explained his reformist movement based on the Qur'an and Sunnah. He told Uthman that if he upholds the cause of Allaah, then soon he would take leadership of Najd and of course eternal bliss. Uthman duly obliged.

The shaykh continued to exhort people to single out Allaah for worship and implement pure sunnah. Trees were cut from places of worship. With the help of Uthman, he brought down the dome over the grave of Zaid ibn al Khattab. He also carried out the hudud punishment on a woman who had confessed to adultery.

As shaykh's reputation spread, Sulaiman bin Muhammad bin Urai'ir, the Governor of Ahsa ordered Uthman to slay the shaykh or loose revenue. Instead, Uthman asked the shaykh to leave the town. The shaykh then left the town on foot escorted by a horsemen in the scorching sun, with only the thought of Allaah, until he reached Dariya. He became the guest of Abd al-Rahman bin Suwailim. The shaykh continued his da'wah and among the people who visited him were two brothers of Prince Muhammad bin Saud. The two brothers considered it a blessing from Allaah that he went to their town.

The two brothers encouraged the prince to meet the shaykh. He invited the prince to accept the message of tawheed which was far removed from the polytheistic practices and notions prevalent among the people of the Najd. He wished that the prince assume leadership of the Muslims. The prince acceded to the wish and offered support to carry out his effort. He also promised to adhere to the sunnah of rasulullah ﷺ to command the good and to prohibit the evil. Thus, Wahabism as an alliance of religious-political force was born.

The shaykh settled in Dariya and it was then they resorted to sword to defend this movement. Even Uthman regretted turning the shaykh away. Village by village fell to this alliance. Following the conquest of Riyadh in 1187H, the shaykh entrusted the governing of the people to Prince Abdul Aziz bin Muhammad bin Saud and devoted his time to da'wah. Prince Muhammad and his son Abd al-Aziz always consulted him for ruling. In order to strengthen their alliance, the shaykh also married a daughter of Muhammad ibn Saud. Having cemented the da'wah with a group of fervent followers and the statesmanship of Ibn Saud family, Imaam Muhammad ﷺ passed away in 1206H.

Such an alliance is not something new. After the Khulafa Rashideen, the leadership of the people and the deen were combined in only few individuals such as Umar bin Abdul Aziz ﷺ. In the Qur'an we also find such alliances as well:

قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ
أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

They said: "O Dhul-Qarnain! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. [18:94-5]

Shaykh Salih al-Fawzaan ﷾ said about Saudi Arabia in *al-Ajwibah al-Mufeedah*:

> The Saudi state ever since it began has always aided the deen and its adherents. And it was not founded except upon this basis. And whatever it does at the moment in spending material wealth to support Muslims in every place, setting up centres and masjids, sending du'at (to other countries), printing books – at the forefront of which is the Noble Qur'an, opening centres of learning and faculties of knowledge, and its judging by the Islamic Shari'ah (*Tahkeemuhaa lish-Sharee'at il-Islaamiyyah*), and also setting up a separate body for enjoining the good and forbidding the evil in every city – then all of this is a clear and evident proof of it's aid to Islaam and its adherents.
>
> And this is a thorn (*shajiyyun*, lit. grievance, distress) in the throats of the people of hypocrisy (*Ahl un-Nifaq*) and the people of evil and dissension (*Shiqaq*). And Allaah is the Aider of His deen even if the pagans and the biased partisans may detest it.
>
> And we do not say that this state is perfect from every single aspect and that it does not have any mistakes. Mistakes occur by every single person and we ask Allaah that he helps this state in correcting its mistakes. But if this person (who makes such a claim) was to look at his own self, he would find mistakes that would prevent his tongue from speaking about others and make him feel ashamed of looking at others [382].

Shaykh 'Abdus-Salaam said concerning how Saudi Kings upheld Islaam throughout the ages when the ummah was experimenting with various alien systems [419]:

> …When the Islamic world was invaded by the destructive groups and schools of thoughts of communism, atheism, nationalism and profligacy, the people in authority of these countries stood against these schools of thoughts and movements observantly and forcibly prevented any destructive ideology, madhab, disbelieving creed or false innovation.
>
> King 'Abdul 'Aziz said:
>
> We have no honour except with Islaam and we have no weapon except holding firm to it. If we preserve it then we will preserve our honour and our weapon, but if we let it go then we would have let ourselves go and gained the anger of Allaah…
>
> King Faisal bin 'Abdul 'Aziz ﷾ said during hajj in 1389H/1969C:
>
> Many of us, and Allaah's refuge is sought, take from their creed and religion and adhere to the view, ideas and strange principles that they deliver which were mothered by the east but all of it has one main point: to try to destroy this deen and destroy the Islamic 'aqeedah. This is because they feel that Islaam is the only system of rule that protects its children from the evil of their enmity and plots against the Muslims; and prevents all Muslims throughout the world from falling under the mercy of their enemies and under their control…
>
> King Fahd bin 'Abdul 'Aziz ﷾ stated when he met the Majlis ash-Shuraa on 15 Rajab 1404H:
>
> We are a country which will, by the will of Allaah, adhere to the Book of Allaah and the sunnah of His Messenger and we will not leave off it in any situation.

Wahabi's Take on Salafi Da'wah

If the salafi da'wah mean "a call to the 'aqeedah, understanding and methodology of the salaf-as-saliheen" then wahabi movement is probably the most successful pioneer of this da'wah. Anyone looking at the salafi da'wah will quickly come to know all the different group subscribing to this da'wah. Some only promote 'aqeedah, others promote the understanding of the salaf and while yet others implement the manhaj of the salaf in every way.

As for the identity and status of the salaf according to da'wah then the following quotes should suffice. Allaah ﷻ said:

وَالسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾

And the foremost to embrace Islaam of the muhajirs and the ansaar and also those who followed them exactly with good conduct - Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow, to dwell therein forever. That is the supreme success. |9:100|

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾

And whoever contradicts and opposes the Messenger ﷺ after the right path has been shown clearly to him, and follows other than the way of the believers - We shall keep him in the path he has chosen, and drive him into jahannam – what an evil destination! |4:115|

Shaykh-ul-lslaam ibn Taymiyyah ﷺ commented on this ayah:

> All who contradict and oppose the Messenger ﷺ, after the right path has been clearly shown to them, have followed other than the path of the believers.
> And all who follow other than the path of the believers have contradicted and opposed the Messenger ﷺ. If one thinks that he is mistaken in following the path of the faithful believers, he is in the same position as one who thinks that he is mistaken in following the Messenger ﷺ [418].

Ulama of latter generation who are generally considered to be from the salaf are: Abu Hanifah ﷺ, al-Awzai ﷺ, ath-Thawn ﷺ, al-Laith bin Sad ﷺ, Malik bin Anas ﷺ, Abdullah bin al-Mubarak ﷺ, Sufyan bin 'Uyainah ﷺ, ash-Shafi'i ﷺ, Is'haq ﷺ, Ahmad bin Hanbal ﷺ, al-Bukhari ﷺ, Muslim ﷺ, Abu Dawud ﷺ, Ibn Taymiyyah ﷺ, adh-Dhahabi ﷺ, Ibn ul-Qayyim ﷺ, Ibn Kathir ﷺ, Muhammad bin 'Abdil Wahhab ﷺ and his many students, and, in our time: 'Abdul 'Aziz bin Baz ﷺ, Muhammad Nasir ud-Din al-Albani ﷺ and countless others [418].

Shaykh Albani ﷺ said [73]:

> So these were the followers in the first generation, the generation of the righteous and pure sahaaba ﷺ. Then there were those who came after them saying:
>
> رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ
>
> **Our Lord, forgive us and our brothers who preceded us in eeman.** |59:10|
>
> So it is obligatory for the one who wishes to be from amongst the Saved Sect that he must act in accordance to what these sahaaba and the taabi'een were upon. And they were the Salaf-us-Saalih whom we must take as an example.

A true Salafi adheres to the sunnah of the Prophet ﷺ and of his sahaaba ﷺ after him. Rasulullah ﷺ said,

> *Adhere very closely to my Sunnah and the Sunnah of the rightly guided successors after me; bite on to it with your molar teeth, and beware of the newly invented matters* [10, 9].

It is a mutawaatir hadeeth in which rasulullah ﷺ said:

> *The best of people are my generation, then those who follow them* [6, 8, 12, 9].

These concurs with the statement of Imaam Ahmad ﷺ:

> Do not speak about an issue in which you do not have an imaam *.
> One will not come across anything, except that there is a position established concerning it from the sahaaba of the Prophet ﷺ ؏.

He gives precedence to the Word of Allaah and of His Prophet ﷺ over the opinion of anyone else, in according with the ayah:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ۝١

O you who believe! Make not (a decision) in advance before Allaah and His Messenger ﷺ, and fear Allaah. Verily, Allaah is All-Hearing, All-Knowing. |49:1|

Further, "A true Salafi is not of the Khawarij who consider most Muslims to be kaafirs because of committing sins. …the true Salafs are Ahl us-Sunnati wal-Jamaah. They are at-Ta'ifat ul-Mansurah (the Aided, Victorious Group) and al-Firqat un-Najiyah (the Saved Party) which have been described in several hadeeths.

Rasulullah ﷺ said:

> *A group from my ummah will always be aided with victory as they continue to persevere upon the Truth; they will not be harmed by those who abandon them or those who oppose them* [8].
> *This ummah will split into seventy three parties, all of which will go to jahannam - except one party: the one which will follow the same path as what I and my companions are following today* [10, 9] ؏.

The use of word "salaf" is found the hadeeth and its intended uses can be found in the early discourses of the early imaams of this ummah, such as those from sahaaba ﷺ, taabi'i and tabi'i't-taabi'i.

In its latter day use the salafi da'wah can be traced back to Shaykh Ibn Taymiyyah, Jamal al-Din al-Afghani and Muhammad Abdu and others. They had different degrees of success in reviving this da'wah. "In most Arab countries, the reformist Salafism of Afghani and Abdu ؏ eventually dissolved into the nationalist movement after connecting and uniting, during the period of the Protectorates, clerics who had graduated from traditional courses and young nationalists who had studied at European universities [417]." The wahabi movement embraced salafi da'wah and they are one of its main drivers. However, no one has any monopoly over it!

Today salafism stands for a diversified ideologically and religiously motivated trend and which cannot be followed as a unified discourse or group or authority. The salafi da'wah has been called upon to develop various revivalist movements - though they diverge widely in methodology. Differences in terms of 'aqeedah, aims and objectives is less obvious.

As a rough guide, all wahabis are salafis, but not all salafis are wahabis. The wahabi version of the salafi movement is among the the most conservative and pietist of salafi groups. Consequently, they are at loggerheads over politically active salafi groups at the opposite end of the spectrum.

In a speech in Makkah al-Mukarramah, King 'Abdul 'Aziz ﷺ said [419]:

> They call us "Wahabis" and they call our madhab "Wahabi" with the idea that it is a distinct madhab. This is incorrect and it emerged from false propaganda which is spread by the biased people with personal interests, for we are not people of a new madhab or a new 'aqeedah. Muhammad ibn 'Abdul Wahhaab did not come with anything new for our 'aqeedah is the 'aqeedah of the Salaf us-Saalih which is transmitted in the Book of Allaah, the sunnah of His Messenger and what the Salaf us-Saalih followed.

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* Refer to *Manaaqib Ahmad* of Ibnul-Jawzee.

؏ Refer to *Masaa'il Ahmad* of Abee Daawood as-Sijjistaanee.

؏ Taken from "An Introduction to the Salafi Da'wah [418]."

؏ Jamal al-Din al-Afghani and Muhammad Abdu were known to be associated with freemasons!!

King 'Abdul 'Aziz ﷺ also said [419]:

> What we traverse is the way of the Salaf us-Saalih and we do not make takfeer of anyone except those who Allaah and His Messenger make takfeer of. There is not a madhab like the madhab of the Salaf us-Saalih and we do not support one particular madhab over another, for Abu Hanifah, Maalik, ash-Shaafi'ee and Ibn Hanbal are all our imaams.

Despite the difficulty, and in order not to leave a gap in understanding, the practical objectives of salafi da'wah is now enumerated [418]:

1. Return to the sublime Qur'an and to the Prophet's authentic sunnah, and comprehend them both in accordance with the understanding and practice of as-Salaf.
2. Reject symbolic interpretation of Allaah's Names and Attributes (as done by sects such as the Mu'tazila and Asha'irah).
3. Caution Muslims and exhort them to cleanse their lives of all forms of: shirk, bid'ahs, and philosophy or other thoughts alien to the pure, essential tenets of Islaam.
4. Cleanse the sunnah of the weak and fabricated narrations. The problems referred to in this and the previous point have marred the clarity of Islaam and have prevented the progress of Muslims.
5. Educate Muslims and urge them to comply with the true deen, to act according to its teachings, and to adorn themselves with its virtues and ethics.
6. Strive to revive Islamic thought within the boundaries of Islamic principles, and oppose stubborn adherence to madhabs and prejudiced loyalty to parties. These problems have diverted Muslims from the pure original sources of Islaam, and have deviated them from the honest Islamic brotherhood called to by Allaah.
7. Present realistic Islamic solutions to contemporary problems, and strive to resume a true Islamic way of life and to establish a true Islamic society governed by Allaah's law.

In practice, the following features of salafi da'wah can be observed:

- By and large the da'wah is confined to amongst the Muslims. Da'wah is spread amongst acquaintances, friends, relatives and other social circles.
- As the sunnah is encouraged, the changes in lifestyle, when it occurs, is quite obvious.
- Lack of leadership and organisation often leads to argumentations and splintering of groups.
- Of the means of da'wah - books, lectures and circles dominate. Use of new media is encouraged.
- The knowledge of tawheed and its branches is emphasised. When the followers lose sight of the object of 'aqeedah - which is to underpin embracing a pure "way of life", this knowledge becomes mere dogmas.
- Among those who are new in the effort, there is a tendency to ask for evidence on everything, even rejecting aspects of deen out of hand.

Clarifying Myths

Never did anyone raised a call to Allaah, but it accompanied enemies from the people of desire and ignorance. They tried to falsify its cause and spread slander against it in order to cause fitnah. With regards to the da'wah of Imaam Muhammad ibn 'Abd al-Wahhab, a number of myths were slapped against his effort. Some of these notions are discussed next.

Imaam Muhammad ibn 'Abd al-Wahhab Rebelled Against Ottoman Khilaafa

The shaykh never rebelled as he did not believe in rebelling against khalifa. In a letter to the people of al-Qaseem, he wrote as reported in *Majmoo'at Mu'allafaat al-Shaykh*:

> I believe that it is obligatory to hear and obey the leaders of the Muslims, whether they are righteous or immoral, so long as they do not enjoin disobedience towards Allaah. Whoever has become khalifa and the people have given him their support and accepted him, even if he has gained the position of khalifa by force, is to be obeyed and it is haraam to rebel against him.

Shaykh Saalih Al-'Abood explains:

> Najd never came under Ottoman rule, because the rule of the Ottoman state never reached that far, no Ottoman governor was appointed over that region and the Turkish soldiers never marched through its land during the period that preceded the emergence of the call of Shaykh Muhammad ibn 'Abd al-Wahhaab. This fact is indicated by the fact that the Ottoman state was divided into administrative provinces. This is known from a Turkish document entitled "*Qawaaneen Aal 'Uthmaan Mudaameen Daftar al-Deewaan*" (Laws of the Ottomans concerning what is contained in the Legislation), which was written by Yameen 'Ali Effendi who was in charge of the Constitution in 1018H/1609C. This document indicates that from the beginning of the eleventh century H the Ottoman state was divided into 23 provinces, of which 14 were Arabic provinces, and the land of Najd was not one of them, with the except of al-Ihsa', if we count al-Ihsa' as part of Najd [32].

"It is true that in some parts of Najd, the names of the Ottoman khalifas would be invoked in the Friday Sermons, but beyond that there was virtually no contact between the two. In fact, due to other internal and external problems, the Ottomans had to give up control of both Yemen and al-Ahsaa. (In al-Ahsaa, the Tribe of Khaalid revolted against them in the year 1050H [422]."

Shaykh bin Baz ﷺ said as reported in *Da'aawa al-Munaawi'een*:

> Najd consisted of small emirates and scattered villages, and each town or village, no matter how small, was ruled by an independent emir. These were emirates between which there were fighting, wars and disputes. So Shaykh Muhammad ibn 'Abd al-Wahhaab did not rebel against the Ottoman state, rather he rebelled against the corrupt situation in his own land, and he strove in jihaad for the sake of Allaah and persisted until the light of this call spread to other lands… [32].

English Helped Wahabis to Destroy Ottoman Khilaafa

First of all Shaykh Muhammad ibn 'Abd al-Wahhaab begun his call in 1811C and the khilaafa was abolished in 1922C. Therefore, the Shaykh could not have played any part in it.

As for the wahabis, then on the contrary, "…the English were opposed to this call from the outset, fearing that it might wake up the Muslim world." The English had fears of their own. "The wahabi demands for tribute and periodic attacks on Oman had alienated the British, whose India Office labelled the wahabis as "predatory" and a threat to the stability, such as it was, of the peninsula's interior [420]."

The English sent Captain Foster Sadler 1819C to congratulate Ibrahim Pasha on his success against the wahabis – during the war of Ibrahim Pasha in Dar'iyyah – and also to find out to what extent he was prepared to cooperate with the British authorities to reduce what they called wahabi piracy in the Arabian Gulf [32].

Saudis have been at odds with the British many times, the latest being in 1950s when Saudi Arabia broke off diplomatic links due to Suez Crisis in support of Egypt and in 1973 when it cut off oil supply. The first time they were conflict was in 1820s when "British forces also directly engaged wahabi elements on land, battling the Anu Bu Ali tribe in both 1820 and 1821. Here the British suffered heavy losses in their first encounter, then returned with a larger force with which they decisively defeated the tribe and razed its town [420]." In 1846 when Saudi demanded tribute from Bahrain and Britain sent a fleet to Bahrains defence. "Faisal made peace, though Bahrain agreed to pay tribute. In 1861 Britain compelled Bahrain to agree to a treaty making it a British protectorate in the manner of the Trucial shaykhdoms [420]."

By the turn of the twentieth century there were three dynasties ruling Arabia: Sherifs of Makkah, Rashidis is Hijaz and Ibn Saud in Najd. While, Sherifs had the money to master tribal allegiance and Rashids had the control of trade routes, the Ibn Saud needed a fighting force, Ikhwan. They were a devoted band true to the cause of wahabis.

In 1912, Ibn Saud organised the Ikhwan, who left their nomadic lives to settle in communities called hijra - in a similar fashion to that of sahaaba ﷺ who emigrated from Makkah and settle amongst the community of Muslims in Madeenah. Ibn Saud provided the land, staples etc to the settlers. By 1915, more than 200 hujar had been established, which could master an army of 60000 men [420]. The purity and strictness of Ikhwan in implementing the shari'ah in their lives was only matched by their the severity in the battles against their enemies.

Unlike Najd, Ottomans did have direct control over Hijaz, the part which had the Makkah and Madeenah. It was Sharif Husain, the Ottoman-appointed Sharif of Makkah and great grandfather of the King Husain of Jordan, who successfully rebelled against the Ottomans in 1916, which eventually culminated in the Arab revolt in the midst of World War I. For this Sharif Hussein blamed the Committee of Union and Progress (CUP) for changing Islamic law, disrespecting the words of Muhammad, and shelling the Makkah Haram [421]. Even before rebelling, Hussain Sharif declined the plea of Sultan to declare jihaad against the British. He was induced by the British to do so and got its protection as a result. The Ottomans held on to power in Madeenah until 1919 when certain Ottoman troops within the city of Madeenah were induced to rebel against their heroic leader, Fakhri Pasha [348].

During the WWI, while Germany supported the Ottomans, Britain courted both the Sharif Hussain and Ibn Saud. Britain employed Lawrence of Arabia was on the side of Hussein and Philby of Arabia * on the side of Ibn Saud to ensure they have an influence over the winner. Ibn Saud got 5000 pounds per month in 1917 onwards from the British Tressury [423].

On March 3, 1924, the Ottoman khilaafa was officially abolished by the Kemalists in Turkey. Then on March 7, 1924, Sharif al-Husain pre-emptively claimed the khilaafa for himself. Ibn Saud announced his intention to mount a campaign against Hijaz at a 1924 meeting of Ikhwan and ulama. He cited Hussein's interference with Najdi pilgrims as a reason for the attack [420]. He moved in against the Hashemite Hussain four days after Hussain's declaration of a new khilaafa. Within a few months Ibn Saud was able to conquer Makkah, and Husain fled to Jeddah. The British eventually intervened to remove him physically from the peninsula by offering him a comfortable exile in Cyprus. And soon Madeenah and Jeddah were also under Saudi-Wahabi rule [348].

Ibn Saud had already defeated the Rashidies in 1922. From 1927 to 1932 Ibn Saud continued to consolidate power throughout the Arabian Peninsula. In March 1929 he defeated elements of the Ikhwan, which had disobeyed his orders to cease raiding into neighbouring Syria, Iraq and the Gulf sheikdoms as par various treaties. In 1932, having conquered most of the peninsula, Ibn Saud renamed his dominions "Saudi Arabia" and proclaimed himself "King of Saudi Arabia". Having conquered Makkah from Hashemite rule in 1926,'Abd al-'Aziz came to rule over the Kingdom of the Hijaz and the Sultanate of Najd until 1932.

*Dissatisfied with British policy in the Middle East, he resigned from the foreign service in 1930, embraced Islaam, and took the name of Hajj Abdullah.

Wahabis Support Terrorism

Shaykh Suhaimee explains the achievement of Saudi Arabia thus [419]:

> The attempt by the Kingdom of Saudi Arabia (KSA) to apply the shari'ah was a complete attempt and it succeeded greatly in crushing backwardness, ignorance and crime and preserving security. People still remember the days when security was disturbed within the districts of the country and when their wealth, lives and honours were not safe. But then the situation turned around after the coming to power of King 'Abdul 'Aziz and his sons after him, as safety and security came along with assurance, the times of kidnapping, looting, greed, banditry ended. Crime became a thing of the past to the extent that people were almost unable to believe it. People near and far, enemies and friends, bore witness to what the rule of the Shari'ah achieved in our country, Saudi, may Allaah protect it.
>
> George Antonius stated: We would not be exaggerating if we say that the KSA has today obtained security and safety which has exceeded all of the countries of the world, and the most civilized states are not exempted from this.

The wahabi ulama categorically denounced every act acts of terrorism in the name of Islaam at various times.

Shaykh Muhammad bin Saalih al-'Uthaymeen ﷺ said in his rebuttal of those who bombed 'Ulaya district (in central Riyadh) in 1416H/1995C [419]:

> This is not the means to rectification even though they may say "…we were only reformers" for rather they are corrupters in reality or they have hatred against this state (i.e. Saudi Arabia) and its people. For we do not know, and all praise is due to Allaah, a country that implements Islaam as this country does.

Shaykh 'Abdul 'Aziz Bin Baaz ﷺ said in *Al-Fataawaa aɔh-Shar'iyyah fi'l-Qaɗaayaa al-'Aɤriyyah*:

> Those who kill and attack people without a Divinely Legislated proof are terrorists and in turn they are corrupt. They affect security and cause mayhem for people within their societies [419].

Shaykh Saalih bin Fawzaan ﷺ stated, deploring the criminal terrorist actions that took place in our country (i.e. Saudi Arabia) in the past [419]:

> Some of the hypocrites or ignoramuses claim that the Muslim schools (within the KSA) taught this (terrorist) ideology and that the curricula used in teaching includes this deviant ideology. As a result, they seek that the curriculum be changed, but we say: the people who have this (terrorist) ideology neither graduated from Muslim schools (in the KSA) nor took knowledge from the 'ulama of the Muslims. This is because they actually prohibit studying within the schools, institutes and colleges (of the KSA). They also hate the 'ulama of the Muslims and claim that these ulama are ignorant, describing them as being employees for the rulers, as a result, they studied with people who shared this deviant ideology and with the youngsters who were foolish minded, just as their predecessors branded the sahaaba as being ignorant.

A.3 Legacy of Maulana Mohammad Ilyas ◇

Maulana Ilyas Khandlawi ﷺ was born in his maternal grandfathers home in Khandla, a village in the region of Saharanpur in India in 1303H/1886C. He spent his childhood there. Both his paternal and maternal families were famous for generations, for piety and learning. The ladies in these home used to recite Qur'an for hours on end, perform nawafil salaat and dhikr abundantly. They entertained children with stories of deeds and accomplishment of families of Syed Ahmad Shaheed ﷺ and Shah Abdul Aziz ﷺ.

The mother of the maulana was a hafiza. She would recite Qur'an forty times during Ramadan. His father, Maulana Mohammad Ismail was the tutor of the children of Mirza Ilahi Bakhsh, who was related to Bahadur Shah Zafar, the last of the Mughal Emperor. Maulana Mohammad Ismail was very ford of recitation of Qur'an, and ensured some member of his family keeping vigil at night. His second son used to study till midnight, and then he would be replaced by Maulana Ismail himself. In the last part, the eldest son, Maulana Muhammad Ilyas would wake up to study Qur'an.

Maulana Mohammad Ismail used to live in the house on top of the red gate of Chaunsath Khamba, Nizamuddin. Close to it was a small masjid with tin shed in front, hence it was known as Bangle Wali Masjid. Dhikr, ibaada, attending to needs of travellers and teaching Qur'an and instructing in eeman were the sole occupation of his life. "He used to take down the load from the heads of the thirsty labourers who passed that way, place it on the ground, draw water from the well and give it to them to drink, and, then offer two raka'as of salaat, expressing gratitude to Allaah ﷻ that He had given him the opportunity to serve His bondsmen, though he did not deserve it."

Like all other children, the maulana begun his education in maktab, and according to family tradition, learnt the Qur'an by heart. In the family masjid, one and half rows were filled by huffaz apart from mu'azzin. From childhood, Maulana Ilyas showed signs of fervent feelings of sahaaba ﷺ. Eagerness and enthusiasm for eeman ingrained in his nature. His mother used to say, "Ilyas, I feel the aroma of the sahaaba in you." At other times, she would place her hand over him and say, "How is that I see figures resembling the sahaaba moving along with you?" Similarly, Shaykhul Hind Maulana Mahmood Hasan ﷺ once remarked, "When I see Muhammad Ilyas, I am reminded of sahaaba."

After maktab, the maulana started learning from his father in Nizamuddin. In 1897, following a request made by his older brother, Shaykh Muhammad Yahya ﾑ, who went to live with Maulana Rasheed Ahmad Gangohi ﷺ (D 1905), Maulana went to Gangoh under the instruction of his brother. He was only 10 or 11 at the time. He stayed there for about 9 years. Maulana Gangohi took bait from him even when he was at teens due to his exceptional merits.

In 1908, Maulana Mohammad Ilyas went to study Tirmidhi and Saheeh Bukhari under Shaykh Mahmood Hasan (D 1339H/1920C) who was amongst the major ulama of the Madrasa Deoband ▷. He later renewed his bay'ah to Shaykh Khaleel Ahmad as-Saharanpuri who was one of the ulama of the Deoband. In 1910, Maulana Ilyas was recruited by Madrasa of Mazahir 'Uloom, Saharanpur as a teacher. Ulama held a very high regard for him. Once Shah Abdur Rahim Raipuri, Maulana Khalil Ahmad Saharanpuri and Maulana Ashraf Ali Thanwi ﷺ (D 1364H/1943C) happened to be in Khandla. When it was time for salaat Maulana Ilyas was asked to lead it. All three were present in his nikah as well. He went to hajj in 1914 with Shaykh Khaleel Ahmad as-Saharanpuri.

◇ It is impossible to reference everything that follows in the remainder of this section simply because of the nature of the effort. Its meant to shed some light - so the reader has been warned! Much of it is based on his biography by Maulana Abul Hasan Ali Nadwi [367]. For a really brief account refer to [425].

ﾑ He was a teacher at the Madrasa Mazahir 'Uloom in Saharanpur.

▷ Madrasa Deoband which is amongst the biggest Hanafi schools in the Indian sub-continent, was setup in the year 1283H/1867C.

Reform in Mewat

After the death of his father, who ran the madrasa at Bangle wali Masjid, Maulana Ilyas ﷺ moved to Nizamuddin. The madrasa mostly had mewati children. The resources of the madrasa was so meagre that sometimes they had to starve, but the maulana bore it cheerfully. Once, during his absence, some residential quarters were built by Haji Abdur Rahman, an old friend of his and who was an ex-student of the madrasa. It made maulana so angry that he did not speak to him for a long time. Referring to certain madrasa, maulana remarked the building has become pakka (perfect), but the standard of education had gone down. On another occasion when he refused to take money from somebody, he told Haji Abdur Rahman, the work of eeman was not carried out with money, otherwise much wealth would have been granted to rasulullah ﷺ.

The maulana spent time in solitude, occupying with worship and other spiritual exercises. He used to spend long hours at the gate of Arab Sara which was a favourite place with Nizamuddin Aulia, and situated north of Humayun's tomb. Students would go to him to pray in jama'at, get lessons and deliver lunch. He used to do wudu' and pray before commencing hadeeth lessons, and would not talk to anyone.

Mewat has been a source of trouble for Delhi sultans for centuries. Many converted to Islaam and even their kings also converted to Islaam. But due to negligence of ulama their religious condition sunk so low that there was little to distinguish between their belief and practices and wholesale apostasy. Major Pawlett wrote in Alwar Gazatteer in 1878:

> All the Meos are, now, Muslims, but only in name. Their village deities are the same as those of the Hindu landlords, and they celebrate several Hindu festivals…They engage the services of the Brahmins to fix dates of marriages.…Very few of them know the kalima, and fewer still observe salaat regularly.…Men wear dhoti and loin-cloth. …Mosques are rarely to be seen in their villages…

Similarly, Gazeteer of Bharatput wrote about them:

> The custom of Meos are a mixture of Hindu and Muslim customs.…They, also, visit other shrines in India, but do not perform Hajj…celebrate Holi and Diwali. …girls do not have share in ancestral property, and they give mixed Hindu and Muslim names to their children. They are wholly, illiterate…Their speech is rough and coarse. Intoxicants are widely in use. They are extremely weak of eeman and highly superstitious, and believe in omens and auguries.

However, they did possess some excellent qualities such as "rugged simplicity, hardihood and firmness of purpose." In these they were far superior to the urban Muslims. "The Meos, in the twentieth century, were very much like the Arabs in the Age of Perversion. Following earlier ties with this family, Mewatis requested Maulana Ilyas to visit them. Being settled in Basti Nizamuddin, Maulana decided to establish madrasas in Mewat with the view of their reformation. This way the visit will not be mere honourable visit but would bring real benefits.

The maulana visited Mewat, and after much persuasion, the maktab was established. He used to say, "Give me the pupils, I will provide the money." Once someone presented a purse with the request that he spends it exclusively for his own needs. He replied, "If we do not regard Allaah's work our own, how can we claim to be His bondsmen?" Within a few years hundreds of similar maktabs were running in Mewat.

Despite the apparent success, Maulana Ilyas became dissatisfied with the progress. He found that the students who graduated out of these maktabs were incapable of rendering any real service to deen. Maktabs could barely exert any influence on the general pattern of living. In addition it did not address the problem of adults incurring the displeasure of Allaah owing to their apathy and ignorance.

There was one incident which caused the maulana to further loose enthusiasm for maktabs. During one tour one youngman who completed study of Qur'an was presented before the maulana with much laudations. The sight of the man who was clean-shaven, wearing a dress which could not distinguish him from non-Muslims utterly shocked him. On the bright side, in such tour the maulana was able to solve many local disputes and family quarrels. The mewatis used to say, "This man so lean and thin, and yet he finds solution to whatever problem he takes on hand, and, somehow, even the most strong-headed obstinate persons submit to his decision without argument."

Although, other ulama launched direct attack on un-Islamic practices of mewatis, repeated experience convinced Maulana Ilyas that the real malaise did not lie in individual correction or the correction of certain class of society.

Beginning of the Movement

In 1925 Maulana Ilyas went to hajj for the second time. In Madeenah he showed signs of restlessness to the point of not leaving Madeenah. He used to say,

> During the stay at Madeenah I was commanded to this work and it was said to me that, 'I shall take the work from you.' For a few days, I was very worried. I did not know what a weak and helpless man like me could do. I, then, related it to a pious and sagacious person who remarked that there was no need to be anxious. What I had been told was not to carry out the task but that the task would be taken from me. He who was to take the service would do it in whatever way he pleased.

Upon returning home, Maulana Ilyas begun tours and exhorting others to propagate basic tenets of Islaam such as kalima and salaat directly to the masses. People were quite unfamiliar to this kind of call and after much persuasion only a few people joined his movement. Then jamat was formed and the tour was planned for the few days and when that tour ended it was planned for few more days. This carried on in mewat for few years, meanwhile appeal was made to ulama and at public conferences organised by jama'at.

When the maulana returned from third hajj, which was accompanied by Maulana Ihtishamul Hasan, his enthusiasm only increased. During hajj he spent most of his time in harem and took every opportunity talk and discuss about his effort. He did two tours of Mewat with around a hundred companions. The tours each lasted for about a month. Each time jama'ats were formed and different villages were allocated to them. They would go round and spread the Word of Allaah ﷻ.

Maulana further realised that it was difficult for poor Mewatis peasants to spare time for formal religious education. Also their life could not be expected to be transformed with the very little time they could devote. According to the maulana for such people the only way to eradicate ignorance and bring deen was for them to go in jamat, spending times in centres, preaching kalima and salaat to common people, sitting in company ulama and religious mentors - listen and observe their manner and conducts. Besides, they could exert themselves in recitation of Qur'an, learn rules of the shari'ah, listen to life-accounts of sahaaba ﷺ. The maulana hoped the movement would come under the patronage of ulama and pious souls of the community and drive it forward.

Although giving monetary donation common around the world, Maulana Ilyas ﷺ revived a system of donating days, weeks and months - for the sake of the deen. He desired to rekindle the spark of eeman and ignite the spirit of dedication and sacrifice in this life for rewards of the aakhira. Only then inclination and ability to follow the complete deen become automatic. He wanted the workers of the movement to attain the level of suffering loss in trade and agriculture willingly for the sake of Allaah. Despite the difficulties and setbacks in the beginning, this enabled the Mewatis to realise the higher aims and ideals and subordinate material interests.

Abul Hasan Nadwi ﷺ comments on this success thus:

> The tremendous change that came over Mewat as a result of the untiring efforts of tabligh workers who moved from village to village, carrying their luggage on their backs, is, perhaps, without a parallel in recent times. Within a few years, the whole region emerged from darkness into light. Had a government, with all its resources in men and material, tried to bring the people nearer to eeman, it would not have achieved so much in such a short time.
>
> …Anyone who saw the tabligh parties of Mewat, travelling on foot, with blankets thrown on their shoulders, the siparas tucked under the arms and parched grain or bread tied in a corner of the mantle, their tongues engaged in dhikr, eyes showing the signs of nightly vigil and the mark of sajdah on the foreheads would have been reminded of the martyrdom of sahaaba of Bir Ma'ona who were killed while going on the mission of teaching the Qur'an and imparting the knowledge of the commandments of the shari'ah on the orders of rasulullah ﷺ.

Qari Dawood, an elderly Mewati, says about the changes:

> All that I know is that things for which great effort were made in the past, but there was nothing to show are now taking place automatically and things to stop which great efforts were made and even battles were fought in the past, but not one of them could be eradicated are now disappearing by themselves.

Despite the success, the maulana was sure that if the Mewatis did not make the tabligh tours a way of life and ceased to make an earnest endeavour for eeman, they would slip back into former condition, or even worse. In a letter, he warned, "The isolation, so far, was acting as a bulwark, on account of which other communities did not take notice of Mewatis. But now if the community does not protect itself, it will fall prey to their wicked intentions."

Reformation in the Wider Context

In Delhi and in few other places, Maulana Ilyas ﷺ engaged a few paid traditional preachers. But, seeing very little progress in two and a half years, he decided to do away with paid preachers. His desire to spread the movement further afield grew over time and became irresistible by 1938 when he went to hajj for the last time. He said about the Arabs:

> Didn't the people of Arabia deserve more than anyone else that the priceless gifts was taken back to them?

The maulana left for hajj with a large group, including Maulana Ihtishamul Hasan, Molvi Muhammad Yusuf, Molvi Inamul Hasan and Haji Abdur Rahman. He addressed a group of noblemen in Bahra, along the way from Jeddah to Makkah. He had many discussions in Mina with Muslims from different parts of the world and addressed a public meeting. After hajj he consulted many leading Indian Muslims about extending tabligh effort in Arabia. Despite little enthusiasm among them, he was particularly encouraged by Maulana Shafiuddin.

After lengthy discussions, one party of hajis from Bahrain promised to take the work in their land. Fruitful discussions were also held with merchants who settled in Arabia. With their insistence, Maulana Ilyas decided to call upon Sultan Ibn-Saud on 14th March 1938. The Sultan stepped down from his masnad to receive them. For forty minutes he gave a learned discourse on tawheed, the Qur'an and the Sunnah and the need to follow the shari'ah. A memorandum prepared by Maulana Ihtishamul Hasan in Arabic was sent to Raisal-Quazzat Abdullah bin Hasan and then the maulana met him personally. Throughout their stay in Makkah jama'at went out every morning and evening. He used to tell fellow companions that the effort was more important than going in umrah, or any other worship.

Upon return from hajj the effort was extended from Mewat to Delhi. Conditions in city and around were better but similar to earlier condition of Mewat sinking. The families and towns which were cradle of learning and guidance were failing to replace their star personalities. Due to their busy life many would unashamedly say, "We are worldly people. We are the slaves of the stomach and dogs of the world." The other misconception was that anyone who could not devote 8-10 years in madrasa must resign to a life of ignorance. On the contrary, everyone must learn to live in deen in all its aspects and branches. The maulana had only one solution to offer - take eeman to the masses, then alone, could the environment be generated that gave rise to men of exceptional virtue and spirituality.

Maulana Ilyas ﷺ wanted the city-dwellers to adapt a life of "assistance and migration", i.e. toil and sacrifice foe the sake of the deen. Experience showed that despite listening to hundreds of sermons in their static environment, which could in theory change their life, people's deen did not improve, their eeman remained weak, their salaat remained just as defective, they even forgot what they learnt in childhood. The maulana did not believe in division of labour with some people serving the cause of Allaah and other looking after their worldly affairs - to him this division was not different than saying one person should only eat, while another only drank and yet another only clothed himself.

The maulana wrote in one letter:

> Unless there is a practical example before the people, speeches from the pulpit cannot arouse them to action. If a plan of work did not follow the speeches, the people will not take the speeches seriously.

When Mewatis started the effort in Delhi many impediments were put in from of them. They were denied access to stay in masjid, use lavatory or cook etc and some even faced wrath of the locals. Once the maulana wanted to discuss the work with Maulana Ashraf Ali Thanvi ﷺ when work begun in Thana Bhawan, the latter said:

> It is needless to argue. Reasons may be given for and against anything. I have been convinced by the actual work that is being done. No further proof or discussion is needed. You have turned despair into hope.

Similarly, teachers of Nadwatul Ulema, who went to get a first-hand experience in Mewat, came back pleasantly surprised, some calling it a "discovery." Soon, there was a gathering of Friday nights in Nizamuddin where jama'at workers and others could come. The maulana would give speeches before and after the evening meal. There was mashwara once a month as well - ulama were especially encouraged to participate in these. He would also speak after fajr or someone else could speak instead. The maulana would welcome visitors from all walks of life - many dignatories * and merchants from around Delhi often attended fajr salaat to listen to his speeches. However, whenever anybody came with monetary aid - he used to tell them flatly, he needs them, not their wealth. Monetary aid can only be taken from those who are active in jama'at effort.

Conferences were held every month in Mewat. Maulana Ilyas ﷺ as well as other ulama would deliver sermons and discourses. At the end they would exhort people to spare time in the path of Allaah. Other experienced muballigs would work among various prominent groups of people and ulama to enlist their support. To many this was an unique experience, when masjid would overflow with devotees and a general spiritual atmosphere would pervade all around. The first of massive gathering took place in November 1941, in Nooh, Gurgaon, when about 25,000 people participated. Maulana Husain Ahmad Madani ﷺ led the Juma salaat and the meeting ended without the need of any serious organisation. Mufti Kifayatullah, who was the greatest 'alim in India at the time and President of Jami'at Ulema-i-Hind, commented:

> I have been attending different political and religious conferences for the last 35 years, but I have yet to see a more impressive gathering.

*Dr. Zakir Hussain who later became President of India was a regular visitor.

ﷺHe conducted lessons in hadeeth for about eighteen years in Masjid Nabawi.

Maulana Ilyas's final days spent sending jama'at in far away places as Bombay, Peshawar and Karachi, from where there was a hope people of other nationalities would take the effort to their homeland. Another of maulana's focus was bringing the different groups of ulama and the commoners onto a common understanding so that all can work together fully, and misgivings and suspicions disappear. In one of these later days he explained:

> Brothers! We have not only deviated, but deviated far from the faith of rasulullah ﷺ. Government or any other form of political power can never be the goal of a Muslim. If we come into power through adherence to the path of rasulullah ﷺ, we are not going to shirk it. But surely, it is not our aim. We have only to give everything, including our lives in this path.
>
> Remember, the eradication of the evils rampant among the Muslims does not take place by enumerating them or dwelling upon their evilness. What needs to be done is to enlarge and heighten the few virtues they may have present in them. The evils will disappear by themselves.

Addressing a maulana who came from Peshawar, Maulana Ilyas ﷺ said:

> Brother, send a bigger jama'at. Even an ordinary thing cannot be done in the world without acquiring the necessary knowledge, so much so that a mentor is needed even to become a thief. …So, how can one become proficient in an important thing like tabligh without gaining knowledge and skill in it?

Referring to the effort, the maulana once wrote,

> …Is it not the practice of the Lord that He produces the cure when an epidemic has broken out?

Maulana Ilyas once said:

> Like a Laundry men I have just set the pots of hot water. Even the clothes of wastemen will enter it. So Allaah will purify whichever he wishes [212].

Once, on hearing the news of colleague's illness, he said, "It is not much if one develops fever as a result of striving in the path of eeman when lives are being laid down for bread!" In spite of persistent ill-health he spared no pains to carry out the task he had undertaken. Sometimes, he covered as many as 25 miles in a day, on foot, during the tours of Mewat. He would find no time to eat for 36 or even 48 hours although the food was with him. He used to encourage the companions by saying, "On the other side of toil and hardship is Allaah. Whoever wants may come and meet Him."

Much more can be said about the history of this effort especially since there is so much ignorance and misconception about this among the masses and ulama, but space here is limited. It was through the relentless effort of Maulana Ilyas that Allaah blessed this effort to spread around the world, an effort in which all can participate: the commoners and ulama, literate and illiterate, elite and laity, poor and wealthy, men and women, young and elderly, villagers and city-dwellers, pious and would be pious. There is no-one who can deny the benefit of this effort. Shaykh Uthaymeen ﷺ of Saudi Arabia once said:

> In my view, it is a group that has much goodness to it, and from among the different groups I know of, it has the most profound influence. Many disbelievers have come to believe and many sinners have turned to righteousness through the da'wah efforts of jama'at [104].

On July 12, 1944 Maulana Ilyas ﷺ asked a successor to be selected from six of his trusted companions. They selected Maulana Muhammad Yusuf ﷺ duly as successor after consultation among themselves. The following Friday night he sent for Muhammad Yusuf ﷺ and said, "Come. Let me embrace you. I am going." He passed away little while before fajr adhaan.

Reviving Complete Deen

Maulana Yusuf Khandlawi ﷺ said:

> Allaah has kept the secret of total success of human beings upon man's internal treasures, success and failure is another name for the human internal condition. Success and failure is not a name of external shapes and objects. Dignity and dishonour, happiness and problems, tranquillity and anxiety, health and disease, are human being's internal conditions.
>
> The improvement and deterioration of these conditions is not related to external shapes and materials. Allaah can bring disgrace even in the presence of kingdom and wealth, and He can bring honour even in the state of dire poverty. A man's internal treasure is his yaqeen (eeman), and his a'maal; if his inner actions are good then Allaah will create a state of inner success, even if material possession is totally exhausted.
>
> Allaah is the creator and owner of everything and every being of this universe. He made everything with his own power. Everything has been created by Allaah. He is the creator and he is not created. And whoever is created is incapable of creating. Whatever is made by Allaah is under Allaah's. He owns everything. He uses everything and Allaah can change shapes of everything by his power and he can change their qualities without changing their shapes. He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he can show creation from the means of destruction. He runs the system of sustenance. If he wishes he can sustain somebody in a barren desert without any source of material and he can spoil life even in the midst of plenty of materials. Rasulullah ﷺ brought many ways from Allaah by which one can gain closeness with Allaah and one can derive benefit directly from the power of Allaah. When these ways are adopted in our life, Allaah will grant success in every shape and condition [46].

The jama'at work from inception is anchored on the manhaj of prophets and sahaaba ﷺ and the effort is reconstructed realising the above premises. The maulana used to say that,

> The basic purpose of my movement is to revive the tradition of laying down one's life in the path of Islaam *.

He said:

> The main end and purpose of deeni effort should be seeking of the countenance of the Lord and the earning of the recompense of the aakhira. As for the favours promised in this world, for example, a life of peace and honour or power or rule on the earth, these are the promised and not to be the desired ends.

He explained the difference between 'desired' and the 'promised' with an example. Through marriage a wife is desired in order to derive satisfaction from her, but there is promise of dowry. Yet only a fool will marry solely for dowry - and if that transpires then what place he will have in her heart?

The maulana considered his movement essential for the preservation of eeman and believed no effort or sacrifice to be too much for it. The name "Tablighi Jama'at", was adopted by people to refer to the movement and its workers. The maulana did not give it a name - he once said that if he was to give it a name he would have chosen "Tafriq-e-Eeman." He said further about the movement:

> Doubtless, among all the efforts that are being made today, it is nearest to the method of rasulullah ﷺ.

*This is of two types as the maulana explained on another occasion:
Material - related to limbs, revive the practice of travelling in batches from place to place, from country to country for the propagation of the guidance brought by rasulullah ﷺ.
Spiritual - related to sentiment, revive the custom of laying down one's life at the Command of Allaah.

The elders of tablighi jama'at are quite humble in that they say they are still learning this effort. They can make mistakes [◇] and this is why they refrained from publishing any manuals. As a consequence, they can continuously reflect on the effort of deen as practised by the prophets and sahaaba ﷺ to fine tune this work. Maulana Ilyas himself did not write any books or asked anyone to write down guidelines [ﻸ]. The guidelines are subject to change and these are shared and reminded through conferences at appropriate level. However, it does not inhibit localised variations - such decisions are taken locally as well as centrally in Nizamuddin.

The fundamental premises upon which this da'wah effort is based may be articulated as follows:

- At the heart of the problems faced by the Muslims individually and collectively around the world today is due to the fact that the vast majority of the ummah is not upon a life dictated by the true eeman based upon the divine knowledge of the unseen sent by Allaah ﷻ.
- Allaah's help will not come until this condition is rectified.
- The life of impiety has become a major obstacle to da'wah amongst the non-Muslims.
- The problems of aakhira are million times more important than the problems of this world. Yet all but few people in this world are busy 24 hours in solving problems of material world.
- An utmost effort must be made by all to bring a life based on dictates of eeman. In it is hidden the solutions of all the problems of this world and next. Any other method or short-cut will result in failure.
- This effort however does not raise obstacles for other jama'ahs to rectify worldly problems. Rather du'a is made for them.
- Rasulullah ﷺ brought a deen which can be divided into one: eeman & yakeen and two: a life based on that. There will be no change in this until the Day of Judgement. Bringing the ummah upon this is the main objective of tabligh jama'at.
- Tabligh Jama'at is focused on the original da'wah and concern rasulullah ﷺ came with. All the religious, social, political, economic etc. issues, arguments and discourses which came following the the generation of sahaaba ﷺ are duly ignored [▷]. The aims, objects and means of da'wah of tabligh jama'at is thus timeless. Temporal issues must not distract them. Maulana Ilyas ﷺ often, said about this movement that it was a jewel of the golden era.

The effort of ad-dawah at-tabligh is a practical occupation. Just as one cannot aspire to understand the work of a physician or engineer, much less being able to evaluate it, after listening for an hour or reading a book, similarly one cannot understand without exerting in the practical field for prolonged periods. The best way to understand this effort is to get involved - at least go in jama'at for three days. Then critically analyse each and every activity in light of Qur'an, hadeeth and seerah - a sort of reverse engineering. You may well shock yourself by observing the remarkable similarity this effort has with that of the efforts of prophets ﷺ, sahaaba ﷺ and their true followers. A practical experience often evaporates arguments stemming from prejudices and ignorance. Certainly, for someone who is determined to understand an effort that transforms people and communities, is that too much an investment to make?

[◇] Maulana said: I request my friends to observe my actions vigilantly and check me when I go wrong, and, also to pray for my guidance along the right path [367].

[ﻸ] He requested Maulana Zakaria Khandlawi ﷺ to write books on certain topics which are included in *Faḍail A'maal*. Later on, few chapters written by other authors, were added and these chapters do discuss rationale and guidelines to an extent. Maulana Yusuf Khandlawi ﷺ has written two books popular with tablighi jama'at namely - *Hayatuṡ ṡahaaba* and *Muntakhab al-Hadeeth*. Besides, there are countless guidebooks written through private initiatives in different countries.

[▷] This is a tremendous blessing. While many other jamats are getting caught up with questions and issues raised much later than sahaaba ﷺ, many of which issues have become irrelevant and rekindling long forgotten disputes is only increasing fitnah, tabligh jama'at is focusing on the perennial problem of human societies in losing sight of Allaah and the hidden system of this world and aakhira.

When Maulana Muhammad Manzoor Noomani ﷺ * went to spend a week in jama'at with Maulana Illyas ﷺ, he didn't entertain any questioning until the end of the week. Within 4/5 days Maulana Manzoor Noomani ﷺ acknowledged that this is the best effort to rectify the condition of the ummah.

Given the range of activities Tabligh Jamat do, it is not possible to narrowly define it as a da'wah group or as tabligh group which carries out the literal act of passing on message. One can easily see its scope within the following traditional fields:

- Da'wah towards Allaah - Call to recognise Allaah with all His names and attributes - and submit to Him - this is the seed at the heart. Further da'wah is needed for this eeman to strengthens and manifest itself externally. Eeman is always in a state of flux. Hence, this act require repetition. The aim is to change yaqeen so that a'maal comes into existence.
- Tabligh - Propagating fundamental principles and a'maals of deen, rectifying of deeds through discussion, rehearsals and practising. Here the tabligh means repeating and striving until desired results takes shape.
- Reviving the sunnah and drawing help from Allaah. Muslims must fulfil conditions necessary to gain direct help from Allaah. Sunnah will draw love of Allaah. Proliferation and love of sunnah will in turn eradicate bid'ah.
- Enjoining good and forbidding evil - Cleansing and safeguarding of the deeni environment.
- Mobile madrasa for adults - People learn from each other and from books and through process learning. The general knowledge of ummah is at a very low point to the extent that Muslims cannot say shahadatain and minimum Qur'an required for salaat. The effort provides a safe environment for adults to learn about bare basics of the deen. Also, it creates zeal for seeking ilm from ulama.
- Training people who can form and lead jama'ats locally and in khuruj. They also aspire to develop love, concern, courage and travel in order to benefit mankind for the sake of Allaah.

Just as this effort can seen be in terms of fields of activity, it can also be looked at from the point of geographical centres - here we can see three levels of effort:

Self-Rectification: Although this is the number one priority, one attaches to other levels of effort at the same time. Even if one cannot realize the full force of the message, restricting to simple yet powerful eemani deeds which will ward off evils while proving beneficial at the same time.

Maulana Ilyas ﷺ said:

The principal aim and purpose of our endeavour is to teach the Muslims all the things rasulullah ﷺ has brought with him, i.e., to integrate the ummah with the whole of the practical and conceptual structure of Islaam. …As for setting out jama'ats and tabligh rounds, these are the elementary means to the realisation of that end, while the teaching of the kalima and salaat are, so to speak, the ABC of our curriculum.

Local Effort: Though one can undertake this effort even without any fixed venue, working as a jamat centred around a masjid is the most fruitful.

Maulana Yusuf Khandlawi ﷺ said:

Today we are fooled that our money runs the masjids. Masjids have become empty of actions and filled by materials. In Masjid Nabawi there was no light, no water and no washrooms. There was no show of any expenditure. By coming to masjids people became da'ees, teachers, ulama, zaakireens, musallis, followers, pious and mujaahids. They went out and led the proper life [46].

*One of the co-founders of Jamat-e-Islami in 1941 along with Abul 'Ala Maududi.

Global Concern: Every ummati is responsible for the deeni life of every ummati. It is often mentioned that Allaah is solely responsible for delivering results - He can bring it to any part of the world at the time of His choosing. Therefore, when someone makes effort in a locality intending guidance for other localities as well he has a share in results. For instance, one makes such intention and make du'a to this effect.

Yusuf Khandlawi ﷺ said:

If the effort is made on an international level then Allaah will bring changes in the heart of all human beings of the whole world as a result of the people's efforts. Like other actions of Islaam, we do not know how to make this effort. For this:

1. Encourage others to do this effort. Show them its importance and virtues. Mention to them incidents of the prophets ﷺ and of the sahaaba ﷺ.

2. We have to involve ourselves in this effort with sacrifice and hijrah & nusrah. The sahaaba ﷺ used to go out in the path of Allaah in every condition, at the time of nikah, at the time of childbirth in the house, or death, in heat or cold, when hungry, poor, in good health or in illness, strong or weak, young or old in age, they went out in the path of Allaah.

3. So we have to cry and ask Allaah to accept us for this great effort, to get acquaintance with this work, every brother is asked to give four months no matter which condition of life he is in [46].

Tablighi Framework

The simplicity of tablighi effort, which empowers the layman, hides the sophistication that only reveals itself to those who are experienced and endowed with knowledge.

There is no regular register of attendees or active participants or members. No-one receives a pass or fail or a certificate at the end of any term of service. For day to day running, there is no system of fund raising through subscription fees. There is no salaried employees! In fact, the emphasis is on building the firm belief that work of deen is not depended on any worldly resources.

Khuruj

Tabligh Jama'ats are typically of groups of ten sharing the same objective, same intention and same concerns and efforts under an ameer. They eat, sleep, pray, learn and travel at the same time. This distinguishes a jama'at from the multitude of people gather in a market place. Khuruj or going out in the path of Allaah for the sake of deen is a hallmark of this effort. For the vast majority of ummah this is the only viable means left to practically bring the deen into their life.

Before going out they will receive instructions and an ameer is appointed. While in khuruj, most jama'at will be travelling to different places periodically, every three days, while residing usually in masjids, a jama'at may decide to stay for a shorter or longer period. Muballigs who stay in masjid may be considered as Ashabus Suffah but for considerably shorter periods [424]. However, absence of masjid does not stop khuruj. They are known to have used tents and hotels. During this time, they will make effort on themselves and others.

The participants will undergo a process of islah, characterised by the attainment of, now well-known, "six qualities" of tabligh and thirteen usools or guidelines [f]. Their learning will take place on the job and not just through rote learning. The object of khuruj goes beyond academic as the skill base developed includes team work, motivating, conflict-resolving, consulting, organising, liaising, cooking, cleaning etc. All these skills are part and parcel of deen and rewarded by Allaah.

[f] These usools can be broken in order not to break a companion's heart. However, in jama'ats involving females then, its strictly followed regardless due to sensitivities involved.

As for the locality they reside in there are two levels of effort: call people to Allaah and His deen with the view to get people to sacrifice time, health and wealth for the sake of the deen, and secondly to raise the level tabligh effort in the locality. This largely involves ghast, public mudhakira [3], individual da'wah and du'a.

The jama'at share costs of the whole expedition equally, but exception can be made. Generally khuruj is spent as periods of 3, 40 and 120 days. The elders highlight the significance of these period various ways from Qur'an and sunnah. However, more than anything else its a matter of logistics. People also go out for 10 or 20 days, two months, six months and a year. These are subject to change upon circumstance and mashwara. In this effort mashwara is encouraged at all levels.

Six Qualities

The scope of the six qualities is such that it can be narrowed or stretched according to the understanding of the individual. For a starter, one can begin by saying practising deen becomes easy if theses qualities are in a person to a minimum grade and slowly other virtuous qualities of the deen can grow within the individual automatically. Alternatively, one can argue that these encompass whole of deen - is there a branch of deen that cannot be accommodated within these headings?

A beginner learns the object, virtues and the necessary effort to furnish each quality [4] and practices at the same time.

Yakeen in Kalima: Though all Muslims say this kalimah - their conviction upon it varies, sahaaba ﷺ spent thirteen years in Makkah to turn these utterances of the tongue into deep-seated conviction at the heart.

The meaning of the actualisation of the kalimah: "There is none worthy of worship except Allaah," is the actualisation of tawheed with all its three types: Tawheed ul-Uloohiyyah, Tawheed ur-Ruboobiyyah and Tawheed ul-Asmaa was-Sifaat. "Allaah is the creator and controller of all conditions, owner of all treasures, sustainer of all worlds and can do each and everything without the help of the creations. Creations cannot do anything without the help of Allaah ﷻ and Muhammad ﷺ is our nabi. Our complete success of both worlds is in following the sunnah of rasulullah ﷺ."

Exerting in this quality will reduce kufr, shirk and bid'ah from society.

Khushu & Khudu in Salaat: The quality of salaat should be such level that one can draw directly from the treasures of Allaah just as the sahaaba ﷺ. A sign of correct salaat is that the life outside salaat is as good as time spent inside salaat. During khuruj time is allocated for tajweed.

This quality will be barrier to all sorts of evil from society as promised in the Qur'an.

Ilm & Dhikr: Knowledge is of two types - Ilm ul-Fadaa'il (Virtues) and Ilm ul-Masaa'il (fiqhi). During khuruj the primary target is learning virtues. Learning fiqhi issues must be done in the locality of the participant. Informally however, such issues can be discussed if the people belong to same manhaj/madhab. Also for someone who does not know the basics of kalimah, salaat etc the ameer can make suitable arrangements.

Dhikr is the practice of what Allaah wants us to do at different time, place and condition. For a beginner, masnoon du'a, Qur'an tilawat, third kalimah, durood upon rasulullah ﷺ and istighfar is recommended. Exerting in this quality will remove ignorance and negligence from society.

Husne Khuluq: Essential of this quality is to give precedence to a Muslim, respect for elders, mercy for youngsters and due regard for ulama, service to parents, due concern for spouses, neighbours and guests etc.

[3] Although it appears to be like a bayaan, it varies greatly in style and substance. Can be interactive too.
[4] In practice the first and third points are split into two parts to facilitate explanation & learning.

> One of the benefit of tabligh to the muballigs is increase in humility. "Tabligh is a process which, by its very nature and programme creates humility in man. The carriage of own baggage by the muballigs during their travel help to reduce ego, self-conciousness and pride of individuals. The well placed persons come to the level of commoners and labourers eating from the same plate.…The participants develop the habits of mutual respect and toleration. They are required to render and receive Khidmat for the pleasure of Allaah ﷻ [424]."
>
> This would remove many diseases in the heart such as jealousy and selfishness.

Sincerity: Everything must be done for the sake of Allaah. Seek istighfar before, middle and after completion of a deed. Also rectify intention straight-away if found faulty. This would remove/suppress pride and egotism.

Da'wah & Tabligh: Go in khuruj - Leave the static environment, which is by and large corrosive to eeman, in order to learn how best to utilise the various blessings Allaah has bestowed on us such as time, health, wealth and other qualities. This revives the sunnah of going out in the path of Allaah. Da'wah will check against going astray.

Thirteen Usools

While in khuruj the following etiquette is to be followed to get most out of it:

- Four deeds to be performed as much as possible (in order of priority) - Da'wah, Teaching & Learning, Ibadah, Khidmat.
- Four deeds to be done sparingly - less time in eating and sleeping, less time outside masjid, less time in frivolous talk.
- Four deeds not to do at all - Asking by tongue, Desiring by heart, Extravagance and using someone's belongings without permission.
- Following ameer according to the shari'ah.

Ghast/Jawla

For eeman to seed and grow and deeds to manifest, da'wah is essential - and its backbone is ghast. Unlike Bahrul 'Ulum, the muballigs are like floating cloud which carries rain to different places. It showers rain to many, even on those who do not want it. A da'ee, like cloud also moves from house to house, knocks the door of every person - regardless of whether they are welcomed or abused [424].

Ghast to "…three classes of men with three different aims. To the ulama and devotees, they should go with the object of acquiring the knowledge of faith and benefiting from their company, to those who are of a lower grade than themselves, for attaining perfection in eeman through the dissemination of religious light and learning, and to the rest, for absorbing the various virtues that may be found in them."

Maulana Ilyas ﷺ said:

> Our tabligh workers must not feel disheartened if their call falls on deaf ears at some place and they are cursed and false charges are labelled against them. On such occasions they should remind themselves that this is the special sunnah and legacy of the prophets. To be humiliated in the path of Allaah is not everyone's good fortune. And when they are received with warmth and dignity and their call is heeded to, they should regard it wholly a favour of the Lord and feel grateful to Him for it. The service and education of the seekers, however lowly they may be, must always be considered an act of giving thanks on this favour. …They should, further, be watchful against the deception of the self and avoid the folly of regarding success and popularity to be their own achievement.

He also said that workers "…should not pray to Allaah for hardship in this path, if the Lord sends down a trouble or affliction, they should consider it a blessing from Him, and an atonement for their sins, and a source of elevation in ranks. Such calamities in the way of Allaah are the food and drink of the Apostles, the devout, and the truthful."

Ta'lim

The primary object of ta'lim with tablighi programme is to bridge the gap between 'ilm and a'maal. Whether in masjid, in khuruj or at home it tries to create the zeal for practising the deen.

Ta'lim is a sunnah of masjid an-Nabawi. Also, after returning home, sahaaba ﷺ would discuss it amongst other family members. It is said that the light of ta'lim in 'Umar ﷺ's sister's house played a part in his conversion.

Mashwara

The main objects of mashwara, is uniting the hearts and draw decision from Allaah. Maulana Yusuf Khandlawi ﷺ said:

> Brothers should be collected for mashwara for thinking about the demands of this work, to organize their sequence, to shape the means, to fulfil the demands, to make plans to send out those brothers who have made intentions and to discuss any other problems. We should not try to enforce our own opinion in mashwara. Doing so will remove the help of Allaah. When our opinion is asked we should regard it as a trust from Allaah and give whatever opinion comes into our heart. We should be soft in giving our opinion. We should not adopt confrontation against another brother's opinion. We should remember that my opinion carries the evil of my own nafs. If the decision is according to other opinions, i should feel happy that everyone has been saved from the evil of my own nafs. And if any decision is according to our own opinion, we should fear, and make excessive du'a.
>
> In our mashwara there is no room for majority opinions [°], and it is not always necessary to take opinions from everybody. It is necessary to win everybody's heart, the ameer should regard himself as in need of mashwara. After taking opinions he should, after much thinking and worrying, decide, on whatever comes in his heart he should then declare it in such a way that nobody's opinion is belittled. If there are different feelings then he should prepare brothers by encouraging interest and attraction. Brothers should follow the ameer's decision with such happiness as if it is their own opinion. In this there is great training. If after this it appears that my opinion was more appropriate, even then do not rebuke or even give any hint towards it think that, in it lies the best outcome. Those who slander the ameer, they carry severe warnings [46].

Ijtima

Ijtima is the closest tabligh gets to mass communication. It takes place weekly as in major centres, and yearly in district or country level. These are open to commoners as well as VIPs. There are also special ijtima organised for the experienced workers, students and professionals etc.

In masjid an-Nabawi, rasulullah ﷺ would gather sahaaba ﷺ at various times during the day, whether it was due to an ayat being revealed, or address an issue of political importance, or even for salaatul istisqa.

[°] Following a discussion of the decision of Abu Bakr ﷺ to go ahead with the expedition of Usama ﷺ as planned by rasulullah ﷺ, Haafidh Ibn Hajar ﷺ wrote in *Fathul-Baree*: In matter that pertain to ijtihad, it is possible for the minority to be right, and for the majority to be wrong. It is therefore incorrect to give preference to an opinion simply because it is held by the majority.

Involving Women

Women play a very important role in this effort. On a regular basis they can do ta'lim every day and in the locality once a week. Further, they can encourage men to go in khuruj or simply support husband, brother or sons in this effort morally and financially. There are opportunities for them to go in khuruj as well as with their husbands. Besides, they can help prepare food for jama'at and spend wealth in the path of Allaah. Maulana Yusuf Khandlawi ﷺ said:

> Masturat (women) work is even more delicate when there is a possibility of openness (unveiling) and mixing. Women must never be brought into usual gatherings. Women should gather in a near-by house where women use veils, once a week, and do their ta'lim. It should be done this way. Men should inform their own women everything they heard, in ijtima, da'wah and ta'lim etc. This will insha-Allaah begin to influence women's thinking in a short time. Occasionally three days jama'at should be sent in a near-by locality. In masturat jama'at women must be accompanied by their husband or any other mahram. Women must go in full veil and stay in the house with veils. Men are to stay in a near-by masjid [46].

Use of Karguzari

This revives a sunnah of Masjid Nabawi. Expedition set out from Madeenah would return to give feedback to rasulullah ﷺ. It's a great way to measure progress and drive enthusiasm. This is used effectively to train workers, increase knowledge base and rectify if necessary.

Delineated Centrally

Major decisions with regards to principles and methods are delineated centrally from Nizamuddin after due consultation. Strict common sense guidelines helped the jama'at maintain some kind of uniformity despite no formal structure. Variation is allowed but managed. Efforts in India, Pakistan, Sri-Lanka vary many ways. In fact, for full appreciation one should visit India, Pakistan, Bangladesh, an Arab country and one Western country.

Encouragement Rather Than Chastisement

The only method for ensuring conformity in jama'at is through targeeb. This stems from the idea that one does wrong, acts lazy or makes the wrong choice simply because the reality is still elusive. So given sufficient time, sympathy, patience and explanations it is hoped one will reform. Generally, those who do not like or unable to stomach the simplicity or hardship or lack of creativity in jama'at tend to move on.

Clarifying Myths/Misconceptions

Many tablighis find their effort is misunderstood and misrepresented. Rather they consider its their shortcoming in communication, worry, concern, lack of effort and du'a when people misunderstand their message.

They also consider debating or responding directly to propaganda a waste of time - how did prophets face false propaganda? Conventional wisdom does not support this approach of jama'at. But many realise the benefit of maintaining apathy to accusations, from practical experience of da'wah [212]. For obvious reasons, if the success of this effort was measured against popular votes, then no leader could remain apathetic about perception. And can Muslims ever surpass the kuffar who are the master of

spins/manufacturing consent on basis of mere consent or vote? The focus is on remaining steadfast upon what Allaah desires from us and then these myths and misconception will not have any harm.

Here is some thoughts on a selection of typical myths and misconception regarding jama'at effort.

Lacking Concern for Tawheed: This is such a blatant lie that anyone who can identify tawheed without hearing the word 'tawheed' can verify. Perhaps, tablighis give more importance to it than the people who are known to talk about it!

Worship Graves: Again this is a slander. Anyone can observe it by going in jama'at with them. The graves in Nizamuddin are outside the official Bangle wali masjid just as in Masjid an-Nabawi.

Use of Ayat and Hadeeth for Jihaad: This is really a non-starter simply because the question stem from a misunderstanding of the word jihaad. This has already been discussed in section 10.4.1. Suffice to say jihaad is not exclusively used for fighting. Allaah ﷻ said:

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

As for those who strive for Us, We will surely guide them to Our paths… | 29:69 |

This ayat is in soorah al-'Ankabut, which was revealed in Makkah when there was no fighting [58]. Imaam Bukhari ﷺ in explaining the virtues of going to jumu'ah salaat walking mentioned the statement of rasulullah ﷺ:

> *The Fire will not touch anyone whose feet become dusty in the way of Allaah* [6].

In addition, Maulana Ilyas ﷺ said that going in tablighi expedition contains all the qualities of a jamat that goes in combat for the sake of Allaah [65]. During the time of rasulullah ﷺ, there were many incidences when a da'wah expeditions were turned bloody such as the incidence of Bir-Mauna *. In fact, similar incidences used to occur to those who pioneered this effort.

Narrated 'Abdullah bin 'Amr ﷺ:

> A man said to rasulullah ﷺ, "Shall I participate in jihaad?"
> Rasulullah ﷺ said, "*Are your parents living?*"
> The man said, "Yes."
> Rasulullah ﷺ said, "*Do jihaad for their benefit* [6]."

Here service of parents is considered jihaad [65]. This, however, does not mean jihaad (combative or otherwise) is only for the orphans! If the participation in combat is fardh-kifaya, then one needs permission from the parents.

Narrated by Abu Hurayra ﷺ:

> Rasulullah ﷺ said, "*Should I not direct you to something by which Allaah obliterates the sins and elevates (your) ranks.*"
> They said: "Yes, O Rasulullah".
> He said, "*Performing wudu' properly, even in difficulty, frequently going to the masjid, and waiting eagerly for the next salaat after a salaat is over; indeed, that is ar-Ribat* ◇ [8, 9, 13].

Propagating Hanafi/Deobandi Brand: As a matter of rule, the jamat avoids collective discussion of fiqhi issues. Thus this effort easily spread among the people of all madhabs. In European countries one can find in a single jama'at people from all the different shades and persuasion.

Limiting Public Speaking: Jama'at prohibits talks on topics which divides the Muslims such as Politics, Fiqh issues where there exists differences of opinion. Enjoining good is advocated everywhere. However, they employ caution in forbidding evil - this is a difficult area.

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*See page 978.

◇Ribat means staying on the frontier of an Islamic country, for security and defence purposes. Thus, it is a continuous process of jihaad. Continuous good deeds and 'ibadah has been compared with ribat. Performing full wudu' in Makarih (where severe unpleasantness and hard labour is involved) is quite difficult. For instance, in winter it is very cumbersome to properly wash all the organs of the body but a Muslim does it to please Allaah. Thus, its reward will be more in proportion to the labour. Similarly, the nearness of a masjid is in many respect very useful but its being far from the house is better in the sense that the greater distance one has to cover for going to the masjid, the higher the reward [127].

Rasulullah ﷺ advised Mu'adh ؓ to give glad tidings and not to drive away the people or make them lose heart. Anyone who has experience of da'wah knows in a politically charged and competitive environment it is difficult for the opponents to see one's point of view. So they say that "politics is to leave politics."

Only uses Fazail-e-A'maal: Fazail-e-A'maal consists of many booklets and is available in two volumes.

Vol-1: Stories of sahaaba, Virtues of Holy Qur'an, Virtues of Salaat, Virtues of Dhikr, Virtues of Tabligh, Virtues of Ramadan, Muslim degeneration and its only remedy and Six Fundamentals.

Vol-2: Fazail-e-Sadaqat.

However, there are many different editions in different languages with additions and omissions. For example two of the booklets above are not written by Maulana Zakaria Khandlawi ؒ. The latest English version is revised by Madrasa Ashraful 'Uloom, Marlboro and published in 2011.

Fazail-e-A'maal was written such a way that it is accessible to everyone with detailed commentary. Hadeeth within it are taken from well-known hadeeth collections. Though this is one of the most read book in the world, there are other books which are also recommended for jama'at workers. e.g. *Hayatus Sahaaba* and *Muntakab Hadeeths*.

There are some features of Fazail-e-A'maal which some people outside the effort find objectionable. It has weak hadeeth - but then what percentage of books has been written which don't have weak hadeeths. There are differences of opinion about the scope of weak hadeeth. Ulama are only agreed that weak hadeeth cannot be used in deriving shari'ah rulings. Besides, there are factors which strengthen weak hadeeths [1]. Those who still find it unacceptable usually resort to *Riyadh as-Saaliheen* by Imaam an-Nawawi ؒ.

For another group of people the many stories written in it have become a source of fitnah. One cannot dismiss them simply because they are not authenticated - there is no compulsion here for anyone to act on them. If they are miraculous then Allaah is capable of performing them regardless. There are plenty of even more miraculous stories in the Qur'an and saheeh hadeeths.

Rasulullah ﷺ allowed narrating of israeliat stories without verification, we cannot of course act on them. These are from Muslim heritage - Shaykh Zakaria ؒ did not invent these stories. When people dream and witness many extra-ordinary things - it must be tested against the principles of Islaam.

[1] See section 5.3.4 for a detailed discussion on weak hadeeths.

A.4 Of Ahlul-'Ilm Mentioned in This Book

'Umar bin Abdul Aziz (D 101H)

He was born in 63H, and his mother was the granddaughter of 'Umar bin al-Khattab ﷺ. He was the son of Abd al-Malik's younger brother, Abd al-Aziz.

'Umar would grow up in Madeenah and live there until the death of his father, after which he was summoned to Damascus by Abd al-Malik and married to his daughter Fatima. His father-in-law would die soon after, and he would serve as governor of Madeenah under his cousin al-Walid I.

He continued to live in Madeenah through the remainder of al-Walid's reign and that of Walid's brother Sulaiman. As Sulaiman fell seriously ill and was unlikely to recover, he was anxious to leave the throne to one of his sons who were still minors, but was unable to do so because of their youth. Somebody then promptly proposed 'Umar as the successor to the throne. Sulaiman accepted this suggestion and 'Umar reluctantly accepted the position after trying unsuccessfully to dissuade Sulaiman.

'Umar bin Abdul Aziz ﷺ was an 'alim himself and surrounded himself with great ulama like Muhammed bin Kaab and Maimun bin Mehran. He was extremely pious and disdainful of worldly luxuries. He preferred simplicity to the extravagance that had become a hallmark of the Umayyad lifestyle, depositing all assets and finery meant for the khalifa into the public treasury. He abandoned the palace of khalifa to the family of Sulaiman and instead preferred to live in modest dwellings. He wore rough linens instead of royal robes, and often went unrecognised.

His time in Madeenah was so notable that official grievances sent to Damascus all but ceased. In addition, many people emigrated to Madeenah from Iraq seeking refuge from their harsh governor, al-Hajjaj bin Yousef. This angered al-Hajjaj, and he pressed al-Walid to remove Umar. Much to the dismay of the people of Madeenah, al-Walid bowed to Hajjaj's pressure and dismissed Umar from his post. By this time, Umar had developed an impeccable reputation across the Islamic empire.

Ibn 'Asakir ﷺ recorded that 'Umar ibn 'Abdul-'Aziz ﷺ wrote to 'Adiy ibn 'Adiy, "Belief includes obligations, doctrines, boundaries, and preferred ways. Whoever fulfils all of them has perfected his belief, and whoever does not fulfil them has not perfected his belief. If I live, I will make them clear to you so that you can act on them. If I die, however, I am not eager for your company."

Al-Hasan al-Basri (D 110H)

Abu Sa'eed al-Hasan ibn Abi al-Hasan ibn Yasaar al-Basri ﷺ was born at Madeenah in 21H. His father Yasar was the salve of Zaid ibn Thabet ﷺ and his mother Khayyirah was the freed slave of the Mother of the Believers, Umm Salamah ﷺ. He memorised Qur'an before fourteen and was able to listen to many sahaaba including Uthman ibn 'Affan ﷺ.

At fifteen, he moved to Basra where he studied under Hattaan ibn 'Abdullah ar-Riqashi and Ibn Surayyi' at-Tameemi. He was famous for his uncompromising piety and outspoken condemnation of worldliness in high places. He was one of the most renowned tabi'een - being a man of eloquence, inspiring speeches, wisdom, asceticism, and deep knowledge.

Imaam al-Qaseer ﷺ says: Once I asked al-Hasan about something. Then I said: Ulama of jurisprudence say so and so. He said: Have you ever seen a real 'alim of this category. Such an 'alim is he who is not interested in this life, who knows his sins and who continuously worships his Lord [429].

Al-Hasan al-Basri ﷺ used to hold large classes in the masjid of al-Basra. He used to frequently advise the rulers and governors and he never feared anybody except Allaah. He was especially well-known in the last years of the reign of the Umayyad khalifa, Mu'awiya ibn Abi Sufiyan ﷺ. Al-Hasan ﷺ lived in Iraq when al-Hajjaaj ibn Yusuf ath-Thaqafi was the ruler and he used to severely criticize al-Hajjaaj's harsh policies.

Al-Hasan al-Basri ﷺ was a close friend of 'Umar ibn 'Abdul-'Aziz ﷺ who loved him very much and used to consult him in some affairs related to administering the Muslim State. He became the judge of al-Basra in 102H/720C and performed this role on a voluntary basis.

Al-Hasan al-Basri ﷺ was a wise, eloquent man whose words were just like pearls. For example, he said: "Son of Adam, you are no more than a few days. Whenever a day passes, a part of you has gone." He also said: "Son of Adam, never please anybody if this entails the Wrath of Allaah. Never obey anybody if this entails disobedience to Allaah. Never thank anybody for something which Allaah granted you. Never blame anybody for something which Allaah did not grant you. Allaah created people and they steer the course pre-determined for them. Whoever thinks that extra care and interest will increase his provisions, let him try such extra care and interest in increasing his life span, changing his color, or increasing the size of his limbs and build!"

Ibn Shihab al-Zuhri (D 124H)

Muhammad ibn Muslim ibn Ubaydullah ibn Shihab al-Zuhri ﷺ migrated from Madeenah to live in Damascus, where he was employed by khalifa Abdul Malik. He received hadeeth from many sahaaba ﷺ and numerous ulama among the first and second generations after the sahaaba ﷺ narrated from him. Imaam Malik ﷺ said: The first one to utilise the isnaad was Ibn Shihab al-Zuhri.

Imaam Abu Hanifa (D 150H)

Al-Nu'man ibn Thabit al-Taymi, al-Imaam Abu Hanifa ﷺ, the grandson of a Persian nobleman who converted to Islaam, was born in Kufa in 80H. He learned 'Ilm al-fiqh from Hammad ibn Abi Sulaiman while serving him for 28 years. Imaam Abu Hanifa is considered as the only taabi'i from the four imaams as he has seen the sahaaba Anas ibn Malik, 'Abdullah ibn Abi Awfa, Sahl ibn Sa'd al-Sa'eedi, Abu al-Tufayl, and 'Amir ibn Wathila ﷺ [▷]. He enjoyed the companionship of many notables of the taabi'is, and of Imaam Ja'far as-Sadiq ﷺ.

He organised writing of fiqh in sub-headings, beginning with tahara followed by salaat. With regard to the relevant hadeeth of "*He who starts something good in Islaam …*" Imaam al-Shafi'i said: "People are all the children of Abu Hanifa in fiqh, of Ibn Ishaq in history, of Malik in hadeeth, and of Muqatil in tafseer." His madhab spread far and wide and became de-facto madhab of the Ottoman empire.

A sign of his zuhd, taqwa and wara' is that he refused to become chief Qadi of Kufa, when Yazid ibn 'Amr, Governor of Iraq during the time of Marwan ibn Muhammad offered the post to him. He used to make 60 khatma of Qur'an every Ramadan: one in the day, one in the night, besides his teaching and other duties. He said to his disciples, "If you come across a document (sanad) inconsistent with my words on a subject, ignore my words and follow that document." The most famous of his students were Imaam Abu Yusuf al-Ansari and Imaam Muhammad al-Shaibani ﷺ.

In 145H, Ibrahim ibn 'Abdullah ibn Hasan ibn 'Ali was recruiting men in order to help his brother Muhammad ﷺ, who had proclaimed himself the Khalifa in Madeenah al-Munawwara. When he came to Kufa, it was rumoured that Abu Hanifa ﷺ was helping him. Mansur heard this and had the imaam taken from Kufa to Baghdad. He told him to tell everybody that Mansur was rightfully the Khalifa. He offered him the position of chief qadi but the imaam did not accept it. Mansur imprisoned him and had him thrashed with a stick thirty strokes, which made his feet bleed. Mansur repented and sent him thirty thousand ooqias, only to be refused again. He was imprisoned again and thrashed ten strokes more every day. [According to some report] on the eleventh day, for fear that the people might rebel, he was forced to lie down on his back and poisonous fruit drink was poured into his mouth. As he was about to die, he performed sajdah.

[▷] See al-Safadi's *Wafayat al-A'yan*.

Imaam al-Awzaai (d 157h)

Imaam an-Nawawi ﷺ said about him, "As for al-Awzaai then he is Abu Amr, Abdul Rahman ibn Amr. He was from the seniors of Tabei al-Tabi'een, and from among their remarkable imaams. He was the imaam of the People of Shaam during his time, and issued fatwas in 70,000 or 80,000 questions."

The madhab of al-Awzaai ﷺ in fiqh was widespread in the Land of Shaam, as well as in other places. Ibn Kathir ﷺ said, "And the People of Damascus and its surrounding lands were upon his madhab for close to Two Hundred and Twenty years." His madhab was close to Imaam Malik's madhab. Among his students were Shu'bah, Malik, ath-Thawri, Ibn al-Mubarak, Ibn abi Zinaad, 'Abd ar-Razzaq and Muhammad bin Harb.

Sufiyan ath-Thawree (d 161h)

Sufiyan ibn Sa'eed ibn Masruq Abu 'Abd Allaah al-Thawree ﷺ was born in 97h. His father was muhaddith and he himself narrated many hadeeths. Abdullah ibn Mubarak ﷺ said: I wrote hadeeth from over 1,100 shaykhs and I didn't write from anyone better than Sufiyan.

Ibn Mahdi said: I never saw stronger in hadeeth memorization than al-Thawree, nor more ascetic than Shu'ba, nor more intelligent than Malik, nor of better counsel to the ummah than Ibn al-Mubarak. …Sufiyan is the most knowledgeable of them." He also said, "I could not look at Sufiyan directly, he was too intimidating and full of majesty."

Sufiyan ibn 'Uyayna said: I never saw anyone more knowledgeable in the halal and the haraam than Sufiyan al-Thawree.

Imaam Malik ibn Anas (d 179h)

Malik ibn Anas ibn Malik ibn 'Amr, al-Imaam, Abu 'Abdullah al-Humyari al-Asbahi al-Madani ﷺ was born in Madeenah in 93h. His grandfather Aamir was from amongst the major sahaaba ﷺ. He taught hadeeth in Madeenah for 40 years. Many among ulama consider it was Malik that rasulullah ﷺ had prophesied as 'alim of Madeenah:

> *Very soon will people beat the flanks of camels in search of knowledge, and they shall find no-one more knowledgeable than the knowledgeable scholar of Madeenah* [12, 9].

Imaam Malik was the most knowledgeable of the practices of sunnah as it was preserved by the ulama of the Prophet's city. This reference-point of his madhab is observed time and again in the Muwatta' with the phrase: "And this is what I have found (or seen) the people of 'ilm practising." People following his madhab are found in North Africa, al-Andalus, much of Egypt, and some of al-Sham, Yemen, Sudan, Iraq, and Khurasan.

About his famous book *al-Muwatta*, which consisted of saheeh hadeeth of rasulullah ﷺ as well as sayings of sahaaba ﷺ, taabi'i and tab-e-taabi'i, Malik ﷺ said: "I showed my book to seventy jurists of Madeenah, and every single one of them approved me for it (kulluhum wata'ani 'alayh), so I named it 'The Approved'." It took over 40 years to compile. Imaam al-Bukhari ﷺ said that the soundest of all chains of transmission was "Malik, from Nafi', from Ibn 'Umar." Muhaddiths call it the Golden Chain, and there are eighty narrations with this chain in the Muwatta.

Khalifa Harun al-Rashid said to Malik after hearing his answers to certain questions he put to him: "You are, by Allaah! the wisest of people and the most knowledgeable of people." Malik replied: "No, by Allaah! O Ameer-ul-mu'mineen." He said: "Yes! But you keep it hidden. By Allaah! If I live, I shall put your sayings in writing like the mushafs are put down in writing, and I shall disseminate them to the ends of the world." But Malik refused.

Abu Mus'ab recounts the following story:

> I went in to see Malik ibn Anas. He said to me: "Look under my place of prayer or prayer-mat and see what is there."
> I looked and found a certain writing. He said: "Read it." It contained the account of a dream which one of his brothers had seen and which concerned him.
> Malik recollected [from memory]: "I saw the Prophet in my sleep. He was in his mosque and the people were gathered around him, and he said: 'I have hidden for you under my minbar something good – or: knowledge – and I have ordered Malik to distribute it to the people.'"
> Then Malik wept, so I got up and left him *.

'Abdullah ibn Wahb said: "Every memorizer of hadeeth that does not have an imaam in fiqh is misguided, and if Allaah had not rescued us with Malik and al-Layth (ibn Sa'd), I would have been misguided ᵑ." Imaam Malik would not mention a hadeeth except in a state of wudu'.

Khalifa Abu Ja'far al-Mansur had forbidden Malik to narrate the hadeeth: "The divorce of the coerced does not take effect" (*layꜩa 'ala muꜩtakrahin / li mukrahin talaq*). Then a spy came to Malik and asked him about the issue, whereupon Malik narrated the hadeeth in front of everyone. He was seized and lashed until his shoulder was dislocated and he passed out. When he came to conscience, he said: "He [al-Mansur] is absolved of my lashing." When asked why he had absolved him, Malik replied: "I feared to meet the Prophet after being the cause for the perdition of one of his relatives ᵌ."

Malik related from 900 or more shuyukh. He wrote down 100,000 hadeeths with his own hand. Included among those from whom he related, were 900 taabi'is and tabi'i't-taabi'is like his father [184].

Abdullah ibn al-Mubarak (D 181H)

'Abdullah ibn al-Mubarak ibn Wadhih al-Handhali al-Tamimi ﷺ (a Taabi'i) was born in Marw' one of the prime cities in Khurasan in 118H. He started learning 'ilm at the age of 23 when he settled in Kufa. It is narrated that Zakariyya ibn 'Adi said, 'I saw Ibn al-Mubarak in a dream and so I said 'What has your Lord done with you?' He said, 'He has forgiven me due to my journeys in search of hadeeth.'

It is reported that his teachers included Abu Hanifa ﷺ, the two Hammads (Ibn Zayd and Ibn Salamah), Sufyan ibn 'Uyaynah, Ibn Jurayh, Sufyan al-Thawri, Shu'bah, al-A'mash, Yahya ibn Sa'id, Ibn Shurayh, al-Awza'i, Isma'il ibn 'Ayyash, Ibn Abi Dhi'b, Hisham ibn 'Urwah, al-Jariri, Sulayman al-Taymi, Malik ibn Anas, Layth ibn Sa'ad, Ma'mar (both Ma'mar ibn Rashid and Ma'mar ibn Sulayman), Zakariyyah ibn Ishaq and many others [427].

As well as seeking and writing hadeeth, he learnt the art of trade from his father who was a merchant. He also learnt trade from his teacher Abu Hanifa ﷺ. He is known to have spent thousands of dirhams on the poor and needy. He was equally generous with friends. It was said about him [426]: "There's no characteristic from the good characteristics except that it was combined in Abdullah bin al-Mubarak, shyness, hospitality, good behaviour, a good companionship, it is good to sit with him, zuhd and piety and in everything."

Ibn al-Mubarak ﷺ was known for participating in battles and hajj often - he used to spend six months in teaching and six months in jihaad. When news of his death reached the 'Abbasi ruler Harun al-Rashid ﷺ, he said, 'Today, the leader of the ulama has passed away. Sufiyan ibn 'Uyaynah ﷺ said [427]: "I looked to the sahaaba and I looked to 'Abdullah ibn al-Mubarak, but I didn't see a virtue for them over him, except in their companionship of rasulullah ﷺ and their battles with him."

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*Ibn al-Jawzi in *Sifa al-Safwa*, Abu Nu'aym's *Hilya* and Dhahabi's *Siyar*.
ᵑIbn Abi Zayd, *al-Jami' fi al-Sunan*.
ᵌAl-Mansur was the great-grandson of 'Abdullah ibn 'Abbas, the Prophet's cousin.

Imaam Shafi'i (d 204h)

Muhammad ibn Idris ibn al-'Abbas, al-Imaam al-Shafi'i ﷺ was born in 150h in Ghazza, Palestine but brought up in Makkah and is from ahle-bayt. He memorised Qur'an at seven and al-Muwatta at ten and begun to give fatwa at the age of fifteen. Malik ibn Anas ﷺ and Muhammad ibn al-Hasan al-Shaybani ﷺ were among his most prominent teachers. He begun to study under Imaam Malik ﷺ at 20 and stayed in Madeenah until the latter passed away. He laid down the foundations of fiqh in his *Risala*, which he said he revised and re-read four hundred times, then said: "Only Allaah's Book is perfect and free from error."

When someone criticized Ahmad ibn Hanbal ﷺ for attending the fiqh sessions of al-Shafi'i ﷺ and leaving the hadeeth sessions of older Sufiyan ibn 'Uyayna ﷺ, Ahmad ﷺ replied: "Keep quiet! If you miss a hadeeth with a shorter chain you can find it elsewhere with a longer chain and it will not harm you. But if you do not have the reasoning of this man [al-Shafi'i], I fear you will never be able to find it elsewhere [399]."

Al-Shafi'i ﷺ's attitude towards tasawwuf was as strict as with kalam, and he both praised it and denigrated its abuse at the hands of its corrupters. Based on 'Umar's words about the taraweeh, he said: "Therefore, whatever innovation conforms to the Sunnah is approved, and whatever opposes it is abominable [399]." He died in old Cairo, Egypt.

Yahya bin Ma'een (d 233h)

Imaam Yahya ibn Ma'een ﷺ was a famous muhaddith and expert of *Rijaal*, who taught many muhaddiths including Imaam Bukhari ﷺ. Imaam Ahmad ﷺ said about Yahya bin Ma'een: Here is a man that Allaah created for this matter, he exposes the lies of the liars.

It is said that Yahya's father left Yahya a million dirham in inheritance, and Yahya spent all of it in the field of hadeeth until he did not have shoes to wear.

Imaam Ahmad (d 241h)

Ahmad ibn Muhammad ibn Hanbal, Abu 'Abdullah al-Dhuhli al-Shaybani al-Marwazi ﷺ was born in 164h in Baghdad, although his family is originally from Basra. He studied extensively in Baghdad. Among his teachers were hanafi judge Abu Yusuf ﷺ. He travelled throughout Iraq, Syria, and Arabia to collect hadeeths. When he returned he begun learn fiqh from Imaam Shafi'i ﷺ.

Al-Dhahabi ﷺ narrated, 'Abdullah ibn Ahmad said: "I heard Abu Zur'a [al-Razi] say: 'Your father had memorized a million hadeeths [9], which I rehearsed with him according to topic.'"

Abu Dawud ﷺ said of him:

> Ahmad's gatherings were gatherings of aakhira: nothing of this world was mentioned. Never once did I hear him mention this-worldly things. …He never once missed tahajjud, and used to recite the entire [Qur'an] daily.
>
> He said, "I saw the Lord of Power in my sleep, and said, 'O Lord, what is the best act through which those near to You draw nearer?'
> and He answered, 'Through [reciting] My word, O Ahmad.'"
> I asked, "With understanding, or without?"
> and He answered, "With understanding and without."
>
> …When Ahmad died in 241h/855c, he was accompanied to his resting place by a funeral procession of eight hundred thousand men and sixty thousand women, marking the departure of the last of the four great mujtahid imaams of Islaam [399].

[9] This is the number of chains of transmission, the actual number of text of hadeeth is lot less.

Related by ad-Dhahabi:

> Zakaria ibn Yahya al-Darir asked Imaam Ahmad: "How many memorised hadeeths are sufficient for someone to be a Mufti? Are one hundred thousand sufficient?"
> He said no.
> "Two hundred thousand sufficient?"
> He said no.
> "Three?"
> He said no, until Zakariyya said: "Five hundred thousand sufficient?"
> Ahmad said: "I hope that that should be sufficient [451]."

An-Nisaa'i (D 303H)

Abu Abdur Rahman Ahmad bin Shuaib bin 'Alee al-Khurasani an-Nisaa'i ﷺ started travelling for 'ilm at a young age, travelling to Baghdad, ash-Sham, Egypt, Makkah, and many other cities.

He received the praises of many ulama including ad-Daraqutni ﷺ who said about him: "He is given preference over all others who are mentioned with this knowledge from the people of his time." His hadeeth collection is usually considered most authentic after the four sunans.

Ibn 'Adee said: I heard Mansoor the faqhi and Abu Jafar at-Tahawee say: Abu Abdur Rahman is an imaam from the imaams of the Muslims. He ﷺ died in Makkah and was buried there.

Ibn Jareer al-Tabari (D 310H)

Abu Ja'far Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghalib al-Tabari ﷺ was born in 224H in Amul, which is the capital city of Tabriz, now East Azerbaijan. He is famous for the commentary on the Qur'an and the universal history of the world (*Tarikh al-Tabari*). It is said that he had memorised the whole of the Qur'an when he was 7, led the prayers when he was 8, and started studying the hadeeth when he was 9. From the age of 12 he began his trips in the quest for knowledge, taking him first to Rey where he stayed for five years. Here he was taught by Abu Abdullah ibn Humayd al-Razi (D. 862), a muhaddith who was a contemporary of Imaam Ahmad ibn Hanbal ﷺ [428].

He travelled to Baghdad, Kufa, Basra, Egypt, Syria, Palestine and Beirut. He died in Baghdad.

Ad-Daraqutni (D 385H)

Abul Hasan, 'Alee bin Umar bin Ahmad ad-Daraqutni ﷺ is a great muhaddith, who has collected a 'Sunan' by his name. His ascription comes from "ad-Dar al-Qutn", a large region in Baghdad. He visited Basra, Kufa, Waasit and Shaam in pursuit of 'ilm.

Adh-Dhahabi ﷺ said: "This man never entered into philosophy nor debating, nor did he investigate it but rather he was a Salafee."

Al-Khatib al-Baghdadi (D 463H)

Al-Khatib al-Baghdadi, Abu Bakr Ahmad ibn 'Ali ibn Thabit ibn Ahmad ibn Mahdi al-Shafi'i ﷺ was born in Darzijan, near Baghdad. He was an authority in faqih, hadeeth and history. At eleven he joined the class of Ibn Razquyah al-Bazzar (D 412H). Ibn Makula said: "…He was an expert in its minute defects, its chains of transmission, its narrators and transmitters, the sound and the rare, the unique and the denounced, the defective and the discarded."

He settled at different places starting from Baghdad, then Naysabur, Asbahan, Ray, Hamadhan, Dinawar, back to Baghdad, then al-Sham and Makkah for pilgrimage, then Baghdad, Damascus. Al-Khatib settled in Damascus, fleeing Baghdad in 451H in fear for his life during the Fatimi-leaning Turk Arslan al-Basasiri's (D 451H) attempted coup against al-Qa'im bi Amrillah (D 467H) and the 'Abbasid khalifa, although Damascus itself was under Fatimi rule. He then fled Damascus again in 459H to go to Tyre until 462H, whence he returned to Baghdad, visiting Syrian Tripoli, Aleppo, and all the main cities on his way.

Ibn 'Asakir ﷺ narrated: "When al-Khatib first drank ZamZam water he asked Allaah to be able to narrate the history of Baghdad in that city, to dictate hadeeth in the masjid of al-Mansur [in Baghdad], and to be buried near Bishr al-Hafi. He obtained all three."

Ibn Nasir ﷺ narrated: "When al-Khatib read hadeeth in the masjid of Damascus, his voice could be heard from one end of the masjid to the other and he spoke in pure Arabic." He died in Baghdad. Among his famous students: al-Nasr al-Maqdisi, Ibn Makula, al-Humaydi, Abu Mansur al-Shaybani – who transmitted his Tarikh – and the Hanbali Abu Ya'la.

Al-Ghazali (D 505H)

Abu Hamid Muhammad al-Ghazali ﷺ was born in Tus, in 450H, in a devout family, in the province of Khurasan at a time of political and religious turbulence. 'Abbasids were ruling by name only: Seljuk Turks conquered Baghdad from Shi'a dynasty of the Buyids, Umayyads ruled Spain and Shi'a Fatimids ruled in North Africa.

Al-Ghazali ﷺ went to study in newly-established Nizamiyya school, under al-Juwayni in Nishapur. As he became popular, vizier Nizam al-Mulk appointed him to teach to teach Shafi'i fiqh in Nizamiyya Madrasa in Baghdad. Over the next few years, he questioned his motives and wanted to avoid the luxurious life. For the next ten years he took up the life of a wandering Sufi. He went to Syria and Palestine, and made a pilgrimage to the two holiest cities of Makkah and Madeenah. Eventually, he was persuaded to return to Nizamiyyah Madrasa in Nishapur.

His best-known, and largest, work is *Ihya' 'Ulum al-Din*. Among his celebrated works are those refutes Muslim Philosophers, *Maqasid al-Falasifah* (The Aim of Philosophers) and *Tahafut al-Falasifa* (The Incoherence of Philosophers). He wrote against Ismailis, an extreme brand of Shi'a who used to de-stabilise sunni regimes through assassinations and other sects.

Abdul Qadir Jilanee (D 561H)

Shaykh 'Abd al-Qadir ﷺ was born in the Iranian district of Giilaan, south of the Caspian Sea, in 470H/1077C. About his lineage the Turkish author, Shaykh Muzaffer Ozak Efendi ﷺ: "The lineage of Shaykh 'Abd al-Qadir is known as the Chain of Gold, since both his parents were descendants of rasulullah ﷺ. His noble father, 'Abdullah, traced his descent by way of Imaam Hasan ﷺ, while his revered mother, Umm al-Khair, traced hers through Imaam Husayn ﷺ."

At eighteen he migrated to Baghdad, the centre of political, commercial and cultural activity and learning in the world of Islaam. Among his teachers and mentors are the hanbali faqih, Abu Sa'd 'Ali al-Mukharrimi and Abu'l-Khair Hammad ad-Dabbas. Then he abandoned the city and lived in the deserts of Iraq for 25 years. He returned to Baghdad, in 521H/1127C, and began to preach in public. His lectures were very popular and he grew in fame. His old madrasa became inadequate and within few years new accommodation and guest houses (*ribaat*), were built for deeni gatherings, students and his large family. He is noted for his extraordinary spiritual experiences and exploits, as well as his memorable sayings and wise teachings.

Imaam an-Nawawi (d 676h)

Abu Zakaria Mohiuddin Yahya ibn Sharaf al-Nawawi ﷺ was born in 631h, at Nawa near Damascus. He lived through a very turbulent time when Muslim lands were subjugated by the Mongols and Crusaders. From an early age, he was not attracted to sports or playing - and absorbed himself in reading the Qur'an.

An-Nawawi ﷺ lived in ar-Rawahiyyah madrasa near al-Jami 'al-Umawiy. He was known to attend up to twelve study sessions daily. He led a very austere and simple life. The shaykh succeeded Abu Shama as professor of hadeeth at the Madrasa Ashrafiyya. He was considered an authority in shafi'i madhab. His famous books are *Arba'in*, *Riyadh us-Saaliheen*, *al-Minhaj* (Sharh Saheeh Muslim), *Minhajuth Thalibin* etc.

Ad-Dahabi (d 748h)

Muhammad ibn Ahmad ibn 'Uthman ibn Qaymaz ibn 'Abdullah, Shams al-Din Abu 'Abdullah al-Turkmani al-Diyarbakri al-Fariqi al-Dimashqi al-Dhahabi al-Shafi'i ﷺ was born in Damascus in 673h. He became known as Ibn al-Dhahabi (son of the goldsmith) because of his father's profession.

He began his study of hadeeth at eighteen. He settled in Damascus to teach and author books, after travelling to Baalbek, Homs, Hama, Aleppo, Nabulus, Cairo, Alexandria, Jerusalem, Hijaz, and elsewhere. Among his most notable teachers were Ibn al-Zahiri, Ahmad ibn Muhammad ibn 'Abdullah al-Halabi and ibn Taymiyyah ﷺ.

His student Ibn al-Subki said [399]:
Our time was graced with four hadeeth masters: al-Mizzi, al-Birzali, al-Dhahabi, and my father the Shaykh and Imaam [Taqi al-Din al-Subki]. As for our shaykh Abu 'Abdullah, he is an ocean without peer, a treasure and refuge in time of difficulty, the imaam of the living on record, the gold of our time in spirit and letter, the shaykh of narrator-discreditation and narrator-commendation (*al-Jarh wa al-Ta'dil*)…and the one who trained us in this science and brought us out into the scholarly throng - may Allaah reward him greatly!

Ibnul-Qayyim (d 751h)

Muhammad ibn Abee Bakr ibn Qayyim Shamsud-Deen ﷺ was born into a noble and knowledgeable family in the year 691h in the village of Zar', near Damascus, Syria. He studied under many great ulama including his father and under Shaykh ul-Islaam Ibn Taymiyyah ﷺ for 17 years until the death of the latter.

He had intense love for worship. Ibn Kathir ﷺ wrote: "I do not know of anyone in the world in this time, who is a greater worshipper than him. His salaat used to be very lengthy, with prolonged ruku' and sujood. His colleagues would criticise him for this, yet he never retorted back, nor did he abandon this practice."

Amongst his most prominent students were: Ibn Kathir, adh-Dhahabi, Ibn Rajab.

Al-Hafidh ibn Rajab ﷺ, who said in *Dhayl Tabaqaatul-Hanaabilah*: "He had deep knowledge concerning tafseer and usool-ud-deen, reaching the highest degree concerning them both. Similar was the case in the field of hadeeth, with regards to understanding its meanings, subtleties and deducing rulings from them. Likewise was the case in the field of fiqh and its usool, as well as the Arabic language. He did a great service to these sciences. He was also knowledgeable about kalaam (innovated speech and rhetorics), as well as the subtleties and details that occur in the speech of the people of tasawwuf."

Al-Hafidh ibn Hajar ﷺ who said about him in *ad-Durarul-Kaaminah*: "He possessed a courageous spirit as well as vast and comprehensive knowledge. He had deep knowledge concerning the differences of opinions of the ulama and about the ways of the salaf."

Ibn Kathir (D 774H)

Imaam, Abu al-Fida', 'Imad ad-Din Ismail bin 'Umar bin Kathir al-Qurashi al-Busrawi ﷺ was born in the city of Busra in 701H. He studied under many great ulama. He had the opportunity to study with Ibn Taymiyyah ﷺ as well.

One of the greatest books that Ibn Kathir ﷺ wrote was his tafseer of the Noble Qur'an, which is one of the best tafseer that rely on narrations [of hadeeths, the tafseer of the sahaaba, etc.]. His history collection known as *al-Biddyah*, was printed in 14 volumes under the name *al-Bidayah wan-Nihdyah*, and contained the stories of the Prophets and previous nations, the Prophet's Seerah and Islamic History until his time. He also added a book *al-Fitan*, about the signs of the Last Hour.

Ibn Kathir ﷺ lost his sight just before his life ended. He died in Damascus.

Ibn Rajab (D 795H)

Zain ad-Din, Abu al-Faraj, 'Abd ar-Rahman ibn Ahmad ibn 'Abd ar-Rahman ibn al-Hasan ibn Muhammad ibn Abi al-Barakat Mas'ud as-Sulami, al-Hanbali, also known as Ibn Rajab ﷺ was born in Baghdad in 736H. Though in childhood his family moved to Damascus, he travelled to Jerusalem, Baghdad and Makkah in search of 'ilm.

Ibn Rajab ﷺ was one of the greatest muhaddith & Faqih. Ibn Hajr ﷺ said [426]: 'He perfected the knowledge of hadeeth, and became the most knowledgeable about the inaccuracies of hadeeth and tracing their routes from the people of his time.'

Ibn Hajr (D 852H)

Shihaab ud-Deen, Abu Fadl, Ahmad bin 'Alee al-Asqaalanee ﷺ was born in 736H. in Cairo, son of a shafi'i alim and poet. His commentary on Saheeh of al-Bukharee, called *Fath-ul-Bari* is considered the most prominent and reliable. His *Bulugh al-Maram min adillat al-ahkam* – on hadeeth used in shafi'i fiqh is also very popular.

Ibn Hajr ﷺ travelled to Damascus, Jerusalem, Makkah, Madeenah and Yemen to acquire knowledge. Among his teachers was Fatima bint al-Manja al-Tanukhiyya. His wife used to give public lectures in hadeeth. He was appointed Chief Qadi of Egypt several times.

Al-Suyuti (D 911H)

Abu al-Fadl Abd al-Rahman ibn Kamal al-Din Abi Bakr ibn Muhammad ibn Sabiq al-Din Jalal al-Din al-Suyuti ﷺ was born in Cairo, Egypt. At the age of 18, al-Suyuti became a teacher of hadeeth in Cairo.

He travelled widely in order to acquire 'ilm to such places as Damascus, the Hijaz, the Yemen, India and Morocco. He is considered a mujtahid and a mujaddid. Al-Suyuti ﷺ was the co-author of *Tafseer al-Jalalain* with Jalal al-Din al-Mahalli. This was a word-by-word commentary on the Qur'an.

Ahmed Sirhindi (d 1034h)

Shaykh Ahmed Sirhindi ﷺ was borne in Sirhind, East Punjab. His family lineage joins with that 'Umar ﷺ. He acquired proficiency in many many classical Islamic sciences at the age of seventeen. He went to capital Akbarabad in 998h and his time in royal court was short-lived due to clear deviations among the court ulama. He struggled to reform and uplift the masses - it bore fruit during the reign of Jahangir.

Though the shaykh was imprisoned at one stage by Jahabgir, later on he was released and kept among the courtiers. Through scholastic dissertations, mutual conversations and letters he tried to purify the lives of the people with the pure shari'ah. The shaykh, with expert knowledge of various sufi orders - Chishtiya, Naqshbandiyya, Qadiriyya - was able to salvage many people from un-saintly, blind and customary practices. Emperor Jahangir, at the behest of the shaykh, appointed a commission to manage and regulate the affairs of the state in accordance to the shari'ah.

Shah Waliullah (d 1176h)

Shah Waliullah ﷺ was born in India at a time when the Mughal supremacy was in decline and their identity was in crisis due to deviant ideas of Mughal emperor Akbar. He, though belonged to the Naqshbandi Sufi Order, espoused following the shari'ah strictly just as shaykhs al-Ghazali ﷺ, Ibn Taymiyyah ﷺ and Ahmed Sirhindi ﷺ.

Ash-Shawkanee (d 1250h)

He is Muhammad bin 'Alee ash-Shawkanee ﷺ lived in Sana', Yemen. Though born into a Zaydi Shi'a family he adopted sunni Islaam.

He studied under his father who was a great scholar of Yemen, and he authored hundreds of works in the different sciences of Islaam, in tafseer he wrote '*Fathul-Qadeer*', & in the field of hadeeth he wrote '*Nail Awtaar*'. He did not follow taqleed and followed what he saw as correct according to to Qur'an and Sunnah.

Shaykh Zakaria Khandlawi (d 1402h)

Shaykh Zakaria Khandlawi ﷺ was a muhaddith and an influential ideologue of Tablighi Jama'at, founded by his uncle, Maulana Muhammad Ilyas ﷺ. He taught saheeh al-Bukhari and Sunan Abi Dawud at Mazahir Uloom Saharanpur from 1916 to 1969. In 1973, he permanently migrated to Medeenah.

Shaykh Zakaria ﷺ authored many books in Arabic and Urdu. His book, *Fada'il A'maal* is one of the most wisely read books in the ummah. Some of his hadeeth works include:
Awjaz al-Masalik ila Muwatta' Imaam Malik: One of the most comprehensive commentaries on the Muwatta in terms of the science of hadeeth, jurisprudence, and hadeeth explication.
Al-Abwab wal-Tarajim li'l-Bukhari: An explanation of the chapter headings of Imaam Bukhari's Saheeh al-Bukhari.
Juz' Hajjat al-Wida' wa 'Umrat al-Nabi: A comprehensive Arabic commentary on the detailed accounts of the pilgrimage [hajj] of rasulullah ﷺ.
Khasa'il Nabawi Sharh Shama'il al-Tirmidhi: Composed in Urdu, a commentary on a collection of hadeeths detailing the characteristics of rasulullah ﷺ.

He was a prominent figure of scholarly and spiritual personality of last century. He died in Madeenah Munawwara in 1402h and was buried in Jannat al-Baqi.

Abul Hasan Ali Nadwi (d 1420h)

Abul Hasan Ali Nadwi ﷺ was an eminent 'alim of India, who wrote about fifty books in Arabic and Urdu on subjects related to faith, history & literature, and on current affairs. Some of these were translated into English, French, Turkish, Persian and other languages. He was a Rector of Darul Uloom, Nadwatul Ulama, Lucknow, member of *Rabita-e-Alam-e-Islami*, Saudi Arabia, the Advisory Committee of the University of Madeenah, Saudi Arabia, and of the Academy of Arts and Letters of Damascus, Syria and associated with many other organisations around the world.

Abdul-Aziz bin Baz (d 1420h)

Shaykh Ibn Baaz ﷺ, was born in 1330h and grew up in a good family. He lost his eyesight completely at the age of 19, because of illness.

He lived a life of a true ascetic. He would sit on the floor to eat, and would dress simply. He wore a loose, colourless thobe that came down no further than mid-calf, and an inexpensive cloak. He had no interest in the luxuries of this world, rather he used spend money on the needy. He was always fair to his two wives, and would pray Sunnat al-Maghrib in the house of the wife in whose house he was spending the night. He always had lots of guests and he would never eat alone.

He was a skilful administrator behind the administration of the Islamic University in Madeenah, the Bureau for Academic Research and Fatwas, Hay'at Kibaar al-'Ulama and many charitable projects such as building masjids and institutions for the memorization of Qur'an, Islamic centres and Shari'ah institutes. He worked until his last breath, and his lessons continued until he fell sick. His lesson after fajr on Thursday lasted for more than three hours.

When holding a lesson in the courtyard of the Masjid al-Haraam in Makkah which was filled with people, he would never feel too shy to say, "The matter is not clear in my mind." He used to weep when discussing the story of Ka'b ibn Maalik, and the slander against Aa'isha (al-ifk), and the bay'ah (oath of allegiance) of the Ansaar, and the Bedouin whose riding-beast broke his neck, so although he had done little, he was given a great reward.

Shaykh Ibn Baaz ﷺ is well known for taking a stern opposition to Arab nationalism. He used to work tirelessly to write letters and advice authorities and denounce falsehood even if they were outside Saudi Arabia. The shaykh also denounced those who rejected the sunnah, and the followers of falsehood and bid'ah, by refuting all their claims.

He watched the signs of evil and issued warnings about them with no delay, such as satellite dishes and journeys abroad, and the harmful effects of music and movies on the youth of Islaam. He wrote about the dangers of wanton display, unveiling and free mixing, out of a sense of jealousy and honour for the sake of Allaah and concern for the honour of the believing women [40].

He passed away in 1420h, in the city of al-Taa'if - a great loss to the ummah. He will be missed even by his neighbours, who would be woken for Fajr every day by the sound of his cane banging on their doors as he left to go and pray, to let them know it was time for salaat.

Muhammad Naasir-ud-Deen al-Albani (d 1420h)

Shaykh Muhammad Naasir-ud-Deen al-Albani ﷺ he was born in Albania but his family made hijrah to Damascus. He learnt various branches of deen including hanafi fiqh from his father and friends of his father.

He loved studying hadeeth so much that he would spend up to 12 hours a day in "al-Maktabah adth Dthaahiriyyah." He became a skilled watch repairer and earned his living through it. In the nineteen sixties he taught at the University of Madeenah.

Among his students are Shaykh Hamdee 'Abdul-Majeed, Shaykh Muqbil ibn Haadee al-Waadi'ee, Shaykh Muhammad Jameel Zaynoo, Shaykh 'Abdur-Rahmaan Abdus-Samad, Shaykh 'Alee Hasan 'Abdul-Hameed al-Halabee.

Muhammad ibn Saalih ibn Uthaymeen (d 1421h)

Abu Abdillaah Muhammad ibn Saalih ibn Uthaymeen al-Wahabee at-Tameemee ﷺ was born in Unayzah, Saudi Arabia. He memorized the Qur'an at a young age and he studied under Shaykh Abdur Rahmaan as-Sa'adee ﷺ and Shaykh Abdul Aziz ibn Baaz ﷺ

He was also a member of the Council of Eminent Scholars of Saudi Arabia. He regularly delivered lectures in the masjid al-Haraam in Makka in the Ramadan and hajj seasons.

Mufti Taqi Usmani

Mufti Taqi Usmani ﷺ is one of the leading ulama living today. For the past 35 years, he has been teaching at the Darul-Uloom in Karachi, established by his father Mufti Muhammad Shafi ﷺ who was the late Grand Mufti of Pakistan. In the past he served as a judge on the Federal Shariat Court and the Shariat Appellate Bench of the Supreme Court of Pakistan. Currently, Mufti Taqi Usmani ﷺ is the chairman of numerous international Islamic financial institutions and permanent member of the Jeddah based Islamic Fiqh Council of the Organization of Islamic Conference (OIC).

APPENDIX

B

Materialism

Imagine a world in which there exists a country or two with the following characteristics:

Its elites seek a world domination:

- Politically - It systematically made powerless all other nations and tribes that exists, ensuring they remain divided, selling arms to them and then act as peace-maker to police them [*].
- Economically - It pursues any means to secure resources. Their consumption rate is a new world phenomenon. Obesity is rife. GM seeds are forced on poor nations to control food production. It employs abortion and sterilization of women to control population. Oil prices provoking wars and environmental disasters become more frequent.
- Financially - Interest based system which flourished in these lands has since spread its tentacles around the world and its fully under their control. The fraudulent system is managed by so-called masters of the universe [◇].
- Culturally - Through multinational companies and media, it promotes food, clothes, entertainment or carnal desires.

The power to destroy the world: In its possession are the nuclear and neutron bombs, submarines and ballistic missiles, the fire power to destroy the world many times over [人].

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[*] The governments simply act as Public Relations for the elites while a tiny minority publicly espouse burning Qur'an, draw caricature of rasulullah ﷺ and nuking Makkah and Madeenah.

[◇] It enslaves the poor - It exported debt economy and banking system around the globe since its inception. Debt based economy making the poor around the world poorer and rich richer. Those who are caught up in this just slave away to pay of mortgage and debts.

[人] Despite the Weapons of Mass Destruction they possess, we know that Allaah decreed that such a total annihilation by any people on earth will never happen.

It's at the forefront of research and development: They took science and technology from where Muslims left it and has since been at the cutting edge in research, development and academia. It monitors movements and spies even on its own people.

Its victims are the innocent women, children and the aged: Killing innocent people and destruction of civil structures has become a method of war [▷].

It promotes the profane & vanity: Its elites do not believe in any Creator and works deceptively to undermine all religions, not to mention Islaam [*]. They celebrate fashion, football, soccer etc and revived pagan Olympic games. Children kill time in sports, music and games consoles.

It drives moral decadence: It does so by destroying family [ᵑ], spreading drugs, gambling and using media [ᵌ]. As for holiday they bathe in the Sun naked.
Increasingly more and more males fulfil their sexual desires with males and female with female. Their child-bearing women do not desire children. Abortion is offered as a routine procedure, especially if it affects career and education. Adultery and fornication is done openly and on TV without any sense of shame.

It neglects its vulnerable: Their teenagers go to school exposing thighs and continue this to old age. They are taught sex education from primary school and offered morning-after pills in secondary schools and even abortion offered without parents consent. Equality of children and parents increases disrespect for each other. Elderly live a lonely live, perhaps in elderly home.

It returned Jews to Jerusalem: A sign of doomsday. Muslims and Christians share with Jews the belief that the Messiah rule the world with justice from Jerusalem at the end of time [ᵠ].

This list can easily be made longer, but is this the description of an alien nation? Or, are we in the midst of it? But why?
For freedom! For progress! For women's rights [*]! As globalisation progresses, this state of affairs only turns more and more vile - this is very easy to see when someone wants to see it.

The humanity must wake up to the reality as the machination of globalisation will saturate this in every town and village in the world. Perhaps Allaah ﷻ will make us taste the consequence of our action/inaction to arrest this evil tsunami! President John F Kennedy spoke out against one such group of people in his famous speech on April 27, 1961 to American Newspaper Publishers Association:

> …we are as a people inherently and historically opposed to secret societies, to secret oaths and to secret proceedings. We decided long ago that the dangers of excessive and

[▷] These people used fire power to annihilate many cities to terrorise their enemies to submission. Dresden was carpet bombed. Hiroshima & Nagasaki was nuclear bombed. Vietnam was napalm bombed. Islaam never allowed targeting mass killing of innocents to defeat an enemy.
When asked on US television if she [Madeline Albright, US Secretary of State] thought that the death of half a million Iraqi children [from sanctions in Iraq] was a price worth paying, Albright replied: "This is a very hard choice, but we think the price is worth it." John Pilger, Squeezed to Death, Guardian, March 4, 2000.

[*] They succeeded in corrupting and destroying Christianity, thereby relegating it to private space. Dance, Music, alcohol are part of religious festivities and consume what's forbidden in the religion.

[ᵑ] Children born out of wedlock is a normality, prostitutes decent in their cities at night in thousands, male and female work side by side as a matter of routine. Their youths revel in rock-and-roll, alcohol and drugs.

[ᵌ] Filthy movies are promoted around the world. An average child routinely watches violence and rapes on TV and internet. In the United States, incidents of rape, domestic violence, and general assault on women occur as often as once every three minutes.

[ᵠ] The difference is that Allaah inform us in the Qur'an that 'Eesa ﷺ was raised up while Christians believe that he was crucified and Jews do not accept him as Messiah.

[*] Ask the feminists - Germaine Greer has claimed that women are worse off than ever because of the proliferation of online pornography and the torrent of abuse they have to endure on social media such as Twitter. 'Liberation hasn't happened, even sexual liberation didn't happen,' she argues. 'What happened was that commercial pornography was liberated, fantasy was liberated, but people weren't liberated.' www.dailymail.co.uk 26 April 2014.

> unwarranted concealment of pertinent facts far outweighed the dangers which are cited to justify it. Even today, there is little value in opposing the threat of a closed society by imitating its arbitrary restrictions. Even today, there is little value in insuring the survival of our nation if our traditions do not survive with it.
>
> And there is very grave danger that an announced need for increased security will be seized upon by those anxious to expand its meaning to the very limits of official censorship and concealment. That I do not intend to permit to the extent that it's in my control. And no official of my Administration, whether his rank is high or low, civilian or military, should interpret my words here tonight as an excuse to censor the news, to stifle dissent, to cover up our mistakes or to withhold from the press and the public the facts they deserve to know.
>
> …For we are opposed around the world by a monolithic and ruthless conspiracy that relies primarily on covert means for expanding its sphere of influence--on infiltration instead of invasion, on subversion instead of elections, on intimidation instead of free choice, on guerrillas by night instead of armies by day. It is a system which has conscripted vast human and material resources into the building of a tightly knit, highly efficient machine that combines military, diplomatic, intelligence, economic, scientific and political operations.
>
> Its preparations are concealed, not published. Its mistakes are buried, not headlined. Its dissenters are silenced, not praised. No expenditure is questioned, no rumour is printed, no secret is revealed. It conducts the Cold War, in short, with a war-time discipline no democracy would ever hope or wish to match.

One of his predecessor, President Woodrow Wilson, said about such dark forces:

> Since I entered politics, I have chiefly had men's views confided to me privately. Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they better not speak above their breath when they speak in condemnation of it [307].

It is not important that one knows the geography or the country of the people targeted in these speeches. In fact, they are at the helm of a number of countries in the world. It becomes clear when one sees who is promoting such darkness as listed above.

Has not Allaah ﷻ warned about this?

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى
عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Corruption has appeared on land and sea because of what the hands of men have earned, that Allaah may make them taste a part of that which they have done, in order that they may return. | 30:41 |

إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ

Verily, Ya'juj and Ma'juj are doing great mischief in the land. | 18:94 |

Everyone needs to recognise it, reject it, and deal with it as appropriate. Especially Muslims, who are standard-bearers of truth and justice, cannot live as bystanders as they are affected by every bit of it, in this life and next. It affects their deen, their honour and livelihood. Moreover, the divine retribution in this world affect everyone - Muslims and non-Muslims will suffer alike. Therefore Muslims need to reach out to the world at large to take them out of this abyss.

Allaah ﷻ reminds man to look around them for His signs and submit to His Will. When a nation prospers in materials it tends to forget the blessings of Allaah to such extent that it starts to think that this prosperity is only their own making.

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ
بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ
حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ
إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾

And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our ayat. And never would We destroy the towns unless the people thereof are zaalims. | 28:58-9 |

They eventually deny Allaah outright like Pharaoh, Karun and Nimrud. We should instead learn from history and mistakes of past generations. The archaeological remains of various perished civilisations, such as the Roman city of Pompeii, reveal how low these people can sink in sins, polytheism and immorality before they face total destruction. Their destruction usually comes at the height of their material well-being, military prowess coupled with idol worship or exploitation of the weak in society, extremes of sexual perversion such as sodomy and bestiality.

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ
وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم
بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٦﴾

Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet, We destroyed them for their sins, and We created after them other generations. | 6:6 |

When Allaah ﷻ will take them to tasks, none of the power and know-how will help them, just as it happened to arrogant people before them:

كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟
يَكْسِبُونَ ﴿٨٢﴾

They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not. | 40:82 |

The remainders of this appendix focuses discussion on the history of some of the ideologies and mechanisms which brought about the darkness the humanity is in today. Truly, this is a culmination of all the evils that Allaah informed the humanity about through all His prophets. Now, we are witnessing all these evils forces coming together. No doubt, if what they propagate is the work of Yajuj and Majuj, then as a final showdown Allaah ﷻ will destroy them with His own power soon. And that will coincide with the arrival of 'Eesa ﷺ.

B.1 Materialism: Its Roots & Tools

Materialism is the tendency to consider that nothing exists except what can be perceived by the senses and the mark of success is acquisition of material possessions and physical comforts. Such ideas have given rise to oppression, exploitation and diversion from the Way of Allaah.

Materialism has been with us from the beginning of time because of our inability to learn from history, short-sightedness, arrogance and tendency to deny what cannot be seen, touched or felt. As a consequence what is here and now takes priority. Such short-termism has led the evils forces to take us for a ride.

Material well-being does not mean Allaah ﷻ is happy with us as He warned:

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾

And when We decide to destroy a town (population), We (first) send a definite order to those among them who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it. Then We destroy it with complete destruction. | 17:16 |

Narrated by Abu Musa ﷺ [6]:

> Rasulullah ﷺ said: *Allaah gives respite to the oppressor, but when He takes him over, He never releases him.*
> Thereafter he ﷺ recited:
>
> وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
>
> **Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe.** | 11:102 |

One may ask, "why are non-Muslim countries seem more prosperous these days?" This state of affairs is governed by different rules set by Allaah ﷻ. Ibn Taymiyyah ﷺ says about this:

> The affairs of the people will go straight with the presence of justice which may be mixed with some types of sin more than they will go straight in the presence of oppression and injustice in the rights of the people, even if it is not mixed with other sins. Thus, it has been said: "Allaah establishes the just state even if it is disbelieving, and does not establish the oppressing state, even if it is Muslim." It has been said: "The affairs of this world last with justice and kufr, but they do not last with oppression and Islaam."
>
> Rasulullah ﷺ said: *The quickest of evils to be punished are injustice and breaking of family ties* [11].
>
> Thus, the unjust transgressor is overcome in this life, even though he may eventually be forgiven in the hereafter. This is because justice is the system of everything. So, when the affairs of this world are established with justice, they last and are strong, even though its author may have no share in the rewards of the hereafter, and when they are not established with justice, they do not last, even though its author(s) may have that faith for which they may be rewarded in aakhira [140].

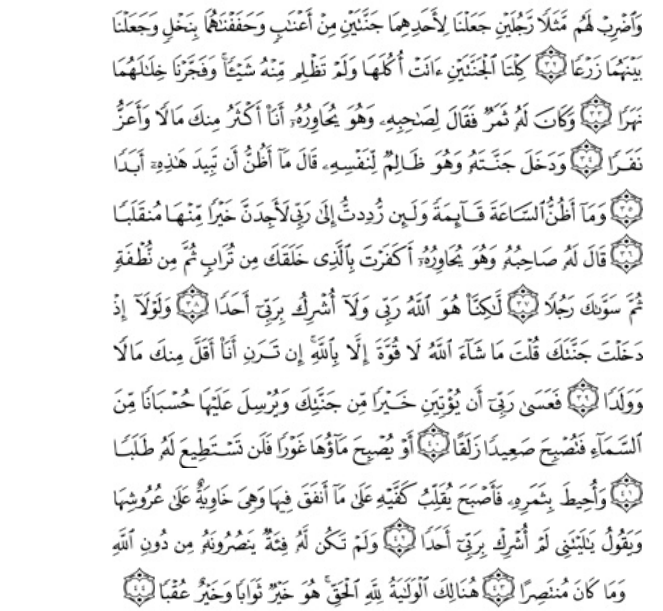
Of the devices which has been invented to keep us in this illusion are money, riba, darwinism, technology and rat-race. Money and technology can be a blessing from Allaah if these are used according to the shari'ah and demands of deen. However, riba, darwinism and aspects of fiat money are pure evil and Muslims must steer clear from these deceits. The essence of riba has been discussed on page 197. Modern financial system combines riba with fiat money and it is discussed in the next section. Then there will be discussion on darwinism and rat-race.

B.2 The Money Delusion

There are different levels of illusion which are related to money:

Possession of Commodity Equates Benefit

Wealth in the form of real materials from which people can take direct benefit are themselves temporary and subject to the Will of Allaah ﷻ to benefit anybody. Allaah ﷻ gives a beautiful example in the Qur'an *:



And present to them the example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them green crops. Each of those two gardens produced its produce and did not fall short thereof in anything, and We caused a river to gush forth in the midst of them. And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and stronger in respect of men." And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."
His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then fashioned you into a man? But as for me, He is Allaah, my Lord, and I do not associate with my Lord anyone. It was better for you to say, when you entered your garden: 'That which Allaah wills (will come to pass)! There is no power but with Allaah!' If you see me less than you in wealth, and children, "It may be that my Lord will give me something better than your garden, and will send on it a calamity from the sky, then it will be as a barren slippery earth. Or the water thereof becomes deep-sunken so that you will never be able to seek it."
So his fruits were encircled (by ruin), so he began to turn his hands about (with

*There are other people who become equally intoxicated with their military power, administration, technology etc to the extent that they deny belief and Allaah has given many stories like this in the Qur'an.

> **sorrow) over what he had spent on it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"**
> **And he had no company to help him against Allaah, nor could he defend himself.**
> **There the authority is [completely] for Allaah, the Truth. He is best in reward and best in outcome.** | 18:32-44 |

Of those who manage to acquire wealth, many do not utilise it for themselves - rather they simply act as its keeper!

Acquiring Money Equates to Increased Rizq

People exert themselves to acquire means in order to get money, but they forget that their sustenance is fixed. They seek the means - this is the sunnah - but the belief should not go to means. How many people acquire degrees to get jobs and how many actually manage to do that? How many people set up businesses and how many fail! The people who do not have firm conviction in the system of Allaah become happy when they can gather more and more means of this world and when they fail to get it they are upset.

To debunk the above premise, just reflect on the fact that the people who become bankrupt are usually the people who are well-off!

Allaah can give rizk with or without means and against the means of this world.

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا
لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١٤﴾ قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا
عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ

> **'Eesa, son of Maryam, said: "O Allaah, our Lord! Send us from the heaven a table spread (with food) that there may be for us – for the first and the last of us – a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers." Allaah said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the worlds."** | 5:114-5 |

There are many many anecdotes in the Qur'an and Sunnah which illustrates these points. Just marvel at the story of Yusuf ﷺ.

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ

> **And there came a caravan of travellers; they sent their water-drawer, and he let down his bucket (into the well). He said: "Good news! Here is a boy."** | 12:19 |

Non-Commodity Money Equates to Wealth

On top of the above two kinds of illusions, there is another kind of illusion with regards to fiat money, one must understand the nature of fiat money - its main flaw is its lacking any intrinsic value. Its danger has been compounded by the banking system to such an extent that unless one discards it completely one will face its evil, no matter which part of the world they belong.

Rasulullah ﷺ has informed us of the fraudulent systems of monetary system to come:

> *A time is certainly coming over mankind in which there will be nothing (left) that will be of use (or benefit) save a dinar and a dirham* [12].

This prophecy clearly anticipates the eventual collapse of the fraudulent monetary system now functioning around the world [347].

B.2.1 Money: The Basics

Money can serve either one or both of the following two purposes:

- A medium of exchange and
- A store of value

There are many types of money in circulation today. These can come under three broad categories:

Commodity money : The value comes from the commodity it is made of [◇]. This can be used both as means of exchange and store of value. Example: Gold, silver, Copper, Bench mark crude oil, Cattle, Stones, Shells, Barley, Cigarettes etc. Commodity does not loose its value because of dilapidation. Everyone knows its value.

Commodity-backed money : The objects themselves don't have real value, but its value stands for the commodities it represents. Example: Gold & Silver certificates, Coins with minute metal-value. This can be exchanged for precious coins made of real gold - hence gold standard.

Fiat currency : This is accepted by subjects of a country because the respective government declared it to be legal tender. It exists because people (and even countries) are forced to accept the value written on it. Example: Bills of credit, Banknotes, Coins.

Some include derivatives as money [435]. This is quite problematic though. The essence of derivatives is not something new as the Greek philosopher Thales from Miletus is known to have made profit from options contract. Modern derivatives can be described as the one or combinations of four types of derivatives: swaps, forwards, futures and options [436]. These contracts are called derivatives because its worth depends on currencies, interest rates etc underpinned by huge levels of gambling [人]. These are designed to manage/hedge risks against future uncertainties. The level of uncertainty makes these financial contracts haraam.

The derivatives market exploded due to prevalence of fiat currencies, deregulation, market volatility and technological advances since nineteen seventies. While the notional principal which is often quoted as a measure of derivatives market, a bank's exposure to derivatives is better measured by calculating the replacement-cost credit exposure.

Estimates of financial derivatives dwarfs banks capital, whereas the replacement-cost credit is usually of the order of total assets. Having said that, estimates of global derivatives market is estimated in 2012 to be around $1,200 trillion dollar or roughly 20 times larger than the global economy - no wonder some seeing it as time bomb! According to "Lombard Odier" largely thanks to phenomenal contract interest rates, majority stand of around 78% [437]. "The marketplace as it functions now "adds up to

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[◇] A subset of commodity money is acceptable as money in Islaam.

Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt. (When a transaction is) like for like, payment being made on the spot, then if anyone gives more or asks for more, he has dealt in riba, the receiver and the giver being equally guilty [8].

This is the definitive statement of rasulullah ﷺ, defining monetary transactions. In Islaam, money must posses the following characteristics:

- The money has its intrinsic value within it.
- 'Money' is either precious metals such as gold and silver, or other commodities of regular consumption as food such as wheat, barley, dates and salt but which have a shelf-life. By extension rice in Indonesia and sugar in Cuba can be money [347]. However, unequal exchange of camels is allowed because camels are not used as money. Imaam Malik ﷺ noted that Abdullah ibn 'Umar ﷺ bought (i.e., exchanged) a female riding-camel for four camels and he guaranteed to give them in full to the buyer at ar-Rabadha [17].

Money as described above maintains an intrinsic value, stored within it, immune to arbitrary external manipulation and devaluation.

[人] Nick Lesson, a derivative operator brought Bearing Bank to bankruptcy with a total loss of £800 million, more than its equity. When Leman Brother, a major US investment bank, became bankrupt in 2008, Federal Reserve pumped three trillion dollars into the financial system to cushion rest of the stakeholders against the fallout.

higher costs to all Americans," said Gary Gensler, the chairman of the Commodity Futures Trading Commission, which regulates most derivatives [438]."

Money is issued/minted privately as well as by state institutions. Commodity currencies can easily be used across borders without losing value. However, in case of fiat currencies the convertibility and exchange depends on government treaties and market exchange rates. Private currency is usually restricted by government law. Example: barter in trade exchanges, private gold and silver exchanges, local paper money, electronic credit and debit, digital gold currency, Bitcoins. "In the United States, the Free Banking Era lasted between 1837 and 1866, when almost anyone could issue paper money…Today, there are over four-thousand privately issued currencies in more than 35 countries…If an issuer went bankrupt, closed, left town, or otherwise went out of business the note would be worthless…" - wikipedia.

Essence of Fiat Money

Fiat money has been around for thousands of years, with disastrous consequences, "…particularly so with the repeated experiments with inconvertible or fiat paper currencies such as those of medieval China, John Law and the assignats in the eighteenth century France, the continentals of the Revolutionary War, the greenbacks of the Civil War, and, most recently, in modern Zimbabwe. All such systems were created by states to finance their expenditures (typically to finance wars) and led to major economic disruption and ultimate failure, and all ended either with the collapse of the currency or a return to commodity money. Again and again, fiat monetary systems have shown themselves to be unmanageable and, hence, unsustainable [430]."

Paper money is considered to originate in eleventh century China. The S'ung dynasty cautiously issued paper money in 1023. For the next three hundred years it appeared and disapeared many times - as it was subject to much abuse/inflation and suffered from lack of convertibility to precious metals. Paper money completely disappeared in 1500's only to appear in 1800's as a result of European invasions. However, there are instances of military script or other emergency measure before and after this period.

The gold standard has inevitably replaced every fiat currency system that was attempted for the last 3000 years. The collapse happens at such a rapid pace that the people have no chance to exchange them. Unlike commodity currency which maintains value in the severest of economic downturn, the fiat currency can be worth less than the paper its written on. In a fiat monetary system, the value of money is based on confidence, and once that confidence is gone, money irreversibly becomes worthless, regardless of its scarcity.

Voltaire (d 1778c) said:

> Paper money eventually returns to its intrinsic value – zero.

The low cost of printing enabled the Weimar Republic of Germany after WWI, to issue two trillion Mark banknotes by late 1923. For the same reason, the Hungarian National Bank, printed "…100 quintillion pengo banknotes in 1946, with a loss of value so fast that the price of goods were doubling every 13 hours." Austria also caused hyperinflation by printed paper money during WWI. By Mid 2008 Zimbabwean dollar made a world record in hyperinflation with "…the most zeros printed on a banknote (the $100,000,000,000,000 Zimdollar note)". "Even though these banknotes had huge numbers on them they bought less than a roll of toilet paper within hours or days after being printed, and so holders of those notes frequently made the banknote-to-toilet-paper conversion more directly - saving a trip to the grocery store."

Worldwide there is only about a trillion US dollar worth of coins and notes in circulation. Also there is a similar amount in central banks as reserves. This amount does not really grow much year to year. The reserve money issued can also be in electronic form, which is created instantly without any cost.

The nature of fiat currencies enables central banks and in the case of US [▷] , England and some other European countries, private "central" banks/agencies to print (issue electronic or otherwise) as much money as they want.

Thomas Jefferson said (1791):

> I believe that banking institutions are more dangerous to our liberties than standing armies. Already they have raised up a money aristocracy that has set the government at defiance. This issuing power should be taken from the banks and restored to the people to whom it properly belongs. If the American people ever allow private banks to control the issue of currency, first by inflation, then by deflation, the banks and corporations that will grow up around them will deprive the people of all property until their children will wake up homeless on the continent their fathers conquered.

Alan Greenspan [*] said on May 20, 1999:

> Gold still represents the ultimate form of payment in the world. Fiat money in extremis is accepted by nobody. Gold is always accepted.

[▷] FED - is not federal, created in 1913, given a name to suggest its federal! It's a private bank with private stakeholders - run purely for pirate profit - has no federal reserve! After WW1, money changers have bought of most of media so that no one hears this history of US. Many wars were fought to control the money supply - this control switched sides eight times since 1764.

The First Bank of America, a private monopoly, managed to get a 20 year long charter from 1791 to 1811. The government would have to pay interest on any new money created by the bank out of thin air. When it came to renew its charter, press claimed the head of Bank of England warned if the charter is not renewed US will face the most disastrous war. When Congress defeated the bill by a single vote, within five months England started war of 1812, successfully attacking the capital and burning the White House in 1814.

Even depression was perpetrated to acquire this control over money. When people were fed up with the Second Bank of America, in 1828 Andrew Jackson ran for presidency with "Jacson and no bank" campaign slogan. Bankers spend millions of dollars against his campaign. He won a landslide victory and vetoed the renewal bill in 1832.

Andrew Jackson commented in 1832:

> It is easy to conceive that great evils to our country and its institutions might flow from such concentration of power in the hands of a few [who are] irresponsible to the people.
>
> …Controlling our currency, receiving our public moneys, and holding thousands of our citizens in dependence…would be more formidable and dangerous than a military power of the enemy.

Nicholas Biddle, who was head of Second Bank of United States, said about him: "This worthy President thinks that because he has scalped Indians and imprisoned judges, he is to have his way with the Bank. He is mistaken." He threatened depression,

> Nothing but widespread suffering will produce any effect on Congress …Our only safety is in pursuing a steady course of firm restriction – and I have no doubt that such a course will ultimately lead to restoration of the currency and the re-charter of the bank.

He followed on his threat with all the consequences. Within six months congress censured Jackson.
Senator Barry Goldwater said: "Most Americans have no real understanding of the operation of the international moneylenders…The accounts of the Federal Reserve System have never been audited. It operates outside the control of Congress and …manipulates the credit of the United States."
In 1921 the stockholders of the FED financed the "Council on Foreign Relations" (CFR), which is allegedly the promotional arm of the ruling elite in the United States.

*Alan Greenspan gave an interview with PBS NewsHour which was aired on 18 September 2007.
Jim Lehrer: What is the proper relationship, what should be the proper relationship between a chairman of the FED and a president of the United States?
Alan Greenspan: Well, first of all, the Federal Reserve is an independent agency, and that means, basically, that there is no other agency of government which can overrule actions that we take. So long as that is in place and there is no evidence that the administration or the Congress or anybody else is requesting that we do things other than what we think is the appropriate thing, then what the relationships are don't frankly matter.

Alan Greenspan also said:

> An almost hysterical antagonism toward the gold standard is one issue which unites statists of all persuasions. They seem to sense …that gold and economic freedom are inseparable [432, 430].

When currencies are devalued, not only would it result in an unjust legalised theft of the wealth of those who possessed the devalued currency but additionally, it would become more and more expensive for such countries to repay loans. As money is devalued, the cost of property, labour, goods and services in the territories of the devalued currencies would become cheaper and cheaper for those who created the monetary system. This is one reason for which Hugo Chavez terminated Venezuela's membership of International Monetary Fund, IMF.

IMF was established in 1944 following the Bretton Woods Agreement "…with the explicit function of maintaining an international monetary system of precisely such non-redeemable paper currencies. By 1971 even the fig leaf disappeared when USA reneged on its treaty obligation under international law to redeem US dollars for gold [347]." As countries were decolonised, IMF and its financiers ensured they buy into this monetary system - unsurprisingly the Muslim world followed blindly!

The Articles of Agreement of the IMF prohibited the use of gold as money. It did so by prohibiting any link between gold and paper currencies other than the US dollar. Art. 4 Section 2(b) of the Articles of Agreement [347]. Further, all countries had to trade in US dollar or one of the European paper currencies - which came to be known as 'hard' currencies. So long as the demand for currencies is kept up, by hook or by crook, these 'hard' currencies can be created from thin air.

Since the US default [17] on dollar's convertibility into gold, all reserve currencies have been fiat currencies, including the U.S. dollar and the euro. Unfortunately, the US dollar is imposed as the world's reserve currency. This ensures its apparent value despite the fact that it can create trillions of dollars out of thin air. Investors around the world flee to it during times of crisis, although it continually loses value through debasement. The diminishing value of US dollar is clear from the fact that the value of Gold increased from $35 in 1971 to over $1800 in 2011 [3].

Every time a dollar is created from thin air, it devalues all currencies pegged to it, taken in aggregate this results in a massive and unjust transfer of wealth. On the other hand Gold maintained it worth throughout the ages.

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[17] The French were apparently threatening to redeem their dollars in gold. "The U.S. had $30 billion in gold reserves. But the United States spent more than $500 billion on the Vietnam War alone, from 1967-1972. During these years, the U.S. had over 110 military bases across the globe, each costing hundreds of millions of dollars a year. These expenses were paid in paper dollars and the total number given out far exceeded the gold reserve of the U.S treasury. By then (1971- 72), the U.S. Treasury was running out of gold and had only $10 billion in gold left. On August 17, 1971, Nixon suspended the U.S. dollar conversion into gold [434]." The network of American military bases now stand at over 700 worldwide.

[3] Currencies can be devalued even when it is backed by Gold. For example, in April 1933, the US Government enacted legislation prohibiting American residents from keeping gold coins, bullion or gold certificates in their possession. Gold coins were demonetized, and were no longer permitted as legal tender. They could not be used as money. If anyone was caught with such gold after a certain date, he could be fined USD 10,000 and/or be imprisoned for six months. In exchange for the gold coins and bullion, the FED offered paper currency with an assigned numerical value of USD 20 for every one ounce of gold. Most Americans rushed to exchange their gold for paper currency, but those who were aware of the rip off that was about to take place bought gold with their paper currency and then shipped the gold away to Swiss banks.

Then in January 1934, the Government then proceeded to arbitrarily devalue the US paper dollar by 41% and to then rescind the law of prohibition concerning gold that was previously enacted. The American people rushed back to exchange their paper currency for gold at the new exchange value of USD 35 per ounce of gold. In the process, they were robbed of 41% of their wealth [347].

Fractional Reserve Banking

Just before getting into the mechanisms of Fractional Reserve Banking, lets look at the institution of banks. There are two types of bank operations as far as their dealings with the end-user is involved.

Loan Banking: This is where the banks pool together money from different sources in order to make investments and loans on interests. It is what most people think banks do with their savings. In these deals the money supply remains the same and the process is non-inflationary. The money invested appears in the balance sheet of the bank within "Equity & Liabilities" as the shareholders are the real owners of this money. The bank itself makes profit from the operation as interest. In the ancient world as well as pre-modern Europe, most money lending institutions were loan banking.

Making money this way is completely haraam by the consensus of the ulama. This is the case with all revealed religions. However, its evil far exceeded by the next innovation in banking where banks make money simply out of thin air.

Deposit Banking: This begun as owners of gold or silver deposit their wealth for safe-keeping for a fee. They receive a ticket or warehouse receipt which is instantly redeemable on demand at the warehouse. Over time as warehouses gained a reputation for probity and honesty, receipts begun to be transferred directly in exchange for products and services. In this case, the money supply in the economy did not change, and the process is non-inflationary and does not affect the bank's balance sheet except the fee itself, thus its a bailment, not a loan. This has been the case since the time of ancient Greece and Egypt. It became prominent in Amsterdam and Hamburg in the seventeenth and eighteenth centuries. In England merchants used to store their surplus gold in the Tower of London until deposit banking appeared by Civil War of mid-seventeenth century [431].

During the English Civil War the goldsmiths became the money warehouses. It turned out, the depositors could do a lot simply with the warehouse receipts. It was then easy for the goldsmiths to speculate or trade with the sitting gold in their vaults - he just needs to estimate "…that a smaller part of his receipts will be redeemed next year, say 15 percent, while fake warehouse receipts for the other 85 percent can be printed and loaned out without much fear of discovery or retribution."
So profitable was the gain that goldsmiths begun to offer interests to depositors! "The same process of defrauding took place in one of the earliest instances of deposit banking: ancient China. …Venice, from the fourteenth to the sixteenth centuries, struggled with the same kind of bank fraud."

The amount of cash kept in the vault for immediate redemption known as reserve. If 100% of the bank receipts are backed fully by gold or cash then, it is non-inflationary deposit banking or called honest banking. The fractional reserve in question is:

$$\frac{\text{Reserve}}{\text{Warehouse Receipts}}$$

The lower the fraction of the reserve, the greater the amount of new money issued. "Essentially they do it in the same way as counterfeiters. Counterfeiters, too, create money out of thin air by printing something masquerading as money or as a warehouse receipt for money. In this way, they fraudulently extract resources from the public, from the people who have genuinely earned their money. In the same way, fractional reserve banks counterfeit warehouse receipts for money, which then circulate as equivalent to money among the public. There is one exception to the equivalence: The law fails to treat the receipts as counterfeit [431]."

There are two types of money in a fractional-reserve banking system:

- Central bank money - all money created by the central bank regardless of its form, e.g. banknotes, coins, electronic money.
- Commercial bank money (money created in the banking system through borrowing and lending) - sometimes referred to as checkbook money.

The counterfeit warehouse receipts for gold had many fateful consequences.

- Counterfeit money devalues the currency. Money created by the Central Banks and private loans alone can thus become source of inflation. Government deficit is not necessary to create inflation, "…it is perfectly possible, theoretically, for the federal government to have a deficit (total spending greater than total revenues) which does not lead to any increase in the money supply and is therefore not inflationary …If the deficit is financed strictly by selling new bonds to the public (individuals, corporations, insurance companies, etc.), then there is no increase in the money supply and hence no inflation. People's savings are simply shifted from the bank accounts of bond buyers to the bank accounts of the Treasury, which will quickly spend them and thereby return those deposits to the private sector. There is movement within the same money supply, but no increase in that supply itself [431]."

  There is of course an alternative - actually printing money of the press was inflationary but with the added benefit that the government does not need to pay the additional interest *!
- The immediate receivers of the new money benefit at the expense of the late receivers. And there's still those who never receive the new money at all. The immediate receivers - "…benefit most, and, like a hidden tax or tribute, the late receivers are fraudulently despoiled of their rightful resources [431]."
- Boom & bust cycle - Unlike government paper and unlike counterfeiting, "…the bank credit is subject to contraction as well as expansion. …the deflationary pressure will bring about a recession - the successor to the inflationary boom." This boom & bust cycle "…has plagued the Western world since the middle or late eighteenth century [431]."

*1861 - When President Abraham Lincoln went to the money changers at New York, who engineered the war to make the Union fail, they offered finance at 24% to 36%. He declined the offer and asked Colonel Dick Taylor what proposals he had come up with to finance the war. Colonel Taylor said: "Why, Lincoln, that is easy; just get Congress to pass a bill authorizing the printing of full legal tender treasury notes…and pay your soldiers with them and go ahead and win your war with them also." In total, 450 million of green backs without any interest.

About money creation, A Lincoln said:

> The government should create, issue, and circulate all the currency and credit needed to satisfy the spending power of the government and the buying power of consumers.
> By the adoption of these principles…the taxpayers will be saved immense sums of interest. Money will cease to be master and become the servant of humanity.

Commenting on American civil war, Otto on Bismark, the Chancellor of Germany said:

> …the division of the United States into federations of equal force was decided long before the Civil War by the high financial powers of Europe. These bankers were afraid that United States, if they remained as one block, and a s one nation, would attain economic and financial independence, which would upset their financial domination over the world.

Upon Abraham Lincon's death he also remarked:

> The death of Lincoln was a disaster for Christendom. There was no man in the United States great enough to wear his boots…I fear that foreign bankers with their craftiness and tortuous tricks will entirely control the exuberant riches of America, and use it systematically to corrupt modern civilisation. They will not hesitate to plunge the whole of Christendom into wars and chaos in order that the earth should become their inheritance.

B.2.2 Cocktail of Riba, Fiat & Fractional Reserve Banking

The ability of the state and private organisations to indulge in riba, creation of fiat currencies and fractional reserve banking enables them to manipulate in wealth transfer of monstrous proportion. Every bank in US is allowed to lend out at least ten times the deposit they held. It robs the people of their rightful share of resources and leaves many people/nations in permanent slavery of debt repayment.

After the deposit banks of Greece (400BC) other places such as India (315BC), Egypt, Damascus and Barcelona, Venice led the way to modern banking. By 1361C, many safeguards were in place to ensure its stability. Bankers were forbidden to engage in any other business, their books and stocks were open to scrutiny. Despite these precautions, Venice's largest bank failed in 1584C - with the inevitable result that depositors lost their money. In fact, banks in their thousands collapsed like that for the same reason. Northern Rock - 2007C, first run on a British Bank since 1866C. Lehman Brothers, based in New York, filed for bankruptcy in 2008C.

Riba has been the cause of many wars, e.g., "Britain occupied Egypt in 1882C to ensure payment of the country's debt to the European banks operating there, which was threatened by a popular revolt [289]." Bankrolling wars is not about winning - there are countless examples where central banks and private banks gave credit to both sides! State governments are the best customers because they pay the interest by raising taxes and/or by selling commodities. During WWI, Rothchilds lent to Britain, France, Germany and JP Morgans was sales agent of French and British for war materials [◇].

The monetary systems controlled by private/public central banks around the world, set up in line with Bank of England [⅄], perpetuating transfer of wealth from common people to the wealthy within each country. With the establishment of IMF, the system leaped into a grand scale to transfer wealth from countries with 'soft' currencies to countries with 'hard' currencies. It's no accident that the third world countries getting impoverished by constant drain on their wealth through debt repayment. This is legalised fraud at best!

There have been many headline-grabbing promises by the rich nations but the debt cancellation promised is in reality far less due to fancy spin. The developing world now spends $13 on debt repayment for every $1 it receives in grants. Nigeria borrowed around $5 billion and has paid about $16 billion, but still owes $28 billion [▷].

The injustices and robbery of people's wealth as mentioned above are prohibited sternly in Islaam [347]:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن
تَكُونَ تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ

O ye who believe! Do not appropriate each others property and wealth in a manner that is unjust and unfair: Rather, let business be transacted in a manner that brings mutual satisfaction. | 4:29 |

[◇] Documentary - *The Money Masters* (1996) by William T Still.

[⅄] Prior to Bank of England (1694C), there was The Bank of Hamburg (1619C), The Bank of Amsterdam (1609C) and The Bank of Venice. After half-century of the harrowing and costly civil war, which ended in 1688C, the Whigg party of noble landlord and "merchant companies enjoying monopoly privileges from the government," needed money to pursue their mercantilist and imperialist foreign policies.
William Paterson, a Scottish banker, proposed Bank of England, which would buy government bonds with notes created out-of-thin-air carrying a raft of special privileges with them. When the bank was chartered by Parliament in 1694C, King William himself and various members of Parliament rushed to become shareholders of the new money factory they had just created.
Over time Bank of England managed to get many mischievous advantages over other private banks. "After the founding of the Bank of England, English banking, during the eighteenth and first half of the nineteenth centuries, was riven by inflation, periodic crises and panics, and numerous - and in one case, suspensions of specie payment. In contrast, neighbouring Scottish banking, not subject to Bank of England control and, indeed, living in a regime of free banking, enjoyed a far more peaceful and crisis-free existence [431]."

[▷] www.globalissues.org

وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ
أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

> **And O my people! Give just measure and weight, and do not deprive people of what is rightfully theirs by diminishing the value of their things and do not commit evil in the land with intent to corrupt and destroy.** | 11:85 |

Rasulullah ﷺ said,

> *Beware of greed for indeed greed destroyed those who came before you. It ordered them to cut off ties of relationship so they cut off ties of relationship, and it ordered them to be miserly so they were miserly, and it ordered them to commit sins so they committed sins* [10, 14, 12].
>
> *Beware of greed, since greed destroyed those who came before you. It led them to shed their blood and make lawful what was forbidden for them* [8].

Individual Muslims and nations must abandon monetary transactions that fuel this oppression of Riba, Fiat currencies & Fractional Reserve Banking. They should repent and return to Qur'an & Sunnah by apply monetary policies prescribed by the shari'ah. "It is when gold and silver coins enter a market to function as a 'medium of exchange' and as a 'measure of value', that Sunnah money would be fully restored [347]." This we must do until the prophesy comes true -Rasulullah ﷺ said:

> *A time is certainly coming over mankind in which there will be nothing (left) which will be of use (or benefit) save a dinar and a dirham* [12].

B.2.3 The Bailout Game

This begins with commercial banks creating money out of nothing and profiting, not by spending it, but by lending it to others and collecting interest. When a borrower fails to repay, the loan must be written off. However, the original check-money is still in circulation and the issuing bank is obliged to redeem those cheques.

When the loss exceeds the entire value of owner's equity, the bank is insolvent. At this stage different government institutions guarantee massive loans to save the bank's owners. The usual argument is that "…if these corporations are allowed to fail, the nation would suffer from vast unemployment and economic disruption." Such policies encourage big banks to offer ever larger and larger loans as it then becomes risk free. When a third world country fails to repay debt, they typically offer more loans to pay off interest on previous loans. There are many mechanism in place, that an average person is unaware of, through which big banks make profit in the name of saving public from the woes of bank's eventual default *.

Gregory Palast wrote in *Eyes-Only Memos Show Who Done It* [#]: Argentina owed $128 billion in debt [in mid 2001]. Normal interest plus the premium amounted to $27 billion a year. In other words, Argentina's people didn't net one penny from the $20 billion in "bailout" loans. The debt grew, but none of the money escaped New York, where it lingered to pay interest to U.S. creditors holding the bonds.

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* Edward Griffin elaborates on this mechanism, "Money now begins to move into the banks through a complex system of federal agencies, international agencies, foreign aid, and direct subsidies. All of these mechanisms extract payments from the American people and channel them to the deadbeat borrowers who then send them to the banks to service their loans. Very little of this money actually comes from taxes. Almost all of it is generated by the Federal Reserve System. When this newly created money returns to the banks, it quickly moves out again into the economy where it mingles with and dilutes the value of the money already there. The result is the appearance of rising prices but which, in reality, is a lowering of the value of the dollar [433]."

[#] www.Americas.org

B.3 Legacy of Darwinism

Darwinism is a set of ideas which are related primarily to the theory of evolution furthered by Charles Darwin. Since the publication of Charles Darwin's 1859c book "*On the Origin of Species*" the term begun to be referred to his ideas. However, it is neither based on scientific evidence nor originated from him. By the end of nineteenth century, "Darwinism" came to stand for a whole range of evolutionary philosophies in the field of biology and society. This philosophies found among its ardent followers thinkers such as Karl Marx and Sigmund Freud.

This fanaticism of Darwinism has resulted in all kinds of disasters. Humanity has been paying a tremendous price as a consequence of this deception. Among them is the false belief that "Man came into being by chance" - a selfish animal which must fight for survival. On an individual level such animalistic values can only lead to evils encroaching on the rights of others [3].

On a greater scale, Darwinism has become a vehicle for materialism and secularism - becoming a defacto religion in numerous western societies and making in-roads around the world. "Violent ideologies such as racism, fascism and communism, and many other barbaric world views based on conflict have all drawn strength from this deception [94]."

The racist slant of Darwinism was clear from the outset from the fact that Darwin gave the subtitle he gave to his book "The Origin of Species", "The Origin of Species by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life." This "The Law of the Jungle" led to Fascism of nineteenth and twentieth century. Nazi ideologues were influenced by the racist values of Darwinism. The historian Hickman describes Darwinism's influence on Hitler as follows:

> (Hitler) was a firm believer and preacher of evolution. Whatever the deeper, profound, complexities of his psychosis, it is certain that…his book, Mein Kampf, clearly set forth a number of evolutionary ideas, particularly those emphasizing struggle, survival of the fittest and the extermination of the weak to produce a better society [94].

Like Germany, the youths in pre-fascist Japan were tremendously influenced by Darwinism leading to social changes which "…were very disconcerting for a society so tightly bound to its traditions. Family bonds loosened, the divorce rate rose, respect for the elderly diminished, customs and traditions were abandoned, an individualist tendency began to emerge, degeneracy among the young reached grievous proportions and there was an alarming increase in the suicide rate. In these conditions, the future stability of the Japanese society was regarded as in jeopardy [96]."

Just as the fascists on the right of Social Darwinism, the communists on the left were equally the defenders of the theory of evolution. While the fascists killed millions during the war time, the communists killed millions during the peace times. Trotsky, a Russian Marxist revolutionary, said, "Darwin's discovery is the highest triumph of the dialectic in the whole field of organic matter." Mao, who established communist rule in China that brought death to millions of people, openly stated that "Chinese socialism is founded upon Darwin and the theory of evolution [94]." Besides these two bloody ideologies, individuals and ethics in society have been corrupted as a direct consequence of materialism.

Allaah ﷻ warned those who plan and perpetuate mischief in the form of corruption of belief, death and destruction in stark terms.

---

[3] Narrated by Abdullah bin Masud ؓ:
I said, "O Rasulullah! Which is the biggest sin?"
He said, "*To set up rivals to Allaah by worshipping others though He alone has created you.*"
I asked, "What is next?"
He said, "*To kill your child lest it should share your food.*"
I asked, "What is next?"
He said, "*To commit illegal sexual intercourse with the wife of your neighbour* [6]."

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ
يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾

Do then those who devise evil plots feel secure that Allaah will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them? Or that He may catch them with gradual wasting? Truly, Your Lord is indeed full of kindness, Most Merciful. | 16:45-7 |

The belief in the theory of evolution flies in the face of logic and science. It remains as an astounding fact that such a theory still persists as a dogma in western academia and taught to children as science. What follows then is a brief refutation of some of the key precepts of the theory of evolution.

Fossil Record Refutation - Contrary to the theory of evolution, in the Cambrian Age 13 completely different phyla (e.g. Hallucigenia) suddenly emerged [439]. Similarly, many complex invertebrates such as starfish and jellyfish emerged suddenly some suddenly some 500 million years ago with no so-called evolutionary ancestors. These emerged suddenly with all the complexities that we see today. For example trilobites, which emerged in Cambrian Age, has the same multi-lens system in the eye as it posses today. In other words, they were created [97]. Darwinian theory predicts a "cone of increasing diversity," as the first living organism is gradually and continually diversified to create the higher levels of taxonomic order. The fossil record in fact resembles such a cone turned upside down [440].

Man's origin - The fossil record shows that man came into existence millions of years ago in just the same form as today, and undergone absolutely no evolutionary development [97]. Commenting on the newly discovered ape fossils Henry Gee, the senior editor of Nature and a leading paleoanthropologist wrote in *The Guardian* (11 July 2002):

> Whatever the outcome, the skull shows, once and for all, that the old idea of a "missing link" is bunk…It should now be quite plain that the very idea of the missing link, always shaky, is now completely untenable.

If man came from apes, then did the apes come up with their two genders in order to reproduce? Did they consciously or unconsciously came up with the idea of mating with pleasure, journey of the sperms and subsequent development of the ape zygote?

Plant's origin - Life on earth is fundamentally depend on plants as they provide food and oxygen. Yet plants cannot come to exist through chance or evolve one from the other. "The fossil record shows that the different classes of plants emerged all of a sudden in the world, each with its own particular characteristics, and with no period of evolution behind it [99]."

The misleading propaganda of 99% - In evolutionist literature, one often comes across sentences like "we are 99 percent identical to chimps." The actual figure is less than 95%. But then what do you make of:

75% similarity between the DNA of nematode worms and man.

60% similarity between the genes of fruit flies belonging to the Drosophila genus and human genes.

50% similarity between human genes and banana.

Mutations and Natural selection - Mutations do not add new information to DNA. It only causes abnormalities. Finch beaks, which Darwin saw in the Galapagos Islands and thought were evidence for his theory, are actually an example of genetic variation, and not evidence for macroevolution.

The American geneticist B G Ranganathan says:

> First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building, which, in all probability, would not be an improvement [441].

Colin Patterson, the senior paleontologist at the Natural History Museum in London, stresses the fact in these words:

> No one has ever produced a species by the mechanisms of natural selection. No one has ever got near it, and most of the current argument in neo-Darwinism is about this question [9].

Probability of Protein Formation - The probability of proteins, the building blocks of cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms. "The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each [98]."

Soul: The biggest Obstacle to Evolution - The essence of the evolution can simply be written as an equation [97]:

$$\text{Inannimate matter} + \text{Time} = \text{Millions of complex living species}$$

There has been no evidence of this. No matter how many billion years one waits, inanimate object cannot come together to become living organisms.

The sensory stimulations in our brain coming from eyes, ears, nose tongue etc through electrochemical nervous impulses. Though we can find their details in the books of biology, physiology and biochemistry, none answers who is the one perceives these events in the brain. To whom this consciousness belong? The answer to this is the soul and Allaah has given humans only a minute amount of knowledge regarding it.

DNA information - The presence of information stored in DNA obliterates materialism. A coding system is an intellectual process which requires a creative effort. There is no process or sequence of events which can originate the information stored in DNA. Information is different from matter and can never be reduced to matter. Just as a book needs a writer to put letters and words in order, similarly it needs a creator to compose the DNA.

Irreducible Complexity - There are many systems in living organisms which must come into existence in its final complexity, such eye or ear. The human eye is a very complicated system consisting of the delicate conjunction of some 40 separate components. For an eye to be able to see, all components need to be present at the same time and work together perfectly. Every time we look, the small muscles around the lens go into action and enable us to see clearly by changing the thickness of the lens and turning it at the right angle to the light. The lens carries out this adjustment every second of our lives, and makes no mistakes.

"If all the other components, such as the cornea, iris, pupil, retina, and eye muscles, are all present and functioning properly, but just the eyelid is missing, then the eye will shortly incur serious damage and cease to carry out its function. In the same way, if all the subsystems exist but tear production ceases, then the eye will dry up and go blind within a few hours. It is impossible, of course, for the mechanisms of natural selection and mutation to give rise to the eye's dozens of different subsystems when they can confer no advantage right up until the last stage [99]."

[9] "Cladistics," Interview by Brian Leek, interviewer Peter Franz, March 4, 1982, BBC.

Like eyes, ears posses an extraordinary design. This design is irreducibly complex, since, in order for hearing to happen, it is necessary for all the component parts of the auditory system to be present and in complete working order - "…such different elements as the ear drum, the hammer, anvil and stirrup bones, the inner ear membrane, the cochlea, the liquid inside the cochlea, the tiny hairs that transmit the vibrations from the liquid to the underlying sensory cells, the latter cells themselves, the nerve network running from them to the brain, and the hearing center in the brain must all exist in complete working order. The system cannot develop "by stages," because the intermediate stages would serve no purpose [99]."

The Fact of Creation How did this "first cell" originate? The absurdity of claiming of jet aircraft is not different from the absurdity of a cell coming into being by chance. An aircraft is created from design and creation from millions of individual parts. A cell is more complex and superior in its creation and the systems running inside it than an aircraft.

It is impossible for reptiles, as land-dwelling creatures, to ever fly. In land-dwelling creatures, lung air flow is bidirectional. But Avian lungs which is found in identical form in all essential details in birds as diverse as humming birds, ostriches and hawk is unidirectional [442]. There is no intermediate model between the two systems. Thus a reversal of the structure of its lungs with a change of design would inevitably end in death [99].

It defies all reason to claim that the complex design in feathers could have come about by the evolution of reptile scales through chance mutations. What emerges under microscope is a very delicate design - even tinier hairs on every tiny hair, and these have special hooks, allowing them to hold onto each other. The beautiful pattern of peacock was enough to make Darwin sick. In a letter Darwin wrote:

> I remember well the time when the thought of the eye made me cold all over, but I have got over this stage of complaint…and now trifling particulars of structure often make me very uncomfortable. The sight of a feather in a peacock's tail, whenever I gaze at it, makes me sick [443]!

Allaah ﷻ brings to an end, once and for all, the falsity of such conjectures as Darwinism in beautiful words in Qur'an:

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ۝ يُدَبِّرُ ٱلْأَمْرَ
مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا
تَعُدُّونَ ۝ ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ۝ ٱلَّذِىٓ أَحْسَنَ
كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ۝ ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ
مِّن مَّآءٍ مَّهِينٍ ۝ ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۝

It is Allaah Who created the heavens and the earth, and all that is between them in six Days. Then He rose over the Throne. You have none, besides Him, as a wali or an intercessor. Will you not then remember? He manages and regulates (every) affair from the heavens to the earth; then it will go up to Him, in one Day, the extent of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful. Who perfected everything which He created and began the creation of man from clay. Then He made his offspring from a liquid disdained. Then He proportioned him, and breathed into him the soul; and He gave you hearing, sight and hearts. Little are you grateful! | 32:4-9 |

B.4 Rat Race

Though, it conjures up the image of the futile efforts of a lab rat trying to escape while running around a maze or in a wheel, "Rat race" here is meant for a way of life in which people are caught up in a fiercely competitive/exhaustive struggle for status or wealth. This is a direct result of materialism. Allaah ﷻ warns us against this in the Qur'an:

أَلْهَىٰكُمُ التَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢

The mutual rivalry diverts you, until you visit the graves. | 102:1-2 |

It has reached such a level that, people work long hours, unpaid overtime in stressful environment simply to make ends meet. With diminishing time for family life and/or friends and recreation has led to a generally unhappier workforce/population unable to enjoy the benefits of increased economic prosperity and a higher standard of living. "Often, people work long hard hours at jobs they hate to earn money to buy things they don't need, to impress people they don't like °."

There is tremendous pressure to desperately aim to progress in a career whether male or female. While in pursuit of this everything else is relegated to secondary importance. Nine to five is designed in such a way that one is expected to be promoted right till they retire or loose their worth! "The adults today fear being cheated of the good things of life. They have a horror of ageing and death. They hang on by their teeth to the superficial signs of youthfulness. They move heaven and earth to preserve their outer appearance, to keep looking young and attractive. They are obsessed with clothes, dieting, cosmetics. …The qualities of immaturity extend far into adulthood and even into middle-age. One discerns unmistakably the residue of (adolescence) in the exorbitant emotional demands, the clinging to unreal, romantic yearnings, the evasion of responsibility, the extremes of dependency and explosive impulsiveness, the frantic indulgence in diversions and escape, the divided self, the inordinate leaning on façade, the outer face of personality, the unreadiness for adult commitment to work and loyalty to family [225]."

The sooner we wake up the more likely we are to avoiding its evil. For some it takes a life-changing incidence. People usually aim to live a harmonious work-life balance. Make a stand - be bold and plan your life, don't just go with the flow, choose the hours you work. Don't confuse means with ends! Don't confuse between needs and wants!

"A rat race is for rats. We are not rats. We are human beings. Reject the insidious pressures of society that would blunt your critical faculties to all the happenings around you that would caution silence in the face of injustices lest you jeopardize your changes of promotions and self advancement. This is how it starts and before you know where you are you are a fully-paid up member of the rat pack. The price is too high. It entails a loss of your dignity and human spirit *."

As bondsmen of Allaah ﷻ we should live a life, concious of Him - in everything we do from morning till evening in every place, time and condition. Allaah ﷻ said:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ۝١٢٤

But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. | 20:124 |

°Nigel Marsh in www.ted.com.
*Jimmy Reid, Glasgow University rectoral address, 1972.

APPENDIX C

Glossary

A

Aakhira: The Hereafter, referring to the period after people have been brought back to life on the Day of Qiyaamah. This existence will be both physical as well as spiritual.

Aameen: Amen. May Allaah accept it.

Aathar: Sayings of the sahaaba ﷺ.

'Abd: (pl. 'ebad) Slave, servant, worshipper.

'Abid: A worshipper.

Abu (or **Abi**): A prefix meaning "father of'. Therefore, Abu Muhammad would mean "The father of Muhammad".

Adab: Courtesy, etiquette, manners.

Adhaan: (or Azan) The public call made before every fardh salaat to inform Muslims that salaat is soon to take place.

Ahlul Kitaab: People of the Book. It refers to the Jews and the Christians because they received books from Allaah, namely the Torah and the Injeel respectively.

'Alamin: Mankind, jinns and all that exists.

'Alim: (pl. 'Ulama) A religious scholar possessing deep knowledge which is also matched by truthfulness and practice.

Allaah: Allaah is the Creator and Sustainer of all creation and controls everything in the universe. He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know.

Allahu Akbar: This expression is referred to as the "Takbeer" and commonly translated as "Allaah is the Greatest".

Amaanah: Trust. It refers to something given as a trust for another to keep until the owner wants it back.

A'maal: Act or practice.

Ameer: Leader. It may refer to any Muslim leader or commander appointed to lead others.

Ameer-ul-mu'mineen: The term means "Leader of the Believers" and this title is reserved for Muslim Rulers. It was first used for 'Umar ﷺ.

Ansaar: Helpers. It refers to those Muslims during the time of rasulullah ﷺ who were native inhabitants of Madeenah and who helped the muhajirs who migrated to Madeenah. A single

person from amongst the ansaar is referred to as an ansaari.

'Aqeedah: The faith, creed and beliefs of the Muslims.

'Aqiqah: The ritual for welcoming a baby into the world.

Arafat: A plain outside of Makkah which the pilgrims worship in. The most important feature of the Hajj is the standing at Arafat.

'Arsh: The throne (of Allaah).

'Asabiyya: Solidarity based on tribalism/nationalism.

'Asr: One of the five Fardh salaat. It is performed between late afternoon and sunset.

Asbabun Nuzool: The particular circumstances of revelation of different ayat of the Qur'an.

As-Salamu 'Alaikum: Muslim greeting meaning "Peace be upon you."

Astaghfirullaah: I seek forgiveness of Allaah.

Auliya': Friends of Allaah.

Awrah: The parts of the body which is mandatory to cover according to the shari'ah.

Ayah: (pl Ayat) A verse of the Qur'an **or** the natural signs in the universe that inform one about the existence and Oneness of Allaah **or** miracles of the prophets. In many verses, all three meanings can be assumed at the same time.

Ayaatul Kursi: The name of the 154th verse of soorah Baqarah.

B

Baatil: Falsehood, i.e. Shaitaan or polytheism.

Baitul Maal: The public treasury of a Muslim country.

Baitul Maqdas or Baytul Muqaddas (al-Quds/Jerusalem): This ancient city is famous in the Muslim world because the Masjidul Aqsa is located in it.

Bani Isra'el: The children of Isra'el. Isra'el was the title of Ya'qoob ﷺ, who was the son of Is'haaq ﷺ and the grandson of Ibrahim ﷺ. The Bani Isra'el are therefore the descendants of Ya'qoob ﷺ. They are more commonly known as the Jews.

Barakah: Blessings.

Barzakh: The stage of existence between the time when a person passes away until the time when he is resurrected on the Day of Qiyaamah. It is commonly referred to as a person's "existence in the grave".

Bay'ah: A pledge of allegiance, referring to the pledge people take at the hand of their leader, vowing to remain loyal to him.

Bid'ah: An act or a belief that is not part of deen, but understood as such.

-bin-: This word appearing between two names means "the son of'. Therefore, Muhammad bin Abdullaah would mean "Muhammad the son of Abdullah."

-bint-: This word appearing between two names means "the daughter of'. Therefore, Aa'isha bint Abu Bakr would mean "Aa'isha the daughter to Abu Bakr".

Bismillaah: The act of reciting 'Bismillaah" or 'Bismillaahir Rahmaanir Raheem" (In the name of Allaah, The Beneficiant, The Merciful).

Book of Allaah: see Qur'an.

Bridge of Siraat: This is an extremely precarious bridge spanning jahannam, which every person will have to cross on the Day of Qiyaamah. It is shaper than sword and thinner than hair. Those who fall off will remain either permanently or temporarily in jahannam, while those destined for jannah will cross over speedily and enter jannah.

Bukhari: The most authoritative hadeeth compilation by Imaam Bukhari ﷺ.

C

Chaasht: Time before noon.

D

Dajjal: Great deceiver. Anti-Christ. Rasulullah ﷺ mentioned that he will appear before the Day of Qiyaamah and lead the Kuffaar armies against the Muslim armies. 'Eesa ﷺ will eventually kill him.

Da'eef: Weak. A hadeeth that has failed to meet the criteria of authenticity.

Dalalah: Misguidance.

Da'wah: An invitation or call. It describes the act of inviting people towards Islaam.

Day of Qiyaamah: Last Day. It is on this day that the world will come to an end and everything besides Allaah will die.

Deen: Although this term refers to the religion of Islaam as we know it today, it is also used to refer to any true religion of the past, which Allaah taught man through His prophets. The religions of the previous prophets are also referred to as Islaam because they all taught people to surrender themselves to Allaah.

Deeni: Related to the deen.

Dharoora: Necessity.

Dhikr: (pl. Adhkaar) This word refers to the remembrance of Allaah to remain concious of Him in all actions. However, it is often used for the formal repetition of words by which Allaah is remembered, such as repeating the words "Laa Ilaaha Illalah", or "Allaahu Akbar", etc.

Dhimmi: A non-Muslim citizen of khilaafa.

Dhuha: Non-obligatory salaah before noon.

Dhul Hijjah: The 12th and last month of the Islamic calendar. Hajj is performed during this month.

Dhulm: Oppression, transgression, going out of all bounds in moral behaviour etc.

Dhul Qa'dah: The 11th month of the Islamic calendar.

Dinaar: A coin made of pure gold that was used as a form of currency. It was equal to approximately 4.25g of gold.

Dirham: A coin made of pure silver that was used as a form of currency, It is equal to approximately 3.1g of silver.

Du'a: A supplication or prayer to Allaah.

Dunya: World. Also means temporary, tempting worldly possessions.

Durood: Also referred to as a salaah on rasulullah ﷺ. This term refers to sending salutations to rasulullah ﷺ by reciting certain formulations, which all invoke Allaah to shower his choicest mercies on him.

E

Eeman: Belief. Eeman means believing in tawheed and the prophethood of rasulullah ﷺ together with everything else that he ﷺ taught.

Ehsaan: Goodness, Favour.

'Eid: Muslim religious festival.

'Eidgah: A place where 'Eid salaah is performed.

F

Faasiq: An evil person, defiantly disobedient.

Fahsha': Great sins of every kind, unlawful sexual intercourse, etc.

Fajr: One of the five fardh salaat. It is performed between dawn and sunrise.

Faqih: (pl. Fuqahaa) Recognised jurists of Islaam. The term generally refers to the four famous imaams of the four schools of jurisprudence.

Fardh: (pl. Faraa'idh Those acts that are obligatory for a Muslim to carry out (and are clearly mentioned in the Qur'an).

Fasaad: Corruption; decay, rottenness; invalidity.

Fatwa: (pl. Fatawa) A ruling or verdict passed by a Mufti stating the legal status of an act.

Fiqh: Islamic jurisprudence.

Fir'awn: Pharaoh. In Qur'anic terms, it refers to the king of Egypt during the time of Musa ﷺ.

Fisq: (pl. Fusuq) Immorality, transgression, wickedness.

Fitna: (pl. Fitan, Fitnas) Literally, it means to find out the purity or impurity of precious metals like gold or silver by melting it on fire. Melting the metal on fire reveals the reality. In general, it is used very broadly to refer to temptation, test, trial, chaos and dissension depending on context. Also called Trial.

Fitrah: The innate nature that Allaah created in all human being.

G

Ghayb: The Unseen, those matters beyond our senses.

Ghazwa: Military expedition.

Ghira: Self-respect.

H

H: "After Hijrah" When preceded by a number, this abbreviation denotes a specific year of the Islamic calendar *. For example, 5H means five years after the hijrah took place. The months are: *Muharram, Safar, Rabi'ul Awwal, Rabi'ul Akhir, Jumadal Ula, Jumadal Akhirah, Rajab, Sha'ban, Ramadan, Shawwal, Dhul Qa'dah, Dhul Hijjah*.

Haafidh: (pl. Huffaadh) A person who has memorised the entire Qur'an.

Haji: A person performing or who has already performed hajj.

*Ali ﷺ suggested that it should begin from the date the Muslims migrated from Makkah to Madina. After discussion, Ali's suggestion was agreed to. Uthman ﷺ suggested that as in Arabia the year started with Muharram the new era should also start with Muharram. This suggestion was accepted. The date was accordingly pushed back by two months and eight days, and the new Hijri calendar began with the first day of Muharram in the year of migration rather than from the actual date of migration.

Hadhrat: A term of respect used before the name of a person.

Hadeeth: The words or actions of rasulullah ﷺ, which are narrated by his sahaaba ﷺ.

Hadeeth Qudsi: A hadeeth in which rasulullah ﷺ narrates from Allaah.

Hajar Aswad: Black Stone. It is a stone mounted on the corner of the Kabah closest to the door. It is highly revered and it is from this point that people begin their Tawaaf.

Hajj: The pilgrimage of Muslims that occurs during the month of Dhul Hijjah. During the Hajj, pilgrims are required to refrain from certain restrictions and perform a series of ritual at different sites around Makkah.

Halaal: Something that is lawful in the shari'ah.

Haqeeqa: Truth, reality; state of things as they are.

Haraam: Something that the shari'ah clearly declares unlawful and prohibited.

Hasan: A hadeeth that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

Hidaaya: Guidance, especially the guidance Allaah gives people to do good.

Hijab: Veil that covers the head and chest.

Hijrah: To migrate from one place to another for the pleasure of Allaah. Hijrah is compulsory when it is difficult or impossible for a Muslim to practice Islaam in the place where he lives. The term "hijrah" also refers specifically to the migration of rasulullah ﷺ from Makkah to Madeenah.

Hizb: Group, party.

Hoor: Pleasure mates in jannah.

Hudud: Limits, boundaries. More specifically, limits ordained by Allah, prescribed punishments.

Huqb: Eighty years (of the aakhira).

I

Ibaada: An act of worship e.g. salaat, hajj, charity, etc.

Iblees: The name of the chief shaitaan.

Ibn: Literally 'the son of'.

Iftaar: Ending the fast at sunset.

Ihram: The ceremonial state of making hajj or the hajj garments themselves.

Ihtisaab: Sincere hope of gaining reward.

Ijtihad: Applying one's mind to the source references of the shari'ah to deduce rulings. Its restricted to qualified individuals.

Ijma': Consensus of opinion.

Ikhlaas: Sincerity.

Ikraam: Respect for others.

Ilah: (pl. Aaliha) Deity. The Being whom one worships and whom one regards as the being most deserving of worship. Therefore, the ilah of Muslims is Allaah and the ilah of others are the gods they worship.

Imaam: Model, exemplar. In the shari'ah it means religious leader, one who leads the salaat in jama'ah or leads a community.

Innaa Lillaahi wa Innaa Ilayhi Raaji'oon: Translated as "To Allaah we belong and to Him shall we return". Although this expression is usually used when a person passes away, it is also used to indicate surprise and when some unfortunate event occurs.

Insha-Allaah: Translated as "If Allaah wills". It is commonly used by Muslims when they intend doing something in future. The English equivalent would be "God willing".

Iqaamah: A call similar to the adhaan but given immediately before the salaat begins.

'Isha: One of the five fardh salaat. It is performed at night between the time when all light has vanished from the horizon and the time of dawn.

Ishraaq: Sunrise. Also salaah after sunrise.

Islah: Reform, rectify.

Islaam: Islam. The literal meaning of the word "Islaam" is "to surrender" or "to submit" because Islaam teaches one to surrender himself to Allaah's commands.

Isnaad: The chain of narrators connected to every hadeeth.

Istighfaar: The act of begging forgiveness from Allaah.

Istinjaa: The act of cleaning one's private areas after relieving oneself.

I'tikaf: Refers to a person's stay in the Masjid (or a certain room for women) for a period of time without coming out at all during this time. There are many specific laws concerning i'tikaf.

Izar: Loose garment worn below the waist.

J

Jahannam: Hell or Hellfire. This is a physical place where people will be punished after the Day of Qiyaamah.

Jahiliyya: Pre-Islamic ignorance. Technically this refers to the condition of a people before the guidance of Allaah reaches them, or the state of a people that prevents them from accepting the guidance of Allaah.

Jamarah: (pl. Jamaraat) Three pillars located inside Mina that Muslims stone during the days of hajj.

Jaam'i Masjid: Large central mosque.

Jama'ah: Congregation. Congregational salaah.

Janaba: State of major impurity.

Janazah: Funeral prayer, funeral procession.

Jannah: (pl. Jannaat) Paradise. It is a physical place of happiness where people with eeman will live forever after the Day of Qiyaamah.

Jibrael: The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to prophets.

Jihaad: Literally means "to make an effort"' or "to exert oneself". Therefore, although a physical battle between the Muslims and the Kaafirs is called Jihaad, any other effort that a Muslim makes for the promotion of the deen is called Jihaad.

Jilbaab: Over-garment.

Jinn: A creation of Allaah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye. Since they have free-will, there are Muslim and non-Muslim jinns.

Jizya: A sum of money that the non-Muslim citizens of a Muslim country pay to the government in exchange for security and other privileges.

Jooz: Part (of Qur'an).

Jumu'a: Friday congregational prayer.

K

Kaafir: (pl. Kaafiroon or Kuffaar) Disbeliever or rejecter of faith. This term refers to any person who does not have eeman. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all mushriks may be called Kaafiroon, all Kaafiroon cannot be called mushriks.

Ka'bah: Also referred to as "Baitullah" ("Allaah's house"), the Ka'bah is a cube-shaped building situated in the Masjid-ul-Haraam in the city of Makkah. It is towards the Kabah that Muslims face when performing salaat.

Kaffaara: A penalty that one has to pay for committing acts of sin such as breaking oaths, etc. The kaffaara for various sins vary according to the sin involved.

Kalimah: The testimony of belief that Muslims recite to confirm their eeman. The words of the kalimah are "Laa Ilaaha Illal Laahu Muhammadur Rasulullah" (There is none worthy of worship but Allaah and Muhammad ﷺ is the Messenger of Allaah).

Khalifa: (pl. Khulafa) A title used for the Muslim ruler. The title was first used for Abu Bakr ؓ who succeeded rasulullah ﷺ as the leader of the Muslims. The word 'Caliph' is also commonly used.

Khawarij: A sect who opposed 'Ali ؓ.

Khidmah: To serve.

Khilaafa: Term of serving as khalifa.

Khulafaa Raashideen: The term is translated as 'the rightly guided Khulafa. According to consensus of the ummah, the "Khulafaa Raashideen" refers to Abu Bakr, 'Umar, Uthman and Ali ؓ.

Khutbah: Sermon, lecture. e.g. Friday sermon.

Kibr: Pride.

Kisra: A title used for the emperors of the Persian Empire.

Kufr: Disbelief. Kufr is the opposite of eeman so when it is stated that a person commits kufr, it means that he either disbelieves in Allaah, the prophet of the time (rasulullah ﷺ in our times) or whatever brought by him.

L

Laa Ilaaha Illallaah: The first part of the kalimah, translated as "There is none worthy of worship but Allaah", see kalimah and eeman.

Labbaik: I am present - Special slogan for Hajj.

Laylat al-Qadr: This is an unspecified night during the Ramadan of each year in which a person carrying out an act of ibaada will receive the reward of doing the act for a thousand months.

Lawh al-Mahfuz: Protected Tablet. It is a book in the heavens where Allaah has recorded every event that has taken place and that is to take place everything written there will definitely take place and none can alter it.

M

Madeenah: A city in Arabia. Rasulullah ﷺ migrated to Madeenah after he was compelled to leave Makkah and he lived there until his demise. He is buried in Madeenah.

Madrasa: A college for Islamic instruction, seminary.

Maghrib: One of the five fardh salaat. It is performed between sunset and the period when all light vanishes from the horizon.

Mahr: The dowry that is paid to the bride upon marriage.

Mahram: (pl. Mahaarim) Someone whom one is not allowed to marry, such as one's father, mother, brother, sister, etc.

Makkah: A city in Arabia where rasulullah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

Makrooh: Disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

Malaa'ikah: The Arabic term for the angels. It is the plural of 'Malak'.

Mandub: Recommended.

Manhaj: Methodology.

Maqaam of Ibrahim عليه السلام : The word "Maqaam" refers to a place where one stands and is therefore commonly translated as "station". The Maqaam of Ibrahim عليه السلام is the rock which Allaah provided for Ibrahim to stand on while he was building the Ka'bah. The rock would rise into the air whenever he needed to go higher as he built the walls.

Maqbool: Accepted.

Ma'rifat: Recognition.

Mas-ala: (pl. Ma-sa-il) Religious ruling.

Masjid: (pl. Masaajid) Normally referred to as a mosque. Masjid is a place where Muslims perform their salaat in congregation.

Masjid al-Aqsa: Grand masjid at Jerusalem.

Masjidul Haraam: The Masjid surrounding the Kabah.

Masjidun Nabawi: Translated as the "Masjid of rasulullah ﷺ " is the Masjid in Madeenah that was built during the time of rasulullah ﷺ and where his grave is today.

Matn: The main body of a hadeeth.

Maulana: Our master. This is said in respect of ulama, mostly used in Central Asia and in the Indian subcontinent.

Maulvi: A religious scholar.

Mawdu': Fabricated hadeeth.

Mawla: Patron, Supporter and Protector, etc.

Mihrab: Niche in the wall of the masjid facing qibla.

Millat: Religion, creed, religious community.

Minbar: Raised platform near mihrab.

Mi'raj: The ascent of rasulullah ﷺ to the heavens.

Mina: A place situated approximately 4km outside Makkah. People performing hajj spend most of their time here.

Miskin: Needy, poor.

Mu'adhin: (or mu'azzin) The person who calls out the adhaan. Also spelt as mu'azzin.

Mudd: One Mudd of grain is equal to approximately 800g.

Mudhakira: Discussion.

Mufsid: Mischief-makers, corrupts, liars.

Muhaajir: (pl. Muhaajireen) This term refers to a person who makes hijrah i.e, who migrates for the pleasure of Allaah. The term Muhaajir is generally used to refer to the first Muslims who migrated from Makkah to Madeenah.

Muhammad ﷺ: The last prophet whom Allaah sent to mankind. He was born in Makkah in 570CE and passed away in Madeenah in 632CE. All Muslims must follow his teachings.

Muharram: The first month of the Islamic calendar.

Muhaddith: (pl. muhaddithun) Scholar of hadeeth.

Muhsin: (pl. Muhsinoon) One who does good; benevolent; who is in a state of ihsaan.

Mujaahid: (pl. Mujaahidoon) Refers to anyone who engages in the various forms of jihaad including fighting for the sake of Allaah.

Mujahada: Striving in the path of Allaah.

Mu'min: (pl. Mu'mineen) A person who has firm eeman.

Mu'minaat: Feminine of Mu'mineen.

Munafiq: Hypocrite - A kaafir who feigns faith.

Munkar: Disbelief, polytheism, and every kind of evil wicked deed, etc.

Munkar Nakeer: Two angels who interrogate about the faith of the deceased in the grave.

Murid: Disciple, Mentee.

Murtad: Apostate or renegade. A Murtad is someone who forsakes Islaam either by adopting

another religion, by rejecting a fundamental of Islaam or by doing or saying anything that removes him/her from the fold of Islaam.

Musaafir: A traveller. Technically, it refers to a person who has travelled a specific distance and stays for a certain length of time. A musaafir in entitled to a number of lee-ways such as performing only two raka'as Fardh salaat instead of four raka'as.

Musalla: An area, room or rug used for salaat.

Musalli: One performing salaat.

Mushrik: A person who commits shirk. Polytheists, pagans, idolaters, disbelievers in the Oneness of Allaah.

Muslim: Literally means "one who has surrendered his will to Allaah". A Muslim then follows the deen of Islaam.

Mustahab: Desirable.

Mu'tazilah: A deviant sect whose beliefs centre on five fundamentals: Negating Allaah's attributes, rejecting al-Qadaa and al-Qadar, the belief that one who commits a major sin doomed to the Fire' that such a person in this world is not a believer or a disbeliever but in between the two and revolting against Muslim rulers.

Mut'ah: Temporary marriage - abrogated by rasulullah ﷺ on the day of Khybar.

Muttaqi: The pious believers who fear Allaah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allaah much (perform all kinds of good deeds which He has ordained).

Muzdalifah: A large plain outside of Makkah. Hajj pilgrims must camp in for one night there.

N

Nabi: (pl. Ambiyaa) A prophet whom Allaah sends to guide people. They were sinless (free from many slanders by the Christians and Jews) and fulfilled their duties.

Nafl: (pl. Nawaafil) An act of worship that is optional and not enforced by the shari'ah. Doing it will earn reward while it will not be sinful to omit it.

Nafs: Soul. The term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

Nikah: Marriage.

Niyyah: Intention.

Nubuwwah: Prophethood. Synonym of risaalah.

Nur: Light, Effulgence.

O

Ooqiya: The equivalent of 40 Dirhams, with one dirham equal to approximately 3.1g of silver.

P

Pull Siraat: Bridge of the Hell. Refer to "Bridge of Siraat."

Purdah: (or Pardah) Veil or curtain.

Q

Qaari: (pl. Qurraa) Proficient in reciting the Qur'an. During the early days of Islaam, it was used only for people who had a deep understanding of the exegesis and interpretation of the Qur'an together with reciting it proficiently.

Qabr: Grave.

Qadar: Allah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qadha: Religious duties performed after its time.

Qailoola: Nap or rest after midday.

Qibla: The direction a person faces to pray salaat, i.e. towards the Kabah in Makkah. When Rasulullah arrived in Madeenah, the qibla of the Muslims was Baitul Maqdas for a short while. Thereafter, the direction of the qibla was permanently changed to the Kabah.

Qiraa'ah: While the term generally refers to the recitation of the Qur'an, it also refers to the various modes of Qur'anic recitation.

Qisas: Retaliation or capital punishment.

Qiyaamul Layl: Literally translated as "standing during the night". The term refers to standing in salaat and also engaging in other acts of worship during the night, especially performing the tahajjud salaat.

Qiyamah: Literally means rising. Specifically, this refers to the day when we shall all be raised - be resurrected.

Qur'an: The final divine scripture which Allaah revealed to rasulullah ﷺ in the Arabic language in 114 chapter. It is also commonly referred to as Kitaabullaah ("The Book of Allaah").

Quraysh: The Arab tribe that dominated Makkah during the time of rasulullah ﷺ. Other Arab tribes held them in high regard. Rasulullah ﷺ belonged to this tribe.

R

Rabb: Although normally translated as "Lord', this translation falls far short of explaining the meaning of the word Rabb. The word Rabb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation. There is therefore no English word that can adequately translate it.

Rabi-uthaani: The fourth month of the Islamic calendar.

Rahmah: Allaah's mercy.

Rajab: The seventh month of the Islamic calendar.

Raka'a: A unit of salaat. The salaat of a Muslim usually comprises of several raka'as.

Ramadan: The ninth month of the Islamic calendar during which Muslims have to fast.

Rasool: (pl. Rusul) Messenger. Messengers receive their own shari'ah and are commanded to convey them whereas Prophets receive revelation but not commanded to convey.

Rasulullah: The messenger of Allaah. This term is widely used exclusively to refer to rasulullah ﷺ in the context of Islaam.

Rawaafidah: They are the extreme Shi'a who claimed love for 'Alee رضي الله عنه and the household of the prophet. However, they curse the sahaaba رضي الله عنهم and the wives of the prophet. They also claim the Qur'an is incomplete.

Riba: Interest paid on loans, monetary or otherwise.

Risaalah: Prophethood. For a person's eeman to be valid, one has to believe in the finality of risaalah with rasulullah ﷺ.

Riwayat: Narration of hadeeth.

Riya': An act of worship undertaken by someone to be seen and praised by others and not purely for Allaah.

Rizq: Provisions, sustenance.

Rooh: Soul. In different context it can mean spirit, angel Jibrael عليه السلام etc.

Rukn: Corner of the Ka'bah containing the black stone. Also means pillar without which a deed is invalid.

Ruku: The bowing posture in salaat which precedes the prostration.

Ruqya: Recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using ayat of the Qur'an or supplications of the Prophet combined with the belief that it is only Allaah who in reality gives the cure.

S

Sa': A measure of volume. One sa' is equal to 3 litres.

Salik: Someone seeking spiritual progress.

Sabr: Patience, steadfastness.

Sacred Months: These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab. The Arabs always regarded these four months as months in which no warfare should take place. However, this does not apply any longer and fighting a war during these months is not prohibited in Islaam.

Sadaqa: Charity given for the pleasure of Allaah. Zakaat is compulsory.

Sa'ee: One of the rituals of hajj and umrah in which a person has to proceed back and forth seven times between the hills of Safa and Marva.

Safa and Marwa: Two hills in Makkah, close to the Ka'bah. Muslims performing hajj and umrah are required to walk between these hills seven times.

Safar: The second month of the Islamic calendar.

Saff: Rows of worshippers.

Sagheer: (pl. Saghair) Minor.

Sahaabi رضي الله عنه (pl. Sahaaba رضي الله عنهم) A companion of rasulullah ﷺ. The term refers to any person who saw rasulullah ﷺ and who lived and died as a Muslim.

Saheeh: Healthy, sound, authentic, correct. A hadeeth that has met the criteria of authenticity and can be used as a legal proof.

Sahri: Meal just before dawn to keep fast.

Sajdah: (pl. Sujood) Prostration. Technically, sajdah refers to prostrating before Allaah in salaat and is a form of worship. The act denotes placing the forehead on the ground as a sign of total submission and humility in front of Allaah.

Sakarat al-Maut: Agony of death.

Sakeenah: Tranquillity.

Salaf: Predecessors, commonly employed to refer to the first three generations of Muslims.

Salah: (pl. Salaat) The second pillar of Islaam. It involves a set routine of recitation, supplication & utterance while standing, bowing, prostration and sitting.

Salaam: 1 - The greetings that a Muslims give to another Muslim. 2 - The final movement of salaat. 3 - The act of sending salutation upon Muhammad ﷺ.

Sawm: One of the pillars of Islaam. Refraining from food, drink, sexual desires, foul talks etc. from dawn to dusk with the intention of fulfilling the command of Allaah ﷻ.

Seerah: Literally biography. Seerah al-Nabawiyya (or just seerah now) refers to the study of the life of Muhammad ﷺ.

Shaam: Although this word is commonly translated as Syria, it refers to a large area of the Middle East including parts of modern-day Syria, Palestine, Israel, Jordan and Lebanon.

Shahada: A testimony of belief. The words of the Shahada are: "Ash Hadu Allaa Ilaaha Illallaahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is His servant and messenger.

Shaheed: A martyr.

Shahwa: Carnal lusts.

Shari'ah: The code of law that governs the lives of Muslims. The term may also be used for past nations which followed other prophets.

Shar'i: Religious injunction.

Shaykh: Literally old man. Stands for learned person, scholar.

Shaitaan: This term refers specifically to the devil shaitaan, Iblees, who is a jinn. However, it is also used generally for all other individuals from jinn and mankind who create mischief.

Shifa: Cure.

Shirk: Usually translated as "polytheism", "Shirk" is the opposite of tawheed. Shirk refers to worshipping several deities, whether Allaah is included among these or not. It also includes attributing such qualities to others, which belong to Allaah alone. For example, it will be said that a person is committing "Shirk" if s/he believes that a being besides Allaah can see and hear everything.

Siddeeq: (pl. Siddeeqeen) Literally translated as "one who is extremely truthful". It is therefore used for people who were closest to the ambiyaa ﷺ and who accepted their message without hesitation. This title is sometimes also used for the ambiyaa ﷺ themselves.

Siwaak: (or miswaak) Twig of tree used to clean the teeth.

Subhaanallah: Glory be to Allaah. Usually said to express that Allaah is totally without any partners, pure (free of imperfections). The expression is generally referred to as "Tasbeeh" and may also be used to express astonishment.

Suffa: A raised platform in the masjid of rasulullah ﷺ where the "men of Suffa" lived. These were poor Muslims who had neither family nor homes nor occupations in Madeenah. Their number varied as many more joined and others became independent and left.

Sufi: Commonly translated as 'mystics'.

Sunnah: (pl. Sunan) The word literally means "a practice" and refers to a practice of rasulullah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of rasulullah ﷺ. The term may also be used for the practices of other people such as the sahaaba ﷺ. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the sahaaba ﷺ" or "the Sunnah of our predecessors". Established practices of early Muslims of Madeenah can play significant role in ascertaining the sunnah.

Soorah: A chapter of the Qur'an. There are 114 soorahs in the Qur'an.

T

Taabi'i: (pl. Taabi'een) Muslims who saw or met one of the sahaaba ﷺ.

Tabi'i't-taabi'i: One who met a taabi'i.

Tableegh: This term refers to propagating Islaam.

Tafseer: Elucidation, clarification, explanation of the Qur'an.

Taghut: All that is falsely worshipped besides Allaah.

Tahajjud: A non-obligatory salaah performed between the lsha and Fajr salaat, preferably just before dawn.

Tahlil: Recitation of "Kalima Tayyiba."

Tahleel: The requirement of the shari'ah for a couple to reunite - that is the woman to get married with another man and for that marriage to end in divorce. This condition applies only if the first marriage ended after three pronouncements of talaaq.

Tahmeed: Recitation of words on praise of Allaah viz Alhamdulillah.

Tajweed: Regards rules of correct recitation of Qur'an.

Takbeer: see "Allaahu Akbar."

Talaaq: Divorce. Also means one pronouncement of talaaq.

Talbiya: A short Arabic sentence that people continuously recite while performing hajj and umrah.

Taqdeer: The term refers to predestination. It is one of the core beliefs of a Muslim that everything good and bad has been predestined by Allaah. While Allaah has given man a choice to do good or bad, the outcome is known to Allaah.

Taqwa: Although commonly translated as "fear for Allaah" or "piety", the word taqwa refers to such consciousness of Allaah or such piety that

drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

Taraweeh: Sunnah salaat performed in jama'ah after 'isha during Ramadan.

Tarbiya: The process of educating, nurturing, and developing individuals and societies at large.

Targheeb: Gentle encouragement.

Tarheeb: Warning, terrify.

Tasawwuf: Sufism.

Tasbeeh: (pl. Tasbeehaat) The term refers to glorifying Allaah using words like "Subhaanllah", "Subhaana Rabbiyal A'laa" ("Glory be to my Rabb, the Most High") and other similar words.

Tashahhud: A specific du'a recited while sitting after every two raka'as of salaat.

Taslim: Saying salaam to exit the state of salaat.

Taubah: Repentance.

Taufeeq: Ability to do good.

Tawaaf: The act of walking around the Ka'bah seven times in an anti-clockwise direction.

Tawakkul: The term refers to placing one's trust in Allaah and to rely only on Allaah under all circumstances.

Tawheed: Usually translated as "Oneness of Allaah" or "Islamic monotheism". Tawheed refers to worshipping Allaah Only and firmly believing that the qualities of a deity belong only to Him.

Tayammum: A form of ablution that takes the place of wudu' and ghusl. One may perform tayammum only when water for wudu' or ghusl is completely unavailable, inaccessible or when its use will cause one severe harm. Tayammum simply comprises of striking one's hands on sand and passing the hands over the entire face and arms.

Tawassul: The act of seeking means of nearness to Allaah.

Thawab: Reward.

U

Umm: A prefix meaning "mother of".

Ummah: The word literally means "nation". The Ummah of rasulullah ﷺ refers to his followers.

Umm-ul-Mu'mineen: (pl. Ummahaatul Mu'mineen) Mother of the Mu'mineen. A title used for the wives of rasulullah ﷺ.

Umrah: A 'minor' pilgrimage to Makkah. It can be done at any time during the year.

Usool-e-Fiqh: Principles of Islamic Jurisprudence.

W

Wahi: This refers to the revelation that Allaah sent to His prophets.

Wali: Someone close.

Wajib: Obligatory.

Wakil: Trustee, Disposer of affairs, Guardian, etc.

Waleema: A meal hosted by the groom to celebrate his marriage.

Wasaq: A unit of weight with one wasaq being equal to approximately 192kg.

Wasilah: Means of approach to Allaah.

Wazeer: Minister.

Witr: Typically the last prayer of the night, it consists of odd number of raka'a. Its common to offer qunut during witr.

Wudu': Ablution. It is a form of purifying oneself before performing salaat and before doing certain other acts of worship.

Y

Ya'juj and Ma'juj: Gog and Magog. Authentic hadeeth make it clear that the Ya'jooj and Ma'jooj are powerful human tribes whose numbers are so large that they cannot be counted.

Yathrib: The old name of Madeenah which was used before rasulullah ﷺ arrived there.

Z

Zakaat: Normally referred to as a "poor due". Although the word is sometimes used for charity in general, it refers specifically to the annual charity (according to moon) which is compulsory upon wealthy Muslims, who possess a specific minimum amount of wealth for an entire year. The zakaat amount is calculated at 2.5% of their surplus wealth.

Zam-Zam: The blessed water on earth which gushes out from the spring located in front of the Ka'bah at Makkah.

Zina: Fornication or adultery.

Zuhr: One of the five fardh salaat. It is performed between midday and late afternoon.

APPENDIX D

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